

LINGUISTIC SURVEY OF INDIA.



COMPILED AND EDITED BY

G. A. GRIBBSON, C.I.E., P.B.D., D.LITT., I.C.S. (Retd.).



VOL. VII.

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

SPECIMENS OF THE

MARATHI LANGUAGE.

GOVERNMENT OF INDIA

ARCHAEOLOGICAL SURVEY OF INDIA

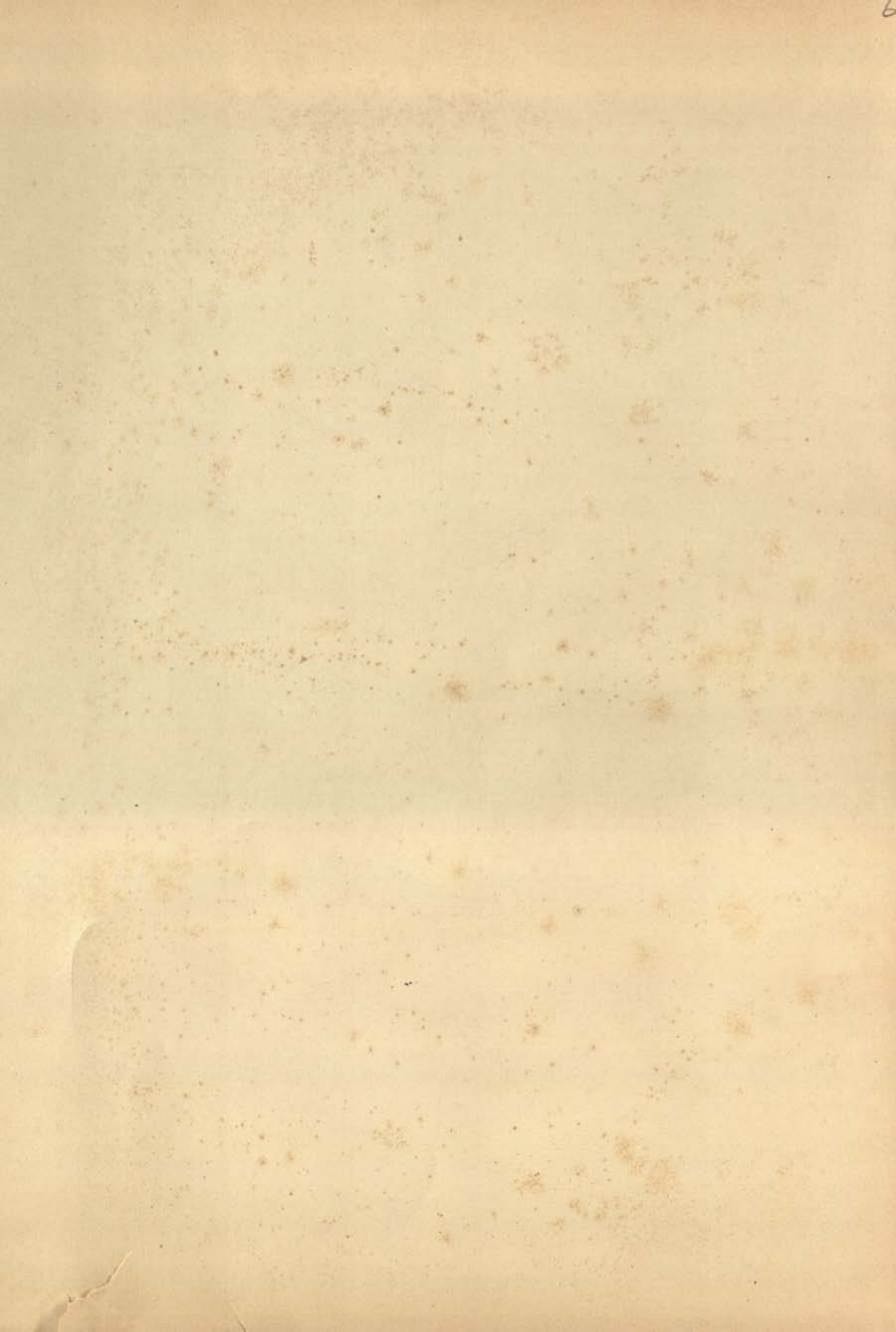
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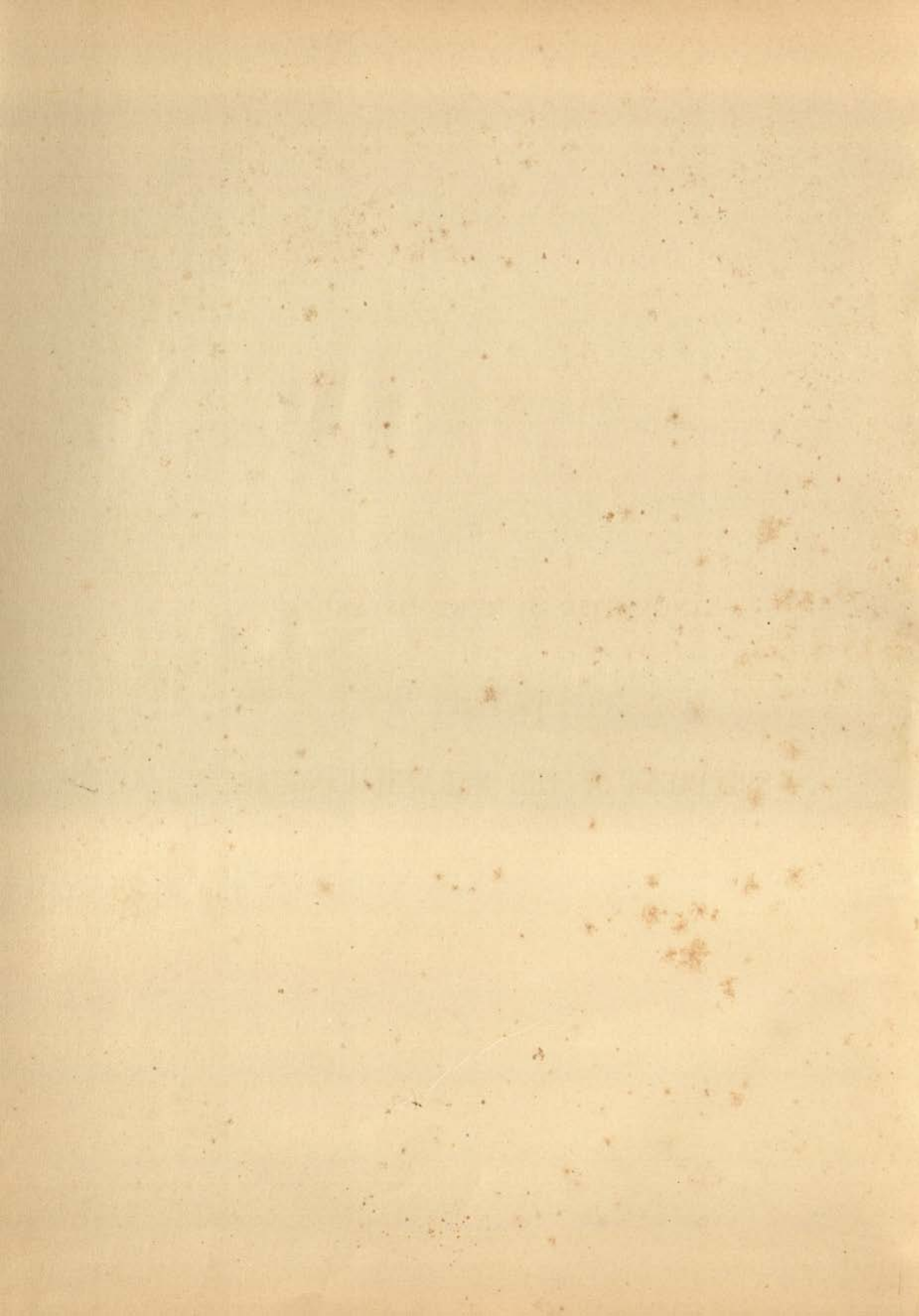
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LINGUISTIC SURVEY OF INDIA.

VOL. VII.

SPECIMENS OF THE MARĀTHĪ LANGUAGE.



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G. A. GRIERSON, C.I.E., PH.D., D.LITT., I.C.S. (Retd.),

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MAP.

Map illustrating the Dialects of Marāṭhi	To face page 1
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LINGUISTIC SURVEY OF INDIA.

SYSTEM OF TRANSLITERATION ADOPTED.

A.—For the Dēva-nāgarī alphabet, and others related to it—

अ *a*, आ *ā*, इ *i*, ई *ī*, उ *u*, ऊ *ū*, ऋ *ṛi*, ए *e*, ऐ *ē*, औ *ai*, ओ *o*, औ *ō*, औ *au*.

क <i>ka</i>	ख <i>kha</i>	ग <i>ga</i>	घ <i>gha</i>	ङ <i>ṅa</i>	च <i>cha</i>	छ <i>chha</i>	ज <i>ja</i>	झ <i>jha</i>	ञ <i>ña</i>
ट <i>ṭa</i>	ठ <i>ṭha</i>	ड <i>ḍa</i>	ढ <i>ḍha</i>	ण <i>ṇa</i>	त <i>ta</i>	थ <i>tha</i>	द <i>da</i>	ध <i>dha</i>	न <i>na</i>
प <i>pa</i>	फ <i>pha</i>	ब <i>ba</i>	भ <i>bha</i>	म <i>ma</i>	य <i>ya</i>	र <i>ra</i>	ल <i>la</i>	व <i>va</i> or <i>wa</i>	
श <i>śa</i>	ष <i>ṣa</i>	स <i>sa</i>	ह <i>ha</i>	ड़ <i>ṛa</i>	ढ़ <i>ṛha</i>	ळ <i>ḷa</i>	ळ <i>ḷha</i>		

Visarga (:) is represented by *h*, thus क्रमशः *kramaśaḥ*. Anuswāra (') is represented by *m*, thus सिंह *siṃh*, वंश *vaṃś*. In Bengali and some other languages it is pronounced *ng*, and is then written *ng*; thus बंग *baṅga*. Anunāsika or Chandra-bindu is represented by the sign ~ over the letter nasalized, thus मे *mē*.

B.—For the Arabic alphabet, as adapted to Hindōstānī—

ا <i>a</i> , etc.	ح <i>j</i>	د <i>d</i>	ر <i>r</i>	س <i>s</i>	ع <i>'</i>
ب <i>b</i>	ڄ <i>ch</i>	ڌ <i>ḍ</i>	ڙ <i>ṛ</i>	ش <i>sh</i>	غ <i>gh</i>
پ <i>p</i>	ح <i>h</i>	ڙ <i>z</i>	ز <i>z</i>	ص <i>s</i>	ف <i>f</i>
ت <i>t</i>	خ <i>kh</i>		ڙ <i>zh</i>	ض <i>z</i>	ق <i>q</i>
ٿ <i>t</i>				ط <i>t</i>	ک <i>k</i>
ث <i>s</i>				ظ <i>z</i>	گ <i>g</i>
					ل <i>l</i>
					م <i>m</i>
					ن <i>n</i>
					when representing <i>anunāsika</i> in Dēva-nāgarī, by ~ over nasalized vowel.
					و <i>w</i> or <i>v</i>
					ه <i>h</i>
					ی <i>y</i> , etc.

Tanwin is represented by *n*, thus فرائ *fauran*. Alif-i maqṣūra is represented by *ā*;— thus, دعوى *da'wā*.

In the Arabic character, a final silent *h* is not transliterated,—thus بندہ *banda*. When pronounced, it is written,—thus, گنہ *gunāh*.

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus, बन *ban*, not *bana*. When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line. Thus (Hindī) देखता *dēkh'tā*, pronounced *dēkhtā*; (Kāś-mīrī) चहूँ *chahū*; कर्क *karṛ*, pronounced *kor*; (Bihārī) देखथि *dēkhathī*.

C.—Special letters peculiar to special languages will be dealt with under the head of the languages concerned. In the meantime the following more important instances may be noted :—

- (a) The *ts* sound found in Marāṭhī (च), Puṣṭō (ڄ), Kāśmīrī (چ, च), Tibetan (ཅ), and elsewhere, is represented by *ts*. So, the aspirate of that sound is represented by *tsʰ*.
- (b) The *dz* sound found in Marāṭhī (ज), Puṣṭō (ڄ), and Tibetan (ཇ) is represented by *dz*, and its aspirate by *dzʰ*.
- (c) Kāśmīrī (چ) is represented by *ñ*.
- (d) Sindhī (ڄ), Western Panjābī (and elsewhere on the N.-W. Frontier) (ڄ), and Puṣṭō (ڄ or چ) are represented by *ṇ*.
- (e) The following are letters peculiar to Puṣṭō :—
 ڄ *t*; ڄ *ts* or *dz*, according to pronunciation; ڄ *d*; ڄ *r*; ڄ *zh* or *g*, according to pronunciation; ڄ *sh* or *kh*, according to pronunciation; ڄ or چ *n*.
- (f) The following are letters peculiar to Sindhī :—
 ڄ *bb*; ڄ *bh*; ڄ *th*; ڄ *t*; ڄ *th*; ڄ *ph*; ڄ *jj*; ڄ *jh*; ڄ *chh*;
 ڄ *ñ*; ڄ *dh*; ڄ *d*; ڄ *dd*; ڄ *dh*; ڄ *k*; ڄ *kh*; ڄ *gg*; ڄ *gh*;
 ڄ *n*; ڄ *ṇ*.

D.—Certain sounds, which are not provided for above, occur in transcribing languages which have no alphabet, or in writing phonetically (as distinct from transliterating) languages (such as Bengali) whose spelling does not represent the spoken sounds. The principal of these are the following :—

<i>ā</i> ,	represents the sound of the <i>a</i> in <i>all</i> .
<i>ā</i> ,	„ „ „ <i>a</i> in <i>hat</i> .
<i>ē</i> ,	„ „ „ <i>e</i> in <i>met</i> .
<i>ō</i> ,	„ „ „ <i>o</i> in <i>hot</i> .
<i>e</i> ,	„ „ „ <i>é</i> in the French <i>était</i> .
<i>o</i> ,	„ „ „ <i>o</i> in the first <i>o</i> in <i>promote</i> .
<i>ō</i> ,	„ „ „ <i>ō</i> in the German <i>schön</i> .
<i>ü</i> ,	„ „ „ <i>ü</i> in the „ <i>mühe</i> .
<i>th</i> ,	„ „ „ <i>th</i> in <i>think</i> .
<i>dh</i> ,	„ „ „ <i>th</i> in <i>this</i> .

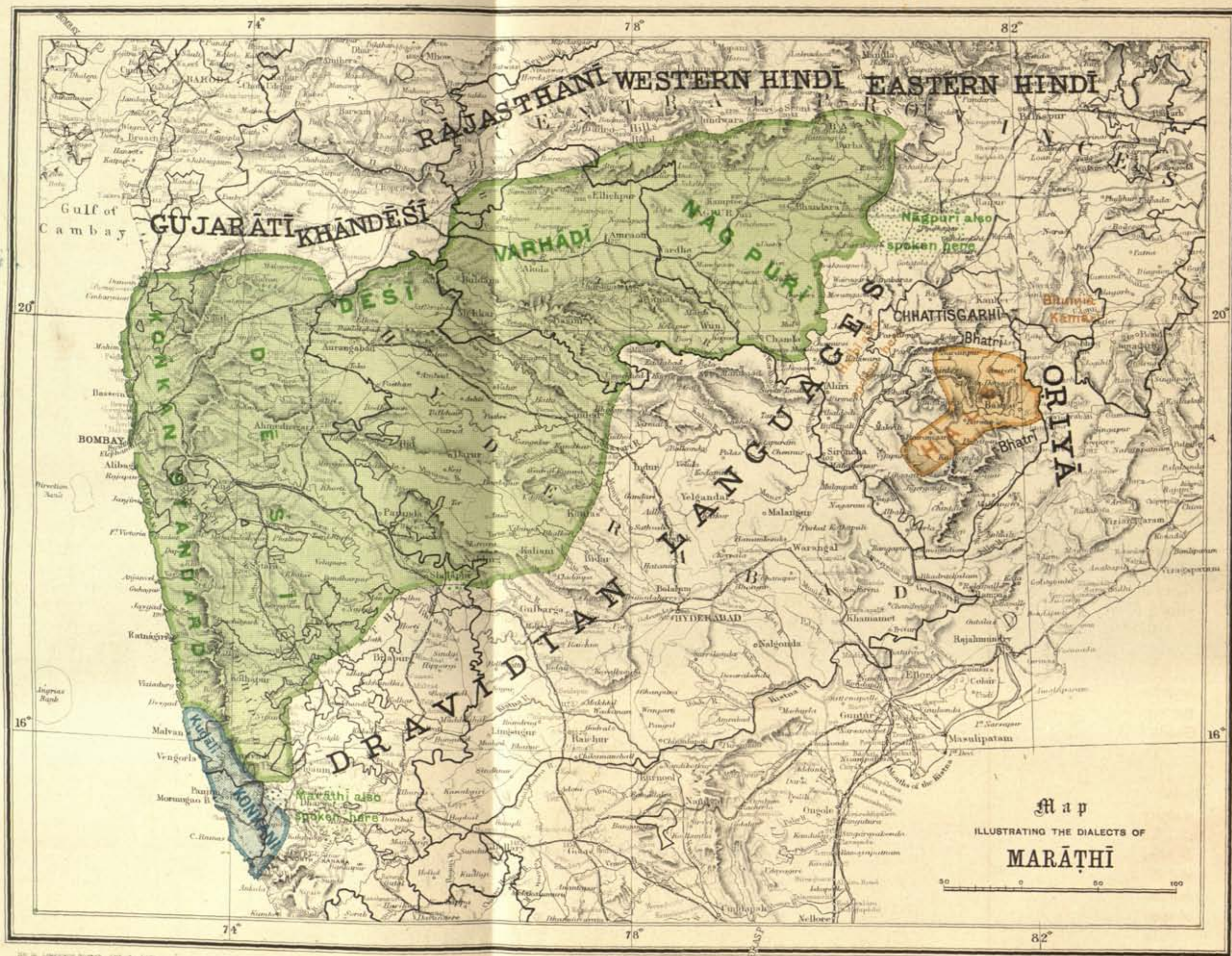
The semi-consonants peculiar to the Muṇḍā languages are indicated by an apostrophe. Thus *k'*, *t'*, *p'*, and so on.

E.—When it is necessary to mark an accented syllable, the acute accent is used. Thus in (Khōwār) *ássistai*, he was, the acute accent shows that the accent falls on the first, and not, as might be expected, on the second syllable.

INTRODUCTORY NOTE.

I AM indebted to Dr. Sten Konow of Christiania, Norway, for the preparation of this volume. As Editor of the Series of volumes of the Linguistic Survey of India, I am responsible for all statements contained in it.

GEORGE A. GRIERSON.



THE SOUTHERN GROUP.

MARĀṬHĪ.

Like the Mediate Group of Indo-Aryan vernaculars, the southern one is a group of dialects, and not of languages. It includes only one language, *viz.*, Marāṭhī.

The Southern Group.

Marāṭhī with its sub-dialects occupies parts of three provinces, *viz.*, the Bombay Presidency, Berar, and the Central Provinces, with numerous settlers in Central India and the Madras Presidency. It is the

Area in which spoken.

principal language of the north-western part of His Highness the Nizam's dominions and of Portuguese India. The area in which it is spoken is, roughly speaking, 100,000 square miles.

On the west, Marāṭhī is bounded by the Arabian Sea, from Daman in the north to Karwar in the south. The northern frontier follows the

Political Boundaries.

Daman-Ganga towards the east and crosses Nasik, leaving the northern part of the district to Khāndēśī. It thence runs along the southern and eastern frontier of Khandesh, through the southern part of Nimar, Betul, Chhindwara, and Seoni, where the Satpura range forms the northern boundary. The frontier line thence turns to the south-east, including the southern part of Balaghat and almost the whole of Bhandara, with important settlements in Raipur. The Hal'bi dialect occupies the central and eastern part of the Bastar State, still farther to the east.

From the south-eastern corner of Bhandara the line runs south-westwards, including Nagpur and the north-western corner of Chanda, where it turns towards the west through the district of Wun, leaving a narrow strip in the south to Telugu. It then continues towards the south, including the district of Basim, and into the dominions of His Highness the Nizam, where it again turns westwards to Akalkot and Sholapur. The frontier then goes south-westwards, in an irregular line, including Sholapur and Kolhapur, to the Ghats, and thence to the sea at Karwar.

Marāṭhī has to its north, in order from west to east, Gujarātī, Khāndēśī, Rājasthānī, Western Hindī, and Eastern Hindī. To the east we

Linguistic Boundaries.

find Eastern Hindī, Gōṇḍī, and Telugu. Hal'bi, which is separated from Marāṭhī by Chhattisgarhī and Dravidian languages, merges into Oṛiyā in the east through the Bhatrī dialect. In the south we find, proceeding from the east, Gōṇḍī, Telugu, and Kanarese.

The dialectic differences within the Marāṭhī area are comparatively small, and there is only one real dialect, *viz.*, Kōṇkaṇī. There are, of course, everywhere local varieties, and these are usually honoured by

Dialects.

a separate name. On the whole, however, Marāṭhī is a remarkably uniform language.

Three slightly different forms may conveniently be distinguished, the Marāṭhī of the Dekhan, the Marāṭhī of Berar and the Central Provinces, and the Marāṭhī of the Central and Northern Konkan. The last two forms of the language have some characteristics in common, and these are also shared by the rustic dialects of the Dekhan, such as the form of speech current among the Kuṇ'bīs of Poona.

In the southern part of the district of Ratnagiri the Konkan form of Marāṭhī gradually merges into Kōṇkaṇī, through several minor dialects.

Several broken dialects are spoken in various parts of the Marāṭhī territory, and will be dealt with in connection with the various forms of that language. In the northern part of the coast strip belonging to Marāṭhī we find some smaller dialects, such as Kāthōḍī, Vārli, Vād'val, Phud'gī, and Sāmvēdī, which in several points agree with Gujarāṭī-Bhili. The Khāndēśī dialect of Khandesh, which has hitherto been classed with Marāṭhī, has in this Survey been transferred to Gujarāṭī. It contains a large admixture of Marāṭhī, but the inner form of the language differs, and its base is a Prākṛit dialect more closely related to Śaurasēnī than to Māhārāshṭrī which latter Prākṛit is derived from the same base as modern Marāṭhī.

Further towards the east we find some broken dialects, such as Katiyā, Hal'bī, Bhunjiā, Nāhari, and Kamāri, which have been so largely influenced by Marāṭhī that it has been found convenient to deal with them in this connection, though they are no true Marāṭhī dialects.

Marāṭhī, including its dialects, is the home tongue of several districts which are not included in the present Survey, such as the Portuguese territories and part of His Highness the Nizam's dominions. The numbers of speakers of such districts must be added to the figures returned from the various districts within the scope of this Survey.

Speakers of Marāṭhī in those districts of Central India and the Central Provinces over which the Peshwa and Holkar formerly held sway have been included among the total of those who use the Dekhan form of Marāṭhī as their home language. The details will be found under the different forms of Marāṭhī; the total number of speakers of the various forms of the language within the Marāṭhī territory is as follows:—

Marāṭhī of the Dekhan	6,193,083
Marāṭhī of Berar and the Central Provinces (including the Nizam's dominions)	7,677,432
Marāṭhī of the Konkan	2,350,817
Kōṅkaṇī (including Portuguese territories and Madras Presidency)	1,559,029
TOTAL	17,780,361

These figures include the speakers of broken dialects in the Konkan and the Central Provinces. The figures for the Nizam's dominions, Portuguese India, and the Madras Presidency have been taken from the reports of the Census of 1891.

Marāṭhī and its dialects is also, to some extent, spoken outside the territory where it is a vernacular. At the Census of 1891 Marāṭhī and Kōṅkaṇī were separately returned. The figures for those districts where Marāṭhī and Kōṅkaṇī were spoken as foreign tongues were as follows:—

Marāṭhī spoken abroad in	Number of speakers.
Ajmere-Merwara	1,604
Andamans	913
Assam	85
Bengal and Feudatories	909
Burmah	565
Coorg	2,621
Madras	123,530
Mysore	65,356
Punjab and Feudatories	551
Quetta	1,340
Rajputana and Central India	11,072
Sind	9,265
United Provinces and Feudatories	7,414
TOTAL	225,225

Kōṅkaṇī has been returned for the purposes of this Survey as spoken by 20 settlers in Chanda. The other figures which follow have been taken from the reports of the Census of 1891 :—

Where spoken.	Number of speakers.
Mysore	4,166
Rajputana	47
Chanda	20
Coorg	2,129
TOTAL	6,362

By adding together all these figures we arrive at the following total for Marāṭhī and its dialects :—

Marāṭhī spoken at home—

Dekhan	6,193,083
Berar and Central Provinces	7,677,432
Konkan	2,350,817

Marāṭhī spoken abroad	16,221,332
	225,225

TOTAL MARĀṬHĪ 16,446,557

Kōṅkaṇī spoken at home	1,559,029
Kōṅkaṇī spoken abroad	6,362

TOTAL KŌṢKAṆĪ 1,565,391

GRAND TOTAL 18,011,948

The Prākṛit grammarians tell us that at a very early period there were two principal languages spoken in the Ganges and Jamna valleys, Śaurasēnī in the west and Māgadhī in the east. Between both was situated a third dialect, called Ardhamāgadhī, which must approximately have covered the territory within which the modern dialects of Eastern Hindī are spoken. These dialects were recognised as the most important forms of speech in Āryāvarta, i.e., the country to the north of the Vindhya range and the River Narmada. To the south of Āryāvarta was the great country called Mahārāshṭra extending southwards to the Kistna, and sometimes also including the country of the Kuntalas which broadly corresponds to the southern part of the Bombay Presidency and Hyderabad. The language of Mahārāshṭra was considered to be the base of the most important literary Prākṛit, the so-called Māhārāshṭrī. The South-Indian author Daṇḍin (sixth century A.D.) expressly states that the principal Prākṛit was derived from the dialect spoken in Mahārāshṭra.* And the oldest work in Māhārāshṭrī of which we have any knowledge was compiled at Pratishṭhāna, the capital of King Hāla on the Godavari. There is, accordingly, no doubt that the Indian tradition derives the so-called Māhārāshṭrī from the vernacular of Mahārāshṭra, or, in the terminology of the Prākṛit grammarians, the Māhārāshṭra Apabhramśa, from which latter form of speech the modern Marāṭhī is derived.

* See Kāvyaśarṇa I. 35, *Mahārāshṭrāyām bhāṣāṃ prakṛishṭaṃ Prākṛitaṃ viduḥ*.

The opinion of the Indian grammarians has not been universally adopted by European scholars, and it will, therefore, be necessary in this place to go into detail in order to explain my reasons for adhering to it.

The arguments generally adduced against the derivation of Marāṭhī and Māhārāshṭrī from the same base are of two kinds. In the first place it is argued that Māhārāshṭrī and Śaurasēnī are simply two varieties of the same dialect; in the second place it is pointed out that Marāṭhī in several respects agrees with eastern vernaculars which must apparently be derived from a Māgadha dialect and not from the old language of the Śaurasēna country. It will be seen that both arguments are in reality one and the same, and that if it could be shown that Māhārāshṭrī was a quite distinct dialect which differed from Śaurasēnī and approached the eastern Prākritis, the analogy which certainly exists between Marāṭhī and eastern vernaculars could no more be adduced against deriving Marāṭhī and Māhārāshṭrī from the same base.

It will, therefore, be necessary to put the supposition of the identity of Māhārāshṭrī and Śaurasēnī to the test.

Our knowledge of the Prākritis is to a great extent based on the Prākrit grammarians who were not content to describe the various vernaculars which furnished the base for the literary Prākritis, but who also tried to systematise them, and often seem to have constructed general rules out of stray occurrences or phonetical tendencies. The literary Prākritis in this way came to differ from the spoken vernaculars. They were not, however, mere fictions, and the more we learn about the linguistic conditions of old India, the more we see that the differences stated to exist between the various Prākrit dialects in most cases correspond to actual differences in the spoken vernaculars.

On the other hand, the description given of the various Prākritis by the grammarians is not complete, and must be supplemented from the Prākrit literature. This literature is considerable and it makes it possible to get a good idea of two dialects, the so-called Māhārāshṭrī and Ardhamāgadhi. Śaurasēnī is less known, though we are able to understand the principal features of that dialect. With regard to Māgadhi we are almost entirely confined to the rules given by the grammarians.

Professor Pischel has, in his masterly Prākrit Grammar, collected the materials from the grammarians and from the literature and rendered it a comparatively easy task to define the relationship between the different Prākritis.

Classification of the Prākritis.

Three different classifications seem to be possible, according to the features which we choose as our starting points.

In some features Śaurasēnī agrees with Māgadhi as against Māhārāshṭrī and Ardhamāgadhi. The principal ones are the treatment of single consonants between vowels, and the formation of the passive and of the conjunctive participle.

According to the Prākrit grammarians every Sanskrit unaspirated mute consonant between vowels, if not a cerebral, is dropped in the Prākritis and a faintly sounded *y*, or, in the case of *p* or *b*, a *v*, is substituted for it. This *y* is not, however, written in other than Jaina manuscripts. It seems certain that this rule of the grammarians was a generalisation of a phonetical tendency and did not exactly correspond to the actual facts of the genuine vernaculars. The tendency to drop consonants in such positions must, however, have been strong, as we find its results largely prevalent in modern vernaculars. Compare Marāṭhī *kumbhār*, Sanskrit *kumbha-(k)āra*, a potter; Marāṭhī *taḷē*, Sanskrit

ta-dā(g)a, a tank; Marāṭhī *sūy*, Sanskrit *sū(ch)ī*, a needle; Marāṭhī *nēṇṇō*, Sanskrit *na-(j)ānāmi*, I don't know; Marāṭhī *bī*, Sanskrit *bī(j)a*, a seed; Marāṭhī *śam(bhār)*, Sanskrit *śa(t)a*, hundred; Marāṭhī *pāy*, Sanskrit *pā(d)a*, a foot, and so on.

The Prākṛit grammarians make one important exception from the rule. A *t* between vowels becomes *d* in Śaurasēnī and Māgadhi, but is dropped in other dialects. Thus, Sanskrit *gata*, Śaurasēnī and Māgadhi *gada*, Māhārāṣṭrī and Ardhamāgadhi *gaa*, *gaya*, *gonē*. A *t* between vowels is very common, and, especially, it occurs in numerous verbal forms. The result is that its different treatment gives a very marked character to the two groups. There cannot, however, be any doubt that this difference is one of time and not of dialect. The *d* is the intermediary stage between *t* and the dropping of the sound, and there can be no doubt that a *d* was really often pronounced in the vernaculars on which Māhārāṣṭrī and Ardhamāgadhi were based. For not only does the oldest Prākṛit grammarian Vararuchi (ii, 7) allow the change of *t* to *d* in Māhārāṣṭrī in certain words, but the manuscripts freely write *d* in Māhārāṣṭrī, a confusion which it would be difficult to explain if the distinction made by the grammarians corresponded to the actual facts in the spoken vernaculars. This point cannot, therefore, be made the basis of a classification.

The passive is formed by adding the suffix *ia* in Śaurasēnī and Māgadhi, but *ijja* in the other dialects. Thus, Sanskrit *krīyatē*, Śaurasēnī and Māgadhi *kariadi*, Māhārāṣṭrī and Ardhamāgadhi *karijjaī*, it is done. This distinction between the two groups has been inferred from the practice of the best manuscripts. There are, however, numerous exceptions, and forms ending in *iiyadi*, which is a variant of *ijjadi*, seem to occur in Māgadhi verses. This point cannot therefore be urged.

There remains the formation of the conjunctive participle which usually ends in *ia* in Śaurasēnī and Māgadhi and in *ūṇa* in Māhārāṣṭrī and often also in Ardhamāgadhi. This latter dialect has, however, several other forms. Thus, Māhārāṣṭrī *hasiūṇa*, Śaurasēnī and Māgadhi *hasia*, having laughed. The subsequent linguistic history of India shows that we are here face to face with a real distinction between the north and the south. The *u*-form has survived in Marāṭhī, in some Rājasthānī dialects, and in Oṛiyā, while other languages use forms derived from the old participles ending in *ia*.

A division of the Prākṛits on account of this distinction cannot, however, seriously be maintained, and Śaurasēnī and Māgadhi differ in so many points that it is out of question to bring them into close connection with each other.

Dr. Hoernle, in his *Comparative Grammar of the Gaudian Languages* divided the

Eastern and Western Group.

Prākṛit dialects into a western group, *viz.*, Śaurasēnī-Māhārāṣṭrī, and an eastern, *viz.*, Māgadhi. These two groups differ in pronunciation and in the formation of the nominative singular of masculine *a*-bases. The western group changes every *s*-sound to a dental *s*, the eastern to a palatal *ś*; the western substitutes *j* for every initial *j* and *y*, the eastern prefers *y*; the western possesses both *r* and *l*, the eastern only *l*; the nominative singular of masculine *a*-bases ends in *ō* in the west and in *ē* in the east. Ardhamāgadhi agrees with the west in all points excepting the last one, the nominative singular of masculine *a*-bases usually ending in *ē*, but also, in old texts in *ō*.

This last test point, the termination of the nominative, must probably be eliminated from the features which distinguish the east from the west, for the most eastern Prākṛit dialect of which we have any knowledge, the so-called Dhakkī, which must have been

based on the dialect spoken in Dacca, forms the nominative in *ō*; thus, *pulisō*, a man. This dialect also differs from Māgadhi in the treatment of *s*-sounds. It possesses a dental *s*, corresponding to *s* and *śh* in Sanskrit, and a palatal *ś*, corresponding to Sanskrit *ś*; thus, *daśa*, ten; *pulisassa*, Sanskrit *purushasya*, of the man. Dhakkī also seems to use *j* like the western Prākritis. Thus, *jampidum*, Māgadhi *yampidum*, Sanskrit *jalpitum*, to talk.

There thus only remains one of the test points in which the east differs from the west, the use of *l* and *r* respectively. I do not think that this point is of sufficient importance to base a classification on it.

The division of the Prākritis into a western and an eastern group is based on the supposition that Śaurasēnī and Māhārāshṭrī are essentially the same dialect. Since this theory was first put forward our knowledge of the Prākritis has advanced very far, and we now know that the two are radically different. They differ in phonology, in the formation of many verbal bases and of many tenses, in vocabulary, and in their general character. Śaurasēnī has, on the whole, the same vocabulary as classical Sanskrit, while Māhārāshṭrī is full of provincial words; the inflexional system of Śaurasēnī has nothing of the rich variety of forms which characterizes Māhārāshṭrī. If we add the points of disagreement adduced above, the wide divergence between the two dialects cannot be doubted. The relation between them can be compared to that existing between classical Sanskrit and the Vedic dialects, on the one side the correct and fixed speech of the *śiṣṭas*, or educated classes, on the other the ever fluctuating, richly varied language of the masses.

In these characteristics Māhārāshṭrī agrees with Ardhamāgadhi. The close connection between those two Prākritis is so apparent that it has always been recognised. Several scholars have even gone so far as to identify them. Nobody would do so at the present day. There can, however, be no doubt with regard to the close relationship between them, and they may safely be classed together as forming one group as against Śaurasēnī.

Ardhamāgadhi is the link which connects Māhārāshṭrī with Māgadhi. This latter Prākrit is very unsatisfactorily known. It seems to comprise several dialects, but we are not, as yet, able to get a clear idea of them. In phonetics they seem to have struck out independent lines of their own. There are, however, sufficient indications to show that they had more points of analogy with Māhārāshṭrī and Ardhamāgadhi than would appear at the first glance. I pass by some points of phonology, and shall only draw attention to a few facts which seem to show that Māgadhi is based on a dialect, or on dialects, which had an inflexional system characterized with the same rich variety of forms as in Māhārāshṭrī and Ardhamāgadhi.

Māgadhi has preserved traces of the old dative of *a*-themes, which has been throughout replaced by the genitive in Śaurasēnī. Thus, *vināśāa*, Sanskrit *vināśāya*, in order to destroy. Such forms are, however, perhaps only correct in verses. There are two forms of the genitive singular and three forms of the locative singular of *a*-bases; thus, *puttāśśa* and *puttāha*, Sanskrit *putrasya*, Śaurasēnī only *puttassa*, of the son; *muhē*, Sanskrit *mukhē*, in the mouth; *kūvammi*, Sanskrit *kūpē*, in the well; *kulāhim*, Sanskrit *kulē*, in the family. Śaurasēnī has only forms such as *kulē*.

The Ātmanēpada form of verbs, which in Śaurasēnī is confined to the first person singular, is used more freely in Māgadhi; optatives such as *kareyyā*, I may do, occur in Māgadhi as well as the Śaurasēnī forms *karēam* or *karē*; imperatives such as *pivāhi*, drink, are used in addition to *piva*, Sanskrit *piba*, but not so in Śaurasēnī.

A suffix corresponding to the *illa*, which plays a great rôle in Māhārāshṭrī and Ardhamāgadhi, but not in Śaurasēnī, must have been common in Māgadhi, as the modern vernaculars clearly show. Compare also Māgadhi *gāmēlua*, Sanskrit *grāmya*, boorish.

Such instances might be multiplied if we could draw the Māgadhi of the inscriptions and Pāli into the scope of our inquiry. The preceding indications are, however, sufficient to show that the general character of the Māgadhi dialects was more closely related to that of Māhārāshṭrī and Ardhamāgadhi than that of Śaurasēnī. We seem therefore to be justified in dividing the Prākritis into one inner group, *viz.*, Śaurasēnī, and one outer comprising Māhārāshṭrī, Ardhamāgadhi, and Māgadhi. This latter group shows great variety in its dialects, but has throughout the same character of inflexional richness.

There cannot, then, any more be any objection to the derivation of Māhārāshṭrī and Marāṭhī from the same base, and we must return to the Indian tradition and to the conclusion that Māhārāshṭrī and Marāṭhī are based on the same form of speech just as the two names, Māhārāshṭrī and Marāṭhī, are two different forms of one and the same word.

It is now permissible to draw attention to several points in which Marāṭhī agrees with Māhārāshṭrī. When similar forms also occur in other modern vernaculars, especially in the east, this fact is only in accord with the remarks above. Even Western Hindī forms can often be adduced which agree with Marāṭhī and Māhārāshṭrī as against Śaurasēnī. This is partly to be explained by assuming that Western Hindī is derived from various sources. Though it is, in its general character, a Śaurasēna dialect, it has also assimilated elements from other, say outer, forms of speech. Māhārāshṭrī was, moreover, once the dialect of lyric poetry all over India, and it must necessarily have exercised an influence on other dialects, such as that spoken in the home of the present Western Hindī.

Māhārāshṭrī has been preserved in two slightly varying forms, the chief language of Prākrit literature, and the dialect of the non-canonical literature of the Śvētāmbara Jains. This latter form of the language is usually called Jaina Māhārāshṭrī, and was perhaps based on the vernacular spoken in Surāshṭra, the modern peninsula of Kathiawar, before the present settlers entered it. The difference between the two forms of Māhārāshṭrī is, however, of comparatively small importance and need not trouble us in this connection.

In comparing Marāṭhī with Māhārāshṭrī, we cannot base our inquiry on the vocabulary. In the first place we know too little of Śaurasēnī and Māgadhi, and in the second place, the vocabulary of modern Aryan vernaculars does not differ to any considerable extent. A comparison of the inflexions will also yield but a small result, the modern system being quite different from that prevailing in the old Prākritis. It will hence be necessary to base our conclusions on those facts in which the old Prākritis are known to differ from each other, and where the same difference can be traced down to modern times. We shall begin with some phonetical features.

Long vowels are occasionally shortened in Māhārāshṭrī. Thus, in the common word

Vowels. *kumarō*, Sanskrit and Śaurasēnī *kumārō*, a boy. Compare Marāṭhī *kumar*, which is not a poetical form. Other dialects

have *kūwar* and *kūwār*.

Haridrā, turmeric, often becomes *haliddi* or *haladdi* in Māhārāshṭrī. Compare Marāṭhī *haḷad*, dative *haḷdī-lā*, rural Hindī *halad*, *haldī*, *hardī*.

The Sanskrit vowel *ṛi* is sometimes differently treated in the old dialects. Thus, Sanskrit *ṛita*, Māhārāshṭrī and Ardhamāgadhi *kaa* (compare Māgadhi, Ardhamāgadhi

kaḍa), but Śaurasēnī usually *kida*, done; Sanskrit *ghṛita*, Māhārāṣṭrī and Ardhamāgadhi *ghaa*, but Śaurasēnī and Māgadhi *ghida*, clarified butter. Similarly we find Marāṭhī *kēlē*, i.e., *kaya-illaam*, done, while *ghī*, clarified butter, according to Molesworth is scarcely used in Marāṭhī and must be considered as a Hindī loan-word.

Soft consonants are occasionally hardened in the Prākritis. Thus, Māhārāṣṭrī *machchāi* and *majjāi*, Sanskrit *mādyati*, he grows mad; Māhārāṣṭrī *vachchāi* for *vajjāi*, Sanskrit *vrajati*, he goes.

Consonants.

Compare Marāṭhī *maṭṣ^anē* (Hindī *mach^anā*), to swell; Kōṅkaṇī *votsū*, to go.

The aspiration has been transferred in the Māhārāṣṭrī and Ardhamāgadhi *ghettum*, Sanskrit *grahitum*, to take. Śaurasēnī has *genhidum*. The base occurring in the Māhārāṣṭrī and Ardhamāgadhi forms has only survived in Marāṭhī. Compare *ghēt^alē*, taken.

Dental consonants are much more commonly cerebralised in Māhārāṣṭrī, Ardhamāgadhi, and also in Māgadhi, than in Śaurasēnī. Compare Māhārāṣṭrī and Ardhamāgadhi *ḍasaī*, Sanskrit *daśati*, he bites; *ḍahaī*, Sanskrit *dahati*, he burns; *ḍōla*, an eye (compare Sanskrit *dōla*, oscillating); *ḍollaī*, Sanskrit *dōlāyatē*, he swings; *ḍōhalaa*, Sanskrit *dōhalaka*, the longings of a pregnant woman. Similarly we find Marāṭhī *ḍas^anē*, to bite; *ḍāhō* (poetical), heat; *ḍāḍ^anē*, to be hot; *ḍōlā*, an eye; *ḍōh^alā*, longings of a pregnant woman, etc. Similar forms occur also in other dialects.

We may add stray forms such as Sanskrit *kshētra*, Māhārāṣṭrī and Ardhamāgadhi *chhetta*, Marāṭhī *śēt*, but Śaurasēnī *khetta*, Hindī *khēt*, a field; Māhārāṣṭrī *kira*, Marāṭhī *kīr*, but Śaurasēnī and Sanskrit *kila*, forsooth; Sanskrit *gardabha*, Māhārāṣṭrī *gaḍḍaha*, Marāṭhī *gāḍhav*, but Śaurasēnī *gaddaha*, Hindī *gadḥā*, an ass; Sanskrit *pañchāśat*, Māhārāṣṭrī *pañṇāsam*, Marāṭhī *pannās*, while other modern vernaculars have forms such as Western Hindī *pachās*.

The termination of the nominative singular of masculine *a*-bases was *ō* in Māhārāṣṭrī and Śaurasēnī. The same is the case in old Marāṭhī, thus,

Nouns and Pronouns.

rāvō, a king; *nandanu*, a son. The final *u* in the latter form

is directly derived from an older *ō*.

The genitive of *i*-bases, with which old *in*-bases were confounded, ends in *issa* and *inō* in Māhārāṣṭrī and Ardhamāgadhi, but only in *inō* in Śaurasēnī; thus, *aggissa* and *agginō*, Sanskrit *agnēḥ*, of the fire; *hatthissa* and *hatthinō*, Sanskrit *hastinaḥ*, of an elephant. The form *hatthissa* directly corresponds to Marāṭhī *hāthis*.

With regard to pronouns we may note that the typical Māhārāṣṭrī forms *majjha*, my; *tujjha*, thy, have survived in Marāṭhī *māḍzhā*, my; *tudzhā*, thy.

Verbs.

The Marāṭhī verb shows something of the same rich variety as the Māhārāṣṭrī one.

Thus we not only find the old present, future, and imperative, but also some traces of the precative.

Compare—

dēkhē	indriyā	ādhina	hōijē,	taī	śītōshnā-tē
see	of-senses	dependent	he-may-become,	then	cold-and-heat
pāvijē	āni	sukhaduḥkhī	ākālijē	āpaṇa-pē;	
he-will-get	and	with-pleasure-and-sorrow	he-will-bind	himself;	

'See, if a man is dependent on his senses, then he will feel cold and heat and become subject to the feeling of pleasure and sorrow' (*Dnyānāśvarī*, ii, 119). Such forms have

usually been explained as passives, by assuming that the old passive can also be used as an active. The explanation given above seems, however, in some cases preferable.

The old passive survives in forms such as *lābh^onē*, to be got; *dis^onē*, to appear, and so on. In old poetry, however, a passive formed with the characteristic *j* is in common use; thus, *vadhijati*, they are killed; *kijē*, it is done. Such forms have been confounded with the remains of the old precativē, and both were probably felt to be identical. In modern Marāṭhī only the forms *mhan^ojē*, it is said, namely; and *pāhijē*, it is wanted, have survived.

It is of importance to note that such forms correspond to the Māhārāshṭrī passive ending in *ijjāi*, while Śaurasēnī has *iādi*.

Marāṭhī infinitives such as *mārū*, to strike, are directly derived from Māhārāshṭrī forms such as *mārium*, to strike. The participle of necessity, which ends in *avva* in Māhārāshṭrī, *tavya* in Sanskrit, has survived in most modern dialects, sometimes as a future or an infinitive, as in eastern dialects, sometimes as a present participle passive as in Sindhī. Marāṭhī, as well as Gujarātī, uses forms derived from this participle as infinitives, but has also retained it in its original meaning of a future participle passive. Thus, Marāṭhī *myā karāvē*, Māhārāshṭrī *māē kariavvaṃ*, it should be done by me, I should do.

The Marāṭhī conjunctive participle in *ūn*, old Marāṭhī *ū* and *u-niā*, i.e. *ū + niā*, is derived from the corresponding Māhārāshṭrī form ending in *ūṇa* and *um*, and has nothing to do with the Śaurasēnī form which adds *ia*. Thus, Sanskrit *kṛtvā*, Māhārāshṭrī *kariūṇa*, *karium*, Marāṭhī *karū*, *karuniā*, *karūn*, but Śaurasēnī *karia* and *kadua*.

We may add the frequency with which the suffix *illa* is used in Māhārāshṭrī and probably all eastern Prākṛits, just as its modern representative *l* in Marāṭhī, and, lastly, the use of the emphatic particle Māhārāshṭrī and Ardhamāgadhi *chēa*, *chia*, *chcha*, Marāṭhī *chi*, *ts*, Chhattisgarhī *ēch*, but Śaurasēnī *jēva*, Gujarātī and Rājasthānī *j*.

Such points of agreement cannot fail to add strength to the conclusion that Māhārāshṭrī Prākṛit was based on the vernacular of the Marāṭhā country, which is the direct source from which modern Marāṭhī is derived.

Marāṭhī is the only modern vernacular which has been derived from the old Māhā-

Place of Marāṭhī in reference to other Indo-Aryan vernaculars. *rāshṭra* Apabhramśa. That latter form of speech had a distinct character of its own. Though being of the same general kind as the eastern vernaculars, it differed from them in several points and sometimes agreed with Śaurasēnī, especially in the pronunciation of certain sounds. The modern representative of the old Māhārāshṭra Apabhramśa is Marāṭhī, and it is, therefore, to be expected that that form of speech occupies a somewhat independent position, sometimes agreeing with the languages of the outer, and sometimes with those of the inner group. That is also the case. Moreover, the conservative character of Marāṭhī has tended to make this independence greater than it was, and at the present day Marāṭhī is a language with very well marked frontiers, and does not merge into any of the neighbouring forms of speech. The border line between Marāṭhī on one side and Gujarātī, Rājasthānī and Western Hindī on the other, is very sharply marked. In the west we see that Gujarātī Bhilī and Khāndēśī gradually become more and more influenced by Marāṭhī. But even when such dialects assume the linguistic form of Marāṭhī, as in the case of Vād^aval, Vārli, etc., they retain the character of mixed forms of speech and are no real connecting links. Similar is the state of affairs in the east. The Hal^bi dialect is not a connecting link between Marāṭhī, Chhattisgarhī and Oṛiyā, but a

mechanical mixture of all these three languages, spoken by a tribe whose language did not originally belong to the Indo-Aryan Family.

Relation of Marāṭhī to the Inner Group.

It has already been stated that Marāṭhī in some points agrees with the languages of the inner group. The principal

ones are as follows :—

The pronunciation generally. In Kōṅkaṇī, however, we find some features which agree with the state of affairs in the east. Thus Kōṅkaṇī possesses the short *e* and *o* sounds and pronounces the short *a* like the *o* in 'hot.'

Marāṭhī has two *s*-sounds, a dental *s* and a palatal *ś*. This latter sound is used before *y* and before *i*, *ī*, and *ē*, which vowels are usually pronounced almost as *yī*, *yī*, *yē*, respectively, a state of affairs which is not in accord with the principles prevailing in the east. The palatal pronunciation of *s* is, therefore, due to the combination of *s* and *y*, and quite different from the Bengali *ś*, which has another origin as the eastern Prākṛits clearly show. Some Marāṭhī dialects only know the dental *s*.

The pronunciation of the palatals as *ts*, *dz*, respectively, also occurs in some eastern dialects, and in Kāśmīrī. A similar pronunciation is common in several dialects of Gujarātī and Rājasthānī. Exact parallels to the Marāṭhī pronunciation of *s* and of the palatals are only found in Telugu. Such points do not, therefore, prove a closer connexion between the pronunciation of Marāṭhī and of eastern vernaculars.

On the other hand, *v* and *b* are distinguished as in Gujarātī, Pañjābī, Sindhi, and, partly, in Rājasthānī. Marāṭhī has a cerebral *ḷ* like Rājasthānī, Gujarātī, Pañjābī, and also Oṛiyā.

With regard to the inflexion of nouns and verbs, it should be noted that Marāṭhī has three genders like Gujarātī and some rural dialects of Western Hindī.

The nominative singular of strong masculine bases ends in *ā* as in the east and in some dialects of Western Hindī, but in *ō* in Kōṅkaṇī. The nominative plural ends in *ē* as in Western Hindī.

Marāṭhī possesses a separate case of the agent and, in consequence thereof, uses the passive construction of the past tense of transitive verbs. The verb is put in the neuter singular if the object is accompanied by a case suffix. In the Konkan, however, it agrees with the object also in such cases, just as it does in Gujarātī and Rājasthānī. Kōṅkaṇī also agrees with Gujarātī in possessing a separate form of the nominative singular of the personal pronoun of the first person; thus Kōṅkaṇī *hāv*, Gujarātī *hū*, I.

The nominative singular masculine of demonstrative and relative pronouns ends in *ō* as in Western Hindī, like the nominative of masculine *a*-bases in Māhārāshṭrī.

Marāṭhī uses an *n*-suffix to form a verbal noun, as does also Western Hindī. The same suffix, however, also occurs in Eastern Hindī, and Marāṭhī has also a *v* infinitive like Gujarātī and eastern vernaculars.

None of these points are of sufficient importance to prove a closer connexion between Marāṭhī and the languages of the inner group. They are partly due to the conservative nature of the language, as in the case of the preservation of a separate case of the agent, and they are partly of the same nature as those features in which Māhārāshṭrī agreed with Śaurasēnī.

In other points Marāṭhī agrees with the languages of the outer circle. The points

Relation of Marāṭhī to the Outer Circle.

of analogy in pronunciation have already been noted, and it has been stated that they are of relatively small importance.

On the other hand, the preceding pages dealing with the relationship between Marāṭhī and Māhārāshṭrī will have revealed many facts which show that the phonetical laws of Marāṭhī often closely agree with those prevailing in the east. Of greater importance, however, are several points of analogy in inflexion.

All weak *a*-bases in Marāṭhī have an oblique form ending in *ā*; thus, *bāp*, a father, dative *bāpā-lā*. The same form also occurs in the east. Thus, Bihārī *paḥar*, a guard, oblique *paḥrā*. The eastern vernaculars do not, it is true, use this form regularly. Its existence is, however, of sufficient importance to be adduced in this place. Marāṭhī also shows the origin of this form. In addition to the oblique base ending in *ā*, it also, dialectically, uses a form ending in *ās*; thus, in the Konkan, *bāpās-na*, by the father. *Bāpās* directly corresponds to the Māhārāshṭrī form *bappassa*, of a father, and it is evident that *bāpā* has the same origin, the change of *ss* to *h* being already found in Māhārāshṭrī.

The termination of the second person singular of verbal tenses ends in *s* as in Bengali, Bihārī, and Eastern Hindi. Kōṅkaṇī, however, uses *y* like Kāśmīrī, and in Berar and the Central Provinces the second person is usually formed like the third person without an *s*.

The past tense has different forms for the three persons, as in eastern dialects. The personal suffixes are the same as in the case of the old present, and it is, therefore, doubtful whether Marāṭhī possesses the so-called pronominal suffixes which play so great a rôle in many outer languages. The *s* which is, in some dialects, added to the second person singular of all verbs, may perhaps be such a suffix. In a similar way we sometimes find a *t* added to the second person plural, and an *n* to the third person singular. Compare forms such as *karilēs*, it was done (by thee); *sāṅgitlān* (Konkan and Berar), it was said (by him). Such forms are, however, only occasionally used, and the whole question about pronominal suffixes must be left open so far as Marāṭhī is concerned.

The past tense is formed by adding an *l*-suffix as in the east. This feature pervades the whole conjugational system and gives a peculiar colour to the language which is entirely wanting in the inner group. Gujarātī, it is true, forms a pluperfect participle by adding an *l*-suffix. This seems, however, to be one of those points in which that language has been influenced by the vernaculars formerly spoken in its present home. The *l*-suffix must be derived from the Prākṛit suffix *illa* which played a great rôle in Māhārāshṭrī, Ardhamāgadhī, and probably also in Māgadhī. It is a secondary suffix, added to the old past participle passive, and it is, consequently, originally not necessary. We also find that it is occasionally dropped, not only in the east, but also in Marāṭhī dialects; thus, Chitpāvanī *māy^{rā}* and *mārilā*, it was struck. On the other hand, this suffix is used in a much wider way in Kōṅkaṇī. The oldest instance of its use in the modern way is the Ardhamāgadhī *āṇilliya*, brought.

The future is formed by adding an *l*- or *n*-suffix. This form has been compared with the *l*-present in Bihārī. An *l*-future also occurs in Rājasthānī and some northern dialects. The base of the Marāṭhī future is identical with the habitual past, the old present. Sometimes, however, the two differ; thus Nāgpurī *nidzō*, I used to sleep, but *nidzal*, I shall sleep; Karhādī *mār^{sī}*, thou wilt strike (the corresponding form of the habitual past does not occur in the materials available). It is, therefore, perhaps allowable to conclude that the Marāṭhī future (and past habitual) has preserved traces of two old forms, the present and future. Māhārāshṭrī future forms such as *karihisi*, thou wilt do; *karihii*, he will do, would regularly become *karis* and *kari* in Marāṭhī.

The most important points in which Marāṭhī agrees with eastern vernaculars are thus the oblique form of weak *a*-bases, the termination of the second person singular of verbal tenses, the distinguishing of the various persons in the past tense, and the *l*-suffix of the same form. These points are of sufficient importance to justify us in stating a closer relationship between Marāṭhī and the languages of the east. It should, however, be borne in mind that all these characteristics can be explained from the features of Māhārāshṭrī Prākṛit.

In many points Marāṭhī differs from all other Indo-Aryan vernaculars. We may mention the almost universal use by nouns of a distinct oblique base; the dative in *s*; the genitive suffix *ṭṣā*; the possessive pronouns *māḍzhā*, my; *tudzhā*, thy; the numeral *pannās*, fifty; the conjunctive participle ending in *ūn* (compare, however, Oṛiyā), and so on.

The position of Marāṭhī as compared with other Indo-Aryan vernaculars may, therefore, be defined as follows. In some points it has developed peculiar forms of its own; in others it agrees with the languages of the inner group, more especially, in pronunciation; and in important points of inflexion it forms one group with the eastern vernaculars of the outer circle.

In the Konkan there are important points of agreement with Gujarātī, a fact which may perhaps be accounted for by the supposition that the Marāṭhī-speaking inhabitants of the Konkan once occupied the modern Gujarat, and only settled in the Konkan after having lived for some time in the neighbourhood of the Gujarātis. The tradition according to which their original home was Trihōtra may be a faint recollection of such a migration.

The Marāṭhā country has long been famous for its literature. The Vaidarbhī Rīti, the literary style of the Berar school of Sanskrit writers, was highly praised by Daṇḍin, as far superior to the artificial style of the east, the Gaudiyā Rīti. The old Māhārāshṭrī lyrics fully justify this praise, and later poets such as Rājāsēkhara proudly mention Māhārāshṭra as *Sarasvatī-janma-bhūḥ*, the birth-place of the goddess of eloquence, where the sweet and serene, the graceful and agreeable, nectar of poetry is found. We cannot in this place give even a rapid survey of the Prākṛit and Sanskrit literature connected with Māhārāshṭra. We must be content to give a short account of the later literature in Marāṭhī.

The revival of literature in the Marāṭhā country is, just as is the case elsewhere in India, closely connected with the religious renaissance which can be traced from the time of Śāṅkara down to the present day. The oldest Marāṭhī literature is, therefore, religious. It is due to the wish to make the religious thoughts and ideas of the old Sanskrit literature accessible to those who were not masters of any language other than their own vernacular. Sanskrit works were, therefore, translated and free paraphrases were made. The bulk of Marāṭhī literature is of this description, and like its prototype, it is written in verse. Prose compositions are later, and have not played the same rôle.

For the history of Marāṭhī literature and the development of the Marāṭhī language it is of importance to note that almost all its poets have come from the Dekhan and the country round Paithan. The Konkan and Berar do not claim a single name of importance.

The beginning of Marāṭhī literature seems to be connected with the Vishnuite reformation inaugurated by Rāmānuja (beginning of the twelfth century). To him Vishṇu was the 'Supreme Deity, endowed with every possible gracious attribute, full of love and pity for the sinful beings who adore him, and granting the released soul after death a home of eternal bliss near him.'

The same religious devotion to Vishṇu, or, as he calls him Viṭhōbā, meets us in the *Abhaṅgs*¹ of Nāmdēv, who is considered to be the first Marāṭhī poet. He was a tailor from Pandharpur, and probably flourished in the middle of the thirteenth century. Most of his works have been lost, but some of his stanzas have found their way into the *Adigranth* of the Sikhs, and they can still impress us with his devotion to God, for whom he longs 'as the Chakravāka longs for his mate or a child for its mother.'

A contemporary of Nāmdēv was Dnyānōbā, or Dnyānēśvar who wrote a paraphrase of the *Bhagavadgītā* in the *Ōvī* metre. He lived at Alandi, north of Poona, and his work, the *Dnyānēśvarī* or *Bhāvārthadīpikā*, is dated Śaka 1212 = 1280 A.D. This work is very highly esteemed among the Marāṭhās. It is penetrated by deep religious feeling, but is also pervaded with the barren philosophy of later Hinduism.

The poet Mukundarāya probably belongs to the same age. His best known work is the *Vivēka-Sindhu*, or Ocean of Discrimination, which is strongly influenced by orthodox Vedantism.

The next important poet whose works have been preserved is Ēkanāth, a Ṛigvēdin from Paithan, who died in 1609. His favourite metre was the *Ōvī*, but he also wrote *Abhaṅgs*. His principal works are based on Sanskrit originals and are devoted to the praise of Vishṇu. His *Ēkanāthī Bhāgavata* is based on the 11th *Skanda* of the *Bhāgavata-Purāṇa*, and has been printed in Bombay. He further wrote the *Bhāvārtha-Rāmāyaṇa*, the *Rukmiṇī-Svayamvara*, the *Svātmasukha*, etc., and also composed works in Hindōstānī. He was a contemporary of Shāhji, the father of Śivaji, and is spoken of as an ardent student of the *Dnyānēśvarī*.

His daughter's son was Muktēśvar, who was born in 1609, and lived at Paithan. He is often spoken of as the master of the *Ōvī* metre, and his principal works are paraphrases of Sanskrit originals. He wrote part of a *Mahābhārata*, a *Bhāgavata*, a *Śatamukha-Rāvaṇākhyāna*, and, according to tradition, also a *Rāmāyaṇa*.

We have now come down to the time of Śivaji, the founder of the Marāṭhā power. This national hero, who is usually known as a rude and treacherous warrior, was himself influenced by the growing Marāṭhī literature, and its greatest poet courted his favour. He sat as a pupil at the feet of Rāmdās (1608-1681), the son of a Kulkarni in Jamb at the Godavari, who spent his life in devotion to Rāma, and hence changed his name Nārāyaṇ to Rāmdās. Śivaji is said at one time to have offered him his whole kingdom, but Rāmdās declined the offer, and continued till his death to live as an unmarried devotee. The principal work of this author is the *Dāsbōdh*, on religious duties, and he also wrote numerous *Abhaṅgs* and *Ślōkas*.

Tukārām (1608-1649) was born at Dehu, a small village to the north of Poona, and his father is said to have been a Śūdra. By profession he was a wandering reciter of *Kathās* or religious stories and legends, and he is considered to have brought the *Abhaṅg* to the highest perfection. His poetry is devoted to the praise of Viṭhōbā. Religious longing and devotion, affectionate love and moral purity, are the keynotes of his verses, many of which are also remarkable for the sincere consciousness they exhibit of the idea of sin,—an expression of religious faith rarely met with in older literature, but which was in later times imitated by poets such as Mahīpati.

¹ 'Abhaṅg' is the name of a metre. The word means 'unbroken,' and refers to the poems being of indefinite length, and to the loose, flowing, nature of the rhythm.

A contemporary of Tukārām was Vāman Paṇḍit (died 1673), a Ṛigvēdin from Satara, who studied in Benares, and also wrote in Sanskrit. His style is heavy, and the predilection for *yamakas* and other artificial embellishments show the growing influence of the Sanskrit *Kāvya*. He wrote a commentary on the *Bhagavadgītā* in the *Ōvī* metre, called the *Yathārthadīpikā*, and numerous works based on the *Mahābhārata*, the *Rāmāyaṇa*, the *Bhāgavata*, and so on.

Śrīdhar (1678-1728), the most copious of all Marāṭha poets, was a Brāhmaṇ from the neighbourhood of Pandharpur. His works were mostly based on the Sanskrit epics and on the Purāṇas, and are highly popular. Some of the titles are *Rāmavijaya*, *Harivijaya*, *Pāṇḍavapratapa*, *Śivalīlāmṛta*, and so on.

Amṛitarāya, who was a Dēśastha Brāhmaṇ, lived in Aurangabad about the middle of the eighteenth century. He was renowned as a *śighrakavi*,¹ and wrote also in Hindōstānī. His works are partly based on the Purāṇas, and are partly of a more metaphysical description. They abound in various kinds of alliterations. Like Tukārām he used to perform recitations.

A younger contemporary of Amṛitarāya was Mōrōpant or Mayūra Paṇḍit (1729-1794), a Karhādā Brāhmaṇ from Baramati in the Poona district. As a boy he acquired considerable proficiency in Sanskrit, in which language he also wrote some poems. His Marāṭhī works are largely influenced by Sanskrit poetry. He used all the artificial apparatus of Sanskrit rhetoric, and freely introduced Sanskrit words into his Marāṭhī. His works, which include a *Bhārata*, a *Bhāgavata*, several *Rāmāyaṇas*, a *Mayūrakēkāvālī*, and so forth, are held in high estimation among his countrymen, but are less palatable to European taste.

Mahipati (1715-1790), a Dēśastha Brāhmaṇ of the Ṛigvēdins from Tahrabad near Paithan, was an imitator of Tukārām, but his chief importance rests on the fact that he collected the popular traditions about national saints, and put them in a poetical form. His various works, such as the *Bhaktavijaya*, the *Bhaktalīlāmṛta*, the *Santavijaya*, the *Santalīlāmṛta*, are usually described as the *Acta Sanctorum* of the Marāṭhās. They are partly based on older works by Nābhājī and Udbhavachidgan, but partly also on oral tradition, and narrate the miraculous life and doings of older deified poets such as Dnyānōbā and Tukārām.

There are, besides, a great many minor poets, such as Chintāmaṇi, Raghunāth (end of eighteenth century), Prabhākara and others, who mainly based their poems on the Purāṇas, the *Mahābhārata*, and the *Rāmāyaṇa*. It is not, however, possible to enter into details.

Almost all the Marāṭhī poetry mentioned on this and the preceding pages is religious. Erotic lyrics have, however, also been highly appreciated by the Marāṭhās from the earliest times. We possess a precious testimony to this leaning of the national mind in the famous *Sattasāi* of Hāla. In modern Marāṭhī the erotic poetry is principally represented by the so-called *Lāvaṇīs*, small ballads usually put into the mouths of women, and often of a rather scandalous description. Among the authors of *Lāvaṇīs* we may mention Anantaphandī (1744-1819), a Yajurvedin from Ahunadnagar, who also mis-used his poetical genius in lavishing praise on Bājī Rāō, the last Peshwa, and Rāmjōśī (1762-1812), a Dēśastha Brāhmaṇ from Sholapur. In this connection we may also mention the *Naukā Kṛīḍan* of Viśvanāth, and the *Anaṅgarāṅg* of Kalyāna Mala.

¹ A *śighrakavi* is a poet who is able to compose a poem on any topic without preparation or delay, an *improvisatore* or extemporising poet.

The feats of the national heroes from Śivaji and downwards, have furnished materials for numerous *Pāvādās*, or war-ballads, mostly by nameless poets, which are sung everywhere in the country. Lastly, the numerous proverbs current among the Marāṭhās should be noticed. A good selection has been published by Manwaring. See Authorities below.

The prose literature in Marāṭhī is of much smaller importance. It embraces narratives of historical events, the so-called *Bakhars*; moral maxims such as the *Vidur Niti*; folk tales, such as the *Vēṭāl Pantsoīśī*, the *Simhāsan Battīśī*, the *Śuk Bāhattarī*, and so forth. In modern times a copious literature of prose works has arisen, mainly translations from English, and several journals and newspapers in Marāṭhī are published, chiefly in Bombay and Poona.

AUTHORITIES.

A.—Early references.

Mahārāshṭra as the name of a country, does not seem to occur before the sixth century A.D., when it is mentioned by Varāhamihira in his *Bṛihat-Saṃhitā*, v, 64. The reference to the language of Mahārāshṭra as the base of the principal Prākṛit in Daṇḍin's *Kāvyaadarśa*, i, 35, belongs to about the same time.

The name was also known to the Chinese pilgrim Hiuen Tsiang, to Albirūnī, and to Ziāu-'d-dīn Barnī. See the references in Yule's *Hobson-Jobson*, s. v. *Mahratta*.

The first reference to Māhārāshṭrī as the name of a language seems to be in Vararuchi's Prākṛit Grammar, the date of which cannot be ascertained. Other grammarians simply use *Prākṛitam*, i.e., the Prākṛit language, instead.

Later authors, such as Rāmatarkavāgīśa and Kramadīśvara, mention a dialect called Dākshinātyā as a form of Apabhraṃśa, i.e., in this connection, as one of the vernaculars of India. Dākshinātyā is, in the *Sāhitya Darpaṇa* stated to be identical with Vaidarbhiḱā, the vernacular of Berar. Dākshinātyā is usually mentioned together with Māgadhi and Ardhamāgadhi and Professor Lassen was therefore inclined to class it with those dialects. We are not, however, told that Dākshinātyā has any characteristics of its own. On the contrary, Mārkaṇḍeya expressly states that Dākshinātyā is not a separate dialect, *lakṣhaṇākaraṇāt*, because it has no characteristic marks of its own. It is, therefore, impossible to base anything upon the names Dākshinātyā and Vaidarbhiḱā. They may, or may not, correspond to the modern Dakhiṇī and Varhāḍī, the dialects of the Dekhan and Berar respectively. Modern Marāṭhī is, at all events, so old that the mention of Dākshinātyā and Vaidarbhiḱā can refer to it. The oldest Marāṭhī inscription of which anything is known, goes back to about A.D. 1115-8, and an inscription of some extent is dated A.D. 1207. Compare *Epigraphia Indica*, Vol. i, pp. 343 and f.; Vol. vii, p. 109. It should be mentioned that a reference to the dialect of the Dākshinātyās, or Southerners, occurs in the *Mṛichchhakatikā*, where we are told that it was no distinct form of speech. On account of their knowledge of various aboriginal languages the Dākshinātyās are said to speak as they thought proper. The passages which might be expected to illustrate this dialect are, however, written in Śaurasēnī.

The first mention of the Marāṭhā country in Europe seems to be found in Friar Jordanus' *Mirabilia Descripta* (c. 1328). The passage containing the reference has been reprinted in Yule's *Hobson-Jobson*, l. c., and is as follows:—

'c 1328. "In this Greater India are twelve idolatrous Kings, and more . . . There is also the Kingdom of Maratha which is very great."—Friar Jordanus, 41.'

The same authority also reproduces the earliest mention of the Marāṭhī language of which I am aware. It has been taken from John Fryer's—*A New Account of East India and Persia*, London, 1698, and it is dated 1673. It is as follows :—

'1673. "They tell their tale in Moratty: by Profession they are Gentues."—Fryer, 174.'

Other old references to the Marāṭhās and their country will be found in *Hobson-Jobson*. They may here be left out of consideration, and we shall turn to early mentions of the language.

The Konkan form of Marāṭhī was early dealt with by Portuguese missionaries, who called it the northern dialect of Kōṅkaṇī. A paraphrase of the contents of the Gospels in that language by Francisco Vas de Guimaraens, was printed in 1659, and a grammar by an unknown missionary was completed in the seventeenth century. See the authorities quoted under Konkan Standard below, p. 65.

The Kōṅkaṇī dialect was described at a still earlier date. The old references will be found among the authorities dealing with that form of speech. See p. 166.

Marāṭhī itself began to occupy European scholars early in the eighteenth century. It was considered to comprise two dialects, Balabande and Marāṭhī. In reality, however, these are only the two common characters used in writing Marāṭhī, Balabande corresponding to the Bālbōdh and Marāṭhī to the Mōḍī character.

Marāṭhī does not seem to be represented in the translations of the Lord's Prayer published by Joh. Chamberlayne in 1715. La Croze in a letter to Theophilus Siegfried Bayer dated November, 1731, mentions Marāṭhī as *Marathica lingua*, also called *Balabande*. He rightly remarks that the written character is identical with Dēvanāgarī. See *Thesaurus epistolicus Lacrozianus*, Vol. iii, Lipsiae 1746, p. 64, where a specimen of the written character is given. La Croze derives the alphabet from Hebrew.

In the same work, Vol. i, Lipsiae 1742, p. 338, is printed a letter from Benj. Schultze, the well-known author of one of the first Hindōstānī grammars, who for some time lived as a missionary in Madras. The letter is dated the 28th January 1734, and it contains the incidental remark that Schultze had sent specimens in the Dēvanāgarī and Balabande languages to Europe. We learn from other sources that he furnished translations of the Lord's Prayer into Marāṭhī. His manuscripts were preserved in Leipzig, and afterwards published in several collections, for the first time in the *Orientalisch- und Occidentalischer Sprachmeister* of Johann Friedrich Fritz. This book which was printed at Leipzig, 1748, was an enlarged reprint of a similar work by Johann Heinrich Hager, published in Leipzig, 1741, which is, in its turn, based on older collections by Andreas Müller. The *Sprachmeister* was, however, revised by the Danish Missionary Benj. Schultze, just mentioned, who added 15 Indian specimens from his own collections. It accordingly contains the Mōḍī character on pp. 94 and ff. which is called *Marathicum Alphabetum*. On pp. 120 and ff. some remarks on Hindōstānī, taken from Schultze's *Grammatica Hindostanica*, have been printed. We are here told that the *Balabandish* and *Marathish* language is a daughter of the *Dewanāgara* language, that is of Sanskrit. P. 124 gives the *Balabandu*, i.e., the Bālbōdh character. On p. 206, we find the first ten numerals in Marāṭhī figures. Between pp. 212 and 213 is inserted a comparative vocabulary called *Tabula exhibens harum linguarum affinitatem et differentiam*. The fifth and sixth columns in this table contain some words in Marāṭhī, with the headings *Marathice* and *Balabandice*, respectively. The two columns are identical. Column 9 contains the same words in Kōṅkaṇī, *Cuncanice*. To the *Sprachmeister* is annexed a

collection of versions of the Lord's Prayer. It includes the Lord's Prayer in Goanica, p. 85; Balabandeca, p. 90; and Marathica, p. 93, all by Schultze. The *Sprachmeister* furnishes the materials for the mention of the 'Marathica' and 'Balabandeca' languages in the *Alphabetum Brammhanicum seu Indostanum universitatis Kasí*. Romæ, 1761, p. ix. This work, which was published by the Congregatio de Propaganda Fide, was soon followed by the *Grammatica Marasta*, Rom., 1778, and a *Catechismo da Doutrina Cristam*, Rom., 1778, in Portuguese and Marāṭhī.

From about the same time is Iwarus Abel's *Symphona symphona, sive undecim Linguarum orientalium Discors exhibita Concordia, Tamulicæ videlicet . . . Marathicæ, Balabandicæ . . . Cuncanicæ . . .* Kopenhagen, 1782.

Lorenzo Hervás y Panduro, a Spanish Jesuit from Galizia, also dealt with Marāṭhī in his huge cyclopedia *Idea del Universo*, Cesena, 1778-87. The twentieth volume has the title *Vocabulario poligloto con Prolegomeni sopra più di cl Lingue*, Cesena, 1787, and contains a comparison of 63 words in 154 languages. The Marāṭhī portion is printed on p. 163. The ensuing volume, the twenty-first, is a collection of versions of the Lord's Prayer in more than 300 languages and dialects. The title of this part is *Saggio pratico delle Lingue con Prolegomeni e una Raccolta di Orazioni Dominicali in più di trecento Lingue e Dialecti*. It contains a Marāṭhī version on p. 143, and a Goanese one on p. 145, both after Benj. Schultze, and also, on p. 146, another Marāṭhī version, after the Catechism, mentioned above.

Some Marāṭhī words are also given in the Russian publication *Glossarium comparativum Linguarum totius Orbis*. St. Petersburg, 1787. They were reprinted by Franz Carl Alter in his book *Ueber die Samskrdamische Sprache*, Vienna, 1794.

A short review of the older works will be found in Adelung's *Mithridates*. See below.

The Scriptures were partly translated into Marāṭhī by the Serampore missionaries. The New Testament and the Pentateuch were published in 1807; the prophetic books in 1821. A Kōṅkaṇī translation of the Bible appeared at Serampore in 1819.

The list of authorities which follows does not include the works mentioned in the preceding pages. It should be compared with the shorter lists printed below under Konkani Standard and Kōṅkaṇī. See pp. 65 and 166.

B.—General.

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Marāṭhī is usually written in the so-called Bālbōdh or in the so-called Mōḍī character.¹

Written character.

Bālbōdh, *lit.* 'teachable to children' is identical with Dēva-nāgarī, and has been described in Vol. v. Part ii, pp. 7 and ff.

It is used in almost all printed books, and also, to a great extent, in private transactions and letters. The Mōḍī character is almost totally confined to the latter kind of writing. An example of its use will be found on pp. 259 and ff. It consists of the following signs:—

VOWELS.

अ a ऎ ā ई i, ī, उ u, ū,
 ऐ ē औ ai ए ē औ au अं am अः aḥ

CONSONANTS.

क ka ख kha ग ga घ gha ङ ṅa
 च cha छ chha ज ja झ jha ञ ṇa
 ट ṭa ठ ṭha ड ḍa ढ ḍha ण ṇa
 त ta थ tha द da ध dha न na
 प pa फ pha ब ba भ bha म ma
 य ya र ra ल la व va
 श śa ष sha स sa ह ha
 ळ ḷa क्ष ksha द्न dnya

The forms of the vowels given above are only used at the beginning of words or syllables. When the vowels follow a consonant they are expressed by means of secondary signs in the same way as in the Dēvanāgarī alphabet. For the sake of teaching these signs the alphabet is disposed in *Bārākhḍis*, or series of twelve letters, each containing a consonant combined with all possible vocalic sounds. Such *Bārākhḍis* are:—

क-क-मी-मी-ऊ-ऊ-ऐ-ऐ-औ-औ-अं-अः
 ka kā ki kī ku kū kē kai kō kau kaṁ kaḥ
 ग-ग-गी-गी-गु-गु-गे-गे-गौ-गौ-गं-गः
 ga gā gi gī gu gū gē gai go gau gaṁ gaḥ
 ट-ट-ती-ती-तु-तु-ते-ते-तौ-तौ-तं-तः
 ṭa ṭā ṭi ṭī ṭu ṭū ṭē ṭai ṭō ṭau ṭaṁ ṭaḥ

A short note on the *Modi Character* by B. A. Gupte will be found in the *Indian Antiquary*, Vol. xxxiv, 1905, pp. 27 and ff.

In Kōṅkaṇī the Kanarese and also the Roman alphabet are often used for the printing and writing of the dialect. Compare below p. 167. The Kanarese letters have been described in Volume IV under Kanarese.

Mr. Beames has justly pointed out that Marāṭhī has 'a very decided individuality, a type quite its own, arising from its comparative isolation for so many centuries.' The vocabulary chiefly consists of Tadbhavas of different age. The loans from Persian are comparatively unimportant. On the other hand, old Tadbhavas have, since the revival of Marāṭhī literature, to some extent been replaced by Sanskrit loan-words. Thus, we now find *prasād*, favour, instead of the *pasāy* of Dnyānōbā's poetry; *gambhīr*, deep, instead of his *gāhiru*; *nāth*, a lord, instead of his *nāh*, and so on. The general character of Marāṭhī has been described by Mr. Beames as follows:—'Marāṭhī is one of those languages which one may call playful—it delights in all sorts of jingling formations and has struck out a larger quantity of secondary and tertiary words, diminutives, and the like, than any of the other tongues.'

Pronunciation.—The short *a* is pronounced like the *u* in English 'but.' In Kōṅkaṇī, however, it assumes the open sound of *o* in 'hot,' as is also the case in Bengali. Thus, *votsū*, to go. A short *a* is inherent in every consonant which is not combined with any other vowel. In poetry this short *a* is always pronounced. Thus, *ghar*, a house, is pronounced *ghara*. Such a word is, therefore, said to be disyllabic. In the same way *gharās*, to a house, is said to have three syllables, and so on. On the other hand, in everyday speech the final short *a* of a polysyllabic word is not pronounced. Thus, *ghar*, a house; *bahīṇ*, a sister.

In a word of three syllables, which ends in a vowel other than *a*, a short *a* in the penultimate is slurred; thus, *tsāl^aqī*, a sieve. In words of four syllables a short *a* in the antepenultimate is silent; thus, *kar^avat*, a saw. In a word of five syllables a short *a* in the second syllable, and, if the word does not end in a silent *a*, in the penultimate is silent. Thus, *sār^akhavaṭ*, resemblance; *var^ataṭ^alā*, an extra payment. The short *a* in compound words is dropped in the same cases as in the uncompounded word. Thus, *vi-sar^alā*, he forgot; *kaḷ^akaḷ^anē*, to be agitated.

These rules are observed in the Konkan, in the northern part of the Dekhan, Berar, and the Central Provinces. In the Dekhan south of Poona every short *a* is fully sounded, though the educated classes try to conform their speech to the Poona standard; thus, *visaralā*, he forgot. A final *a* is, however, in most cases silent. This tendency to pronounce the short *a* is probably due to the influence of the neighbouring Kanarese. It is most strongly developed in Kolhapur where even the short final *a* is often fully sounded; thus, *dōna*, two. Similar is the case in the dialect of the Saraswat Brahmans of Karwar. See below, pp. 188 and ff.

Short and long *a* are often interchangeable with *ē*, more especially in the termination *ē* of neuter bases, of the instrumental and of verbal forms, and in the termination *ēn* of the future. Thus, *gharē*, *gharā*, and *gharā*, houses; *bāpā-nē* and *bāpā-nā*, by the father; *sāṅgit^alē* and *sāṅgit^alā* or *sāṅgit^alā*, it was said; *mhaṇēn*, *mhaṇān*, or *mhaṇan*, I shall say. The *a*-forms are not admitted into literature or into the language of the educated classes in the Dekhan, but are quite common in the Konkan, Berar and the Central Provinces.

Short *i* and *u* as final vowels only occur in loan-words such as *matī*, intelligence; *bhānu*, sun. In the dialect of the Saraswat Brahmans of Karwar, however, final *i* and *u* are quite common.

I and *u* are always long in the penultimate of words ending in a silent *a*; thus *mārit*, striking; *lākūḍ*, wood; *ūs*, a sugarcane. They are short when they are followed by a full nasal sound; thus, *uṇṭ*, camel. These rules, however, only apply to the language of the educated classes.

When a word is inflected or ends in a long vowel the long *i* and *u* of the penultimate are shortened or changed to *ē*; thus, *mārit*, striking, *māritā* or *mār^alā*, while striking.

A long *ā* is apparently also shortened under the same conditions, though it is written as long, thus, *hatās*, written *hātās*, to the hand; *kanās*, written *kānās*, to the ear. In such cases *a* has the sound of *a* in Italian *ballo*.

E is commonly pronounced as *yē*; thus, *yēk* and *ēk*, one. This form is common everywhere with the exception of Poona and the neighbourhood. Literary forms such as *yēṇē*, to come; *yēthē*; and *ēthē*, here, etc., show that the pronunciation of *ē* as *yē* has been common all over the Marāthī country. *E* is commonly interchangeable with *yā*; thus, *tē*, or *tyā*, *vēlēś*, at that time. Compare *śam-bhar*, for *śyam-bhar*, and *śēm-bhar*, hundred.

The Anusvāra is commonly written before surd consonants in order to denote the nasal corresponding to the consonant. Thus, *उंट* *uṇṭ*, a camel; *मांडी* *māṇḍī*, a thigh. Such nasals occur before soft mutes, and also, if the preceding vowel is short, before hard mutes. In other cases the Anusvāra coalesces with the preceding vowel to a nasal vowel which is indicated by means of the Anunāsika. Thus, *अंत*, inside; *भ्रुवै*, an eyebrow. In Sanskrit words the Anunāsika before *r*, *ś*, *sh*, *s*, and *h* is pronounced as a nasal *ṛ*, and before *y*, *l*, and *v* as a nasal *ṝ*, *ṝ̄*, respectively. Thus, *saṁsār*, the world; *saṁhār*, destruction of the universe; *saṁyōg*, junction.

The Anunāsika is often dropped, or, when it is considered necessary to pronounce it distinctly, in order to distinguish between forms which would otherwise be confounded, replaced by *n*. The latter pronunciation is especially used in honorific words such as *tyānlā*, to him (honorific plural). Thus, *gharāt*, in the house; *tyā-nē*, by him. In the Southern Konkan, however, the nasal pronunciation is very marked.

The gutturals, dentals, and labials are pronounced as in Sanskrit.

The palatals are pronounced as in Sanskrit in words borrowed from that language and from Hindōstānī, and in Marāthī words before *i*, *ī*, *ē*, and *y*; thus, *chaṇḍ*, fierce; *jamā*, collected; *chikhal*, mud; *bāpā-chē* *ghar*, the father's house; *mājhyā* *gharāt*, in my house. *Ch* is also pronounced in the same way in *chār*, four. This form is derived from Prākṛit *chattāri* and *chaūrō* probably through the steps *chaāri*, *chyār*; compare *ghōḍyās* from *ghōḍaassa*, *ghōḍaās*, to a horse. The numeral 'forty' is usually pronounced *tsālīs*. In other cases the palatals are pronounced as *ts*, *tsh*, *dz*, *dzh*, respectively. In the Konkan this pronunciation is also common before *ē*. Thus, *tsākar*, a servant; *dzāṇē*, to go; *dzē* (Konkan), which.

Jñ is pronounced as *dny*, or, in the Konkan, as *gy*; thus, *dnyān* or *gyān*, knowledge. The sound only occurs in borrowed words.

The cerebrals are usually pronounced as in Sanskrit. The cerebral *ḍ* after vowels is, however, pronounced as an *r* in the Central and Northern Konkan, and as an *r̄* in some dialects in Berar and the Central Provinces, and probably also elsewhere. Thus, *ghōḍā*, *ghōṛā* and *ghōṛā*, a horse. We may compare the change of *ḍ* to *l* between vowels in Māhārāshṭrī-Prākṛit; thus, Sanskrit *taḍāga*, Māhārāshṭrī *taḷāa*, Marāthī *taḷē*, a tank. In some rustic dialects in Berar *ḍ* is, in a similar way, often confounded with *l*; thus, *ghōḷā*, a horse; *dzavad*, near. The cerebral *ṇ* is often confounded with the dental *n*, though both

have a different origin, thus, *pānī* instead of *pāñī*, water. It has often been stated that the cerebral *n* is more common in the Konkan. This statement, however, only applies to the Kōnkanī dialect, where the two sounds seem to be correctly distinguished. In Nagpur every dental *n* is said to become cerebral. All the specimens forwarded for the use of this Survey, however, give a dental *n* in all places.

Marāṭhī possesses a cerebral (ऌ) as well as a dental (ण) *l*-sound. The former is derived from a single *l* between vowels in Prākṛit, the latter from a double *ll*; thus, *kāl*, Māhārāṣṭrī *kālō*, time; *phūl*, Māhārāṣṭrī *phullam*, flower. The cerebral *l* is pronounced by putting the tip of the tongue against the palate and allowing the air to pass on both sides. On the coast, from Thana to Rajapur, the cerebral *l* has become dental, and in Berar and the Central Provinces it is often pronounced as an *r* or as a *y*. Thus, *mālī*, *mālī*, *mārī*, and *māyī*, a gardener.

The consonant *v* has a sound between *v* and *w*. It is produced by bringing both the lips (not only the lower one as in English) in contact with the upper teeth, the rounding of the lips being less than in pronouncing a *w*. Before *i*, *ī*, *ē*, *y*, and *h* it sounds almost like a *v*, while in other positions it approaches the sound of *w*. A final *v* coalesces with a preceding vowel to a kind of diphthong; thus, *gāv*, a village, pronounced almost as *gāō* or *gāṽ*. Before *i*, *ī*, and *ē*, a *v* has a tendency to be dropped. Thus, we find *istō* and *vistav*, fire; *īs* and *vīs*, twenty, *yēl* and *vēl*, time. Such forms occur all over the Marāṭhī country, especially in rustic dialects.

Marāṭhī has two *s*-sounds, a dental *s* and a palatal *ś*. The latter is used before *i*, *ī*, and *ē*, and *y*, and in loan-words from Sanskrit and Persian. Thus, *śimphī*, a caste name; *śil*, a stone; *śēt*, field; *śyām*, blue. Similarly *śam-bhar*, instead of *śyam-bhar* or *śem-bhar*, hundred. Dialectically every *ś* is changed to *s*. A cerebral *sh* only occurs in borrowed words such as *śēsh*, rest; *śōsh^añē*, to dry up. It is pronounced as an *ś*.

Aspirated letters have often lost their aspiration, thus, *hāt*, Prākṛit *hattha*, hand; *māḍz*, Prākṛit *majjha*, waist; *sāṅg^añē*, Prākṛit *saṅghaṇī*, to say. In the Southern Konkan and Dekhan, where Marāṭhī borders on Kanarese, disaspiration is almost the rule.

Nouns.—Nouns may end in a short silent *a*, or in a long vowel, including *ē*, with or without nasalisation. A few nouns end in *ai*, *ō*, and *au*. Final *i* and *u* only occur in borrowed words such as *kavi*, a poet; *matī*, intelligence; *dhēnu*, a cow.

The bases of nouns are weak, when they end in a short inherent *a*, or strong, when they end in a long vowel or a diphthong. Thus, weak, *ghar*, house; *bhint*, wall: strong, *ghōḍā*, horse; *mōṭī*, pearl. The long final of strong bases is derived from contraction. Thus, *ghōḍā* goes back to a Prākṛit *ghōḍau*; *mōṭī* to a Prākṛit *mottiam*.

Gender.—There are three genders, masculine, feminine, and neuter. The neuter is used to denote inanimate beings, and also animate beings in the plural where both the natural genders are included, or the gender is left undecided; thus, *mān^asē*, people. In the Konkan the neuter singular is commonly used to denote females before the age of puberty; thus, *chēḍū*, a girl. In the plural the neuter is often used as a honorific feminine; thus, *bāī-sāhēb ālī*, the lady came.

Strong bases ending in *ā* are, if they are not borrowed words, masculine. The corresponding feminine and neuter terminations are *ī* and *ē*, respectively; thus, *mul^agā*, a boy; *mul^agī*, a girl; *mul^agē*, a child.

Number.—There are two numbers, the singular and the plural. Of masculine nouns only those ending in *ā*, which take *ē* instead of *ā*, change for the plural. Thus, *bāp*, father, fathers; but *ghōḍā*, a horse; *ghōḍē*, horses.

Most feminine nouns add *ā* in the plural; thus, *jibh*, a tongue, plural *jibhā*; *ghōḍī*, a mare, plural *ghōḍyā*; *bāy^akō*, a woman, plural *bāy^akā*. Compare borrowed words such as *kathā*, a tale, plural *kathā*.

Most feminine nouns ending in a short silent *a* form their plural in this way. They are derived from Prākṛit bases ending in *ā*; thus, *jibh*, a tongue, goes back to a Prākṛit *jibbhā*. In Prākṛit there was also a large class of feminine nouns ending in *ī*. This final *ī* must be dropped in Marāṭhī, and these old *ī*-bases, therefore, look exactly like old *ā*-bases. Thus, *jibh*, a tongue, Prākṛit *jibbhā*; *mūṭh*, a fist, Prākṛit *mūṭhī*. These two classes are, however, distinguished in declension, and the old *ī*-bases form their plural, not in *ā*, but in *ī*; thus, *bhint-ī*, walls; *vēl-ī*, creepers, etc. To this class belong many verbal nouns which in the nominative are identical with the verbal base. Thus, *bhēṭ*, a meeting, from *bhēṭ^anē*, to meet; *ṭhēv*, a deposit from *ṭhēv^anē*, to deposit, and so forth.

Some feminine nouns ending in *ū* do not change in the plural; thus, *dārū*, liquor and liquors.

Neuter nouns ending in *ē* form their plural in *ī*, all other neuter nouns add *ē*; thus, *talē*, a tank, plural *talī*; *ghar*, a house, plural *gharē*; *mōṭī*, a pearl, plural *mōṭyē*, and so forth.

Words ending in *i* and *u* do not change in the plural; thus, *kavi*, a poet, poets; *dhēnu*, a cow, cows.

Case.—Cases are formed by adding postpositions, not, however, to the base, but to a modification of it called the oblique form. There are, besides, some remains of the old synthetic cases of the Prākṛits. The most common of those old forms is a dative ending in *s*; thus, *bāpās*, to a father. *Bāpās* is derived from Prākṛit *bappassa*, the genitive of *bappō*, a father, the genitive having replaced the dative in all Prākṛits. The origin of the form has, however, been forgotten, and *s* is now used exactly like other dative suffixes and is added to the oblique base of all nouns; thus, *mul^agyās*, to daughters. The original force of a genitive can still be seen in the Konkan where this form in *s* is often used as an oblique base. See p. 66 below.

An old locative occurs in forms such as *gharī*, in the house; *pāyā*, at the feet. It is very common in poetry. In the Konkan we find another old locative in the word *gēr*, in the house.

An old instrumental ends in *ē*, plural *ī* and *hī*; thus, *kumarē*, by the boy; *kāulī*, by the crows; *īśvarēhī*, by the lord (honorific plural). Such forms are mostly confined to poetry.

The oblique form of borrowed words ending in *i* and *u* ends in *ī*, plural *ī*, and *ū*, plural *ū*, respectively. Thus, *kavi*, a poet, obl. sing. *kavī*; *dhēnu*, a cow, obl. plur. *dhēnū*.

Masculine bases ending in *ā* and neuter bases ending in *ē* change *ā* and *ē* to *yā*, plural *yā* in the oblique form. Thus, *ghōḍā*, a horse, obl. sing. *ghōḍyā*, obl. plur. *ghōḍyā*; *talē*, a tank, obl. sing. *talīyā*, obl. plur. *talīyā*. *Ē* is often substituted for *yā*, thus *ghōḍē-lā*, to the horse. *Rād^azā*, a king, often rejects the *y* of the oblique form in writing; thus, *rājā-kaḍē*, to the king. The same is also the case in other words after palatals, the *y* being only seen in the palatal pronunciation of the preceding consonant.

All other masculine and neuter bases add *ā*, plural *ā* in the oblique form. Thus, *bāp*, a father, obl. *bāpā*, plur. *bāpā*; *mōṭī*, a pearl, obl. plur. *mōṭyā*.

Masculine bases ending in *ū*, however, usually retain the *ū*; thus, *tsākū*, a pen-knife, obl. plur. *tsākū*. In other bases ending in *ū* the oblique form often also ends in *ā* or *vā*;

thus, *nātū*, a grandson, obl. *nātū*, *nātā*, and *nātāvā*. *Bhāū*, a brother, usually forms *bhāvā*. Many neuter bases in *ū*, especially all diminutives, add *ū*, plur. *yā*; thus, *karādū*, a kid, obl. *karādū*; plur. *karādē*, obl. *karādyā*. In the Konkan both masculine and neuter *ū*-bases often add *vā*, plur. *vā*; thus, *lādū*, a cake, obl. *lādāvā*.

The oblique singular of feminine nouns ending in *ī*, *ū*, and *ō* is like the base; thus, *gādī*, a cart, obl. *gādī*; *bāyākō*, a wife, obl. *bāyākō*. Old *ī*-stems ending in a silent *a* take *ī*; thus, *āg*, fire; obl. *āgī*. Old *ā*-stems ending in a silent *a* and borrowed words ending in *ā* form the oblique base in *ē*; thus, *jībh*, tongue, obl. *jībhē*; *kathā*, a tale, obl. *kathē*. The same is often the case with feminine *ū*-bases in the Konkan, and feminine *ī*-bases in Kōnkanī. Thus, *dzalū*, a leech, obl. *dzalū* and *dzalvē*; *rānī*, a queen, obl. *rānyē*. In female names ending in *ā* the polite oblique form ends in *ā*; thus, *Yamunā-kadē*, to Yamunā. The oblique plural is the nasalised plural base; thus, *gādyā*, carriages, obl. *gādyā*.

In Berar and the Central Provinces the nasalisation of the oblique plural is often dropped and a *hī*, *ī* or *hā* may be added. Thus, *bāpā-hī-kadē*, to the fathers.

An old oblique plural ending in *n* occurs in compounds such as *paisān-paisā*, every pice; *gharan-ghar*, every house.

The usual postpositions will be found in the Skeleton Grammar. It should be noted that the dative is also used to denote the object of transitive verbs when it denotes a person, or, else, when it is emphasised, as is also the case in connected languages; thus, *tyā-nē Rāmā-lā hākūn dilē*, he drove away Rama; *hyā nās'kyā āmbyā-lā kāy mē khāñ*, what, shall I eat this rotten mango?

Adjectives.—Adjectives are not inflected unless they end in *ā*, in which case they form their feminine in *ī*, and their neuter in *ē*. The plural then ends in *ē*, fem. *yā*, neut. *ī*, and the oblique form in *yā* or *ē*; thus *tsāng'lā māñūs*, a good man; *tsāng'lyā bāy'kā*, good women; *tsāng'lī mulē*, good children. The oblique form is used before inflected nouns. The genitive in *tsā* is such an adjective; thus, *bāpā-chyā gharāt*, in the father's house; *tsāng'lyā mul'gyās*, to good girls. The suffix *tsā* is also used to form ordinary adjectives from nouns; thus, *ghar'tsā* belonging to the house.

Verbs.—Verbs are quoted in the form of the verbal noun ending in *ñē*; thus, *kar'ñē*, to do. The old present tense, which is used in poetry to denote all times, has developed into a habitual past; thus *kar'ī*, I used to do. In the negative it expresses unwillingness in the past; thus, *tō gharāt dzāi-nā*, he house-into would-not-go. The imperative and the future are likewise old forms; thus, *kar'in*, I shall do; *kar*, do. All other tenses are formed from participles. The present participle is used in the formation of present tenses, the past participle passive forms the past tense, and a present conjunctive is formed from the future participle passive; thus, *mī uṭh'tō*, I rise; *mī uṭh'lō*, I rose; *mī uṭhāvā* or *myā uṭhāvē*, I should, or may, rise.

The tenses formed from the present participle are all active, and the subject of the sentence is also the subject of the verb and agrees with the latter in number, person, and gender; thus, *tō kar'tō*, he does; *tī kar'tē*, she does. This construction is called by Native grammarians the *kartari prayōga*, the Active construction.

The past participle has a different meaning in intransitive and in transitive verbs. In intransitive verbs its meaning is an active one. Thus, *gēlā*, Sanskrit *gata*, means 'gone,' 'having gone.' The past tense of intransitive verbs is accordingly used in the Active construction; thus, *mī uṭh'lō*, I rose.

The past participle of transitive verbs is passive. Thus, while *vāchit* means 'reading,' *vāchilā* means 'having been read,' 'read.' 'The boy reads a book' is *mul^{gā} pōthī vāchitō*, but 'the boy read a book' must be expressed 'a book was read by the boy,' *mul^{gā}-nē pōthī vāchilī*. Here the verb agrees in number, person, and gender with the object. This construction is called the *karmanī prayōga*, or Passive construction and is used in all cases where the object is uninflected.

In other cases the participle is put in the neuter gender, and the object of the verb is put in the dative. Instead of 'I killed him' we thus say 'a killing was done by me with reference to him,' *myā tyā-lā mārīlē*. This is called the *bhāvē prayōga*, or Impersonal construction. It is used when the object is inflected, that is, in most cases where the object of a transitive verb is a person. In the Konkan, however, the passive construction is often also used in such cases.

The future participle passive or participle of necessity never has an active sense. Thus, *tsālāvē* means 'to be gone,' *eundum*; and *mārāvē*, which is to be killed, *interficiendum*. The tenses formed from this participle of intransitive verbs should accordingly be expected to be used in the impersonal construction; thus, *myā uṭhāvē*, it is to be risen by me, I should rise. A tendency exists, however, to forget the passive force of the participle, and thus we often find the active construction, the participle agreeing in gender, number, and person with the subject. Thus, *tō uṭhāvā*, he may, or might, rise; *tī uṭhāvī*, she may rise, etc. In the case of transitive verbs either the passive or the impersonal construction is used. Thus, *ap^{rādh} na karāvā*, sin should not be committed; *myā vātsāvē*, I should read.

The preceding remarks will have shown that transitive and intransitive verbs differ in construction in the past tense and in the subjunctive. There are, however, some transitive verbs which take the active construction in their past tense. Such verbs are *tar^{nē}*, to pass over; *padh^{nē}*, to study; *pāv^{nē}*, to obtain; *piṇē*, to drink; *bōl^{nē}*, to speak; *mhaṇ^{nē}*, to say; *lēṇē*, to put on; *visar^{nē}*, to forget; *sik^{nē}*, to learn; *samad^{nē}*, to understand; *har^{nē}*, to loose, etc. Thus, *tō bōl^{lō}*, he said; *tī dhaḍā sik^{lī}*, she has learnt her lesson.

The Marāṭhī verb is generally stated to have two conjugations. The first comprises intransitive verbs and such transitives as use the active construction, the second most transitives. Verbs ending in vowels and *h* form their present tense after the first conjugation. Verbs ending in *h* form their past tense after the second conjugation, while the past tense of vocalic roots is irregular.

Both conjugations agree in the formation of most tenses. They differ in the following particulars. In the present and past participles and in tenses formed from them an *i* is inserted between the base and the suffixes in the second conjugation, while verbs following the first insert an *a*. Thus *mārīt*, striking; *uṭhat*, arising; *mārīlā*, struck; *uṭh^{lā}*, arisen. Similarly the characteristic vowel of the habitual past and the future is *i* in the second, and *ē*, or, dialectically, *ā*, in the first conjugation. Thus, *mī karīn*, I shall do; *mī uṭhēn*, or *uṭhān*, I shall arise.

The two conjugations are, however, continually confounded, not only in poetry, but also in the current speech of the people, especially in Berar, the Central Provinces, and the Konkan.

The terminations of the various persons will be found in the Skeleton Grammar on pp. 30 and f. It should, however, be noted that the difference between the second and third persons has a strong tendency to disappear. The details are as follows.

In the singular the second person usually takes the form of the third person in Berar and the Central Provinces. Thus, *tu āhē*, thou art; *tu gēlā*, thou wentest. In Kōnkaṇī the second person usually ends in *y*; thus, *tū āsāy*, thou art.

In the plural the second person often has the same termination as the third in Dekhan and Kōnkaṇī; thus, *āhāt*, Kōnkaṇī *āsāt*, you are; in Sholapur even *āhōt*, we are. In Berar and the Central Provinces the second person plural of the past tense is usually like the third, and in Kōnkaṇī also the first person plural takes the same form. Thus, Berar *gēlē*, you went, they went; Kōnkaṇī *gele*, we went, you went, they went.

A dialectical termination of the second person plural is *v*, which is found in a few cases in the Konkan, thus, *hāv* and *hā*, you are; *mār^{siv}*, you shall strike.

The third person singular often ends in *n* in the Konkan, Berar, and the Central Provinces, regularly only in the past tense of transitive verbs. Thus, *tyā-na sāṅgit^{lān}*, he said.

The verb substantive has in the Konkan a form different from that used in other districts, *ā* being substituted for *ō*; thus, *mī hāy* instead of *mī hōy*, I am.

The present tense of finite verbs will be found in the Skeleton Grammar. Instead of the termination *ē* of the first person singular neuter, however, we commonly find *ō* in the Dekhan; thus, *mī karitō*, I (neuter subject) do. The termination *tē* used with a subject of the feminine gender is commonly replaced by *tī* in the Dekhan and *tyē* in the Konkan. Thus, *tī karitī*, or *karityē*, she does.

In the Konkan, Berar, and the Central Provinces, the present tense is very commonly formed by adding the abbreviated verb substantive to the present participle without any change for gender. Thus, Konkan *mī sōditāy*, that is *sōdit-hāy*, I seek; Berar *tō*, *tē*, *yētē*, he, she, comes; Nagpur *tē dātēt*, they go.

The past and future participles passive are commonly used as verbal nouns. The past participle passive in such cases takes a subject in the nominative, in the same way as when it is used as a past tense. A postposition is afterwards added, the participle being inflected like an ordinary noun. Thus, *tum-chī tsāk^{ri} sōḍilyā-var*, your service left-on, on having left your service; *tujhī āi vār^{lyā}-pāsūn*, thy mother dead-from, since your mother's death.

The future participle passive is used in the dative and genitive cases as an infinitive of purpose, a verbal noun, and a gerundive. Thus, *bāg pāh^{vyās} tsālā*, go to see the garden; *vātsāv^{yā}-chē pustak*, a book to read; *mī marāv^{yā}-tsā nāhī*, I am not to die.

The usual verbal nouns will be found in the Skeleton Grammar. Several other dialectical forms occur; thus, *tsārāvā-lā*, in order to tend (Konkan, Berar, Central Provinces), formed from a base *tsārāv*; *karā-lē*, in order to do; *tsārāy-lē*, in order to tend (same localities), form a verbal noun *tsār*; *tsār^{yā}-lē*, in order to tend (Berar), from a verbal noun *tsārē*, and so on.

The conjunctive participle usually ends in *ūn*; thus, *karūn*, having done. Besides this there is a form ending in *ōn*, corresponding to poetical forms ending in *ōn*, *ōni*, *ōniyā*. It is occasionally met with all over the Marāṭhī country; thus, *nighōn*, having gone out.

Several forms of the transitive verb are, as has already been pointed out, in reality passive. There is, accordingly, no necessity for a separate passive voice. Marāṭhī has further preserved many verbal doublets, the one being intransitive or an old passive, the other an active verb. Thus, *gaḷ^{nē}*, to drop; *gāl^{nē}*, to strain: *tsar^{nē}*, to graze; *tsār^{nē}*, to cause to graze, to feed: *paḍ^{nē}*, to fall; *pāḍ^{nē}*, to fell: *tuḷ^{nē}*, to be

broken; *tōḍṇē*, to break, etc. In other cases the passive is expressed in a periphrastic way; thus, *tyā-tsā uddhār hōil*, he will be saved. The Hindī passive, formed by adding the verb 'to go' to the past participle passive, is used in business letters, and does not really belong to the language; thus, *mī mārīlā dzāin*, I shall be struck.

The potential verb is formed from the future participle passive and is always used in the passive or the impersonal construction. Thus, *ma-lā uṭharṭē*, for-me arising can be-done, I can rise.

Old passive forms are *pāhijē*, it is wanted; *mhaṇṇjē*, namely, *lit.* it is said. Other old passives only occur in poetry.

When the preceding remarks are borne in mind it is hoped that the principal features of the language will be easily understood from the short grammatical sketch which follows.

MARĀTHĪ SKELETON GRAMMAR.

MARATHI SKELETON GRAMMAR.

I.—NOUNS.

Masculine nouns.			Feminine nouns.			Neuter nouns.		
Sing. Nom.	<i>bāp</i> , a father.	<i>mālī</i> , a gardener.	<i>ghōḍā</i> , a horse.	<i>bhint</i> , a wall.	<i>māl</i> , a garden.	<i>ghōḍī</i> , a mare.	<i>ghar</i> , a house.	<i>mōṭī</i> , a pearl.
Obl.	<i>bāpā</i> .	<i>mālīyā</i> .	<i>ghōḍyā</i> .	<i>bhintī</i> .	<i>mālā</i> .	<i>ghōḍī</i> .	<i>gharā</i> .	<i>mōṭyā</i> .
Plur. Nom.	<i>bāp</i> .	<i>mālī</i> .	<i>ghōḍē</i> .	<i>bhintī</i> .	<i>mālā</i> .	<i>ghōḍyā</i> .	<i>gharē</i> .	<i>mōṭyā</i> .
Obl.	<i>bāpā</i> .	<i>mālīyā</i> .	<i>ghōḍyā</i> .	<i>bhintī</i> .	<i>mālā</i> .	<i>ghōḍyā</i> .	<i>gharyā</i> .	<i>mōṭyā</i> .

The oblique base is used as a Vocative; thus, *bāpā*, O father. Other cases are formed by adding postpositions to the oblique form. Some of these are *nē*, plur. *nī* (case of the agent), *nē*, plur. *nī* and *ī* (Instrumental); *s*, *lā*, plur. *s*, *lā*, *nā* (Dative); *hūn*, *ūn* (Ablative); *tā*, *f*, *chī*, *n*, *chē* (Genitive). The Accusative is usually the same as the Nominative. Thus *bāp*, a father; Instrumental *bāpā-nē*, plur. *bāpā-nī*; Genitive *bāpā-tā*. The Dative termination *s* is no true postposition; thus, *bāpās*, to a father. Old Locatives are *gharī*, in the house; *pāyā*, at the feet.

II.—PRONOUNS.

	I	We	Thou	You	Self	Who?	What?	How many?
Nom.	<i>mī</i> , <i>mī</i>	<i>āmhi</i> ¹	<i>tū</i>	<i>tumhī</i> ¹	<i>āpaṇ</i> ²	<i>kōṇ</i>	<i>kāy</i>	<i>kitī</i> .
Instr.	<i>mī</i> , <i>myā</i>	<i>āmhi</i>	<i>tū</i> , <i>tvā</i>	<i>tumhī</i>	<i>āpaṇ</i>	<i>kōṇī</i>	<i>kaśā-nē</i> ³	<i>kitī-nī</i> .
Dat.	<i>ma-lā</i> , <i>madā-lā</i>	<i>āmhi-lā</i>	<i>tu-lā</i> , <i>tuḍā-lā</i>	<i>tumhā-lā</i>	<i>āpā-lā</i>	<i>kōṇā-lā</i> ⁴	<i>kaśā-lā</i>	<i>kitī-lā</i> .
Gen.	<i>māḍāhā</i>	<i>ām-tā</i>	<i>tuḍāhā</i>	<i>tum-tā</i>	<i>āpā-lā</i>	<i>kōṇā-tā</i>	<i>kaśā-tā</i>	<i>kitī-tā</i> .
Obl.	<i>madā</i>	<i>āmhi</i>	<i>tuḍā</i>	<i>tumhā</i>	<i>āpā-lā</i>	<i>kōṇā</i> ⁵	<i>kaśā</i>	<i>kitī</i> .

(¹) Also used as an honorific singular. (²) Also used as an honorific pronoun, and to denote the plural of the first person including the person addressed. (³) Also *āpā-lā*; plural *āpā-lā*. (⁴) Plural *kōṇā-lā*, etc. (⁵) Also *kōṇyā*, *kōṇē*. (⁶) Plural *kaśā-nī*, etc.

Indefinite Pronouns.—*Kōṇā-k*, *kōṇī-k*, obl. *-kā*, some one; *kōṇā-sā*, *f*, *-sī*, *n*, *-sē*, obl. *-syā*, some one; *kōṇī*, obl. *kōṇī*, anyone; *kāhī*, obl. *kāhī*, something, some.

Demonstratives and Relatives

This.				
	Masculine.	Feminine.	Neuter.	
Nom.	<i>hā</i> .	<i>hī</i> .	<i>hē</i> .	Thus also <i>tō</i> , he, that, <i>f</i> , <i>tī</i> , <i>n</i> , <i>tē</i> ; <i>ḍā</i> , who, which; <i>f</i> , <i>jī</i> , <i>n</i> , <i>jē</i> . The oblique form is used before inflected nouns. Thus, <i>tyā gharāt</i> , in that house. The plural is regular; thus, <i>hā</i> , <i>f</i> , <i>hyā</i> , <i>n</i> , <i>hī</i> ; gen. <i>hyā-tā</i> , etc.
Instr.	<i>hyā-nē</i> ¹ .	<i>hī-nē</i> ¹ .	as masc.	
Dat.	<i>hyā-lā</i> , <i>hyās</i> , <i>hyāḍā-lā</i> .	<i>hī-lā</i> , <i>hīs</i> , <i>hīḍā-lā</i> .	as masc.	
Abl.	<i>hyā-hūn</i> , <i>hyāḍā-hūn</i> .	<i>hī-hūn</i> .	as masc.	
Gen.	<i>hyā-tā</i> .	<i>hī-tā</i> .	as masc.	
Obl.	<i>hyā</i> .	<i>hyā</i> .	<i>hyā</i> .	

(¹) *Yā* is sometimes substituted for *hyā*, and *i* for *hī*; thus, gen. *yā-tā*, *f*, *i-tā*.

III.—VERBS.

A.—Auxiliary Verbs and Verbs Substantive.

	I am, etc.		I was, etc.	I am not.
Sing. 1.	<i>hōy</i> or <i>hōy</i> .	<i>āhē</i> .	<i>hōtē</i> , <i>f</i> , <i>hōtē</i> , <i>n</i> , <i>hōtē</i> .	<i>navhē</i> , or <i>nāhē</i> .
2.	<i>hōs</i> .	<i>āhēs</i> .	<i>hōtās</i> , <i>f</i> , <i>hōtās</i> , <i>n</i> , <i>hōtēs</i> .	<i>navhas</i> , <i>navhēs</i> , or <i>nāhēs</i> .
3.	<i>hōy</i> .	<i>āhē</i> .	<i>hōtā</i> , <i>f</i> , <i>hōtā</i> , <i>n</i> , <i>hōtē</i> .	<i>navhē</i> , or <i>nāhē</i> .
Plur. 1.	<i>vhō</i> , <i>hō</i> , or <i>hōū</i> .	<i>āhō</i> .	<i>hōtō</i> .	<i>navhō</i> , or <i>nāhō</i> .
2.	<i>vhā</i> .	<i>āhā</i> .	<i>hōtā</i> .	<i>navhā</i> , or <i>nāhā</i> .
3.	<i>hōt</i> .	<i>āhēt</i> .	<i>hōtē</i> , <i>f</i> , <i>hōtyā</i> , <i>n</i> , <i>hōtī</i> .	<i>navhēt</i> , <i>navhat</i> , or <i>nāhēt</i> .

The negative Past is *navhatē*, I was not, etc. The second form of the Present, *āhē*, etc., means 'to be,' 'to exist,' while *hōy*, etc., is the pure verb substantive. *As-nē*, to be, is conjugated regularly, but the present *as-tē*, etc., is used as a Habitual Present, 'I usually am'; and the Past tense, *as-tē*, etc., is used as a Past Conditional, 'should I be,' etc.

Pāhijē, it is wanted, is used with the past participle passive or the dative of the verbal noun; thus *ma-lā gēlē pāhijē*, I want, or must, go; *tu-lā karāyās pāhijē*, thou must do. The corresponding negative is *nakō*; thus, *tyā-lā yāv-yās nakō*, he does not want to come. *Nakō* with the Infinitive forms a negative Imperative. Thus, *dēē nakō*, don't give.

B.—Finite Verb.

FIRST CONJUGATION.—*Uṭh*ṇē*, to rise.Infinitive, *uṭhū*.Verbal Nouns.—(1) *uṭh*ṇē*; (2) *uṭhāyās*, -yā-lā, -yā-chē; (3) *uṭhāvās*, -yā-lā, -yā-chē; (4) *uṭh*lē*.Participle, Pres., *uṭhat*; Past, *uṭh*lā*, *uṭh*lē*; Future, *uṭh*ṇār*; Noun of Agency, *uṭh*ṇārā*.Conjunctive Participle, *uṭhūn*, having risen.Adverbial Participle, *uṭh*lā*, *uṭh*lē-nā*, while rising.

		Present, I rise, etc.	Past, I rose, etc.	Past habitual, I used to rise, etc.	Future, I shall rise, etc.	Subjunctive, I may rise, etc.		Imperative, rise, etc.
						Active construction.	Impersonal construction.	
Sing.	1	<i>uṭh*lē</i> , f. -lē, n. -lē.	<i>uṭh*lē</i> , f. -lē, n. -lē.	<i>uṭhē</i> .	<i>uṭhēn</i> .	<i>uṭhāvā</i> , f. -vī, n. -vē.	<i>myā</i>	...
	2	<i>uṭh*lē</i> , f. -lē, n. -lē.	<i>uṭh*lē</i> , f. -lē, n. -lē.	<i>uṭhē</i> .	<i>uṭh*lē</i> .	<i>uṭhāvās</i> , f. -vīs, n. -vēs.	<i>tvā</i>	<i>uṭh</i> .
	3	<i>uṭh*lē</i> , f. -lē, n. -lē.	<i>uṭh*lē</i> , f. -lē, n. -lē.	<i>uṭhē</i> .	<i>uṭhēl</i> .	<i>uṭhāvā</i> , f. -vī, n. -vē.	<i>tyā-nē</i>	<i>uṭhō</i> .
Plur.	1	<i>uṭh*lē</i> .	<i>uṭh*lē</i> .	<i>uṭhū</i> .	<i>uṭhū</i> .	<i>uṭhāvā</i> , f. -vyā, n. -vī.	<i>āmā</i>	<i>uṭhē</i> .
	2	<i>uṭh*lē</i> .	<i>uṭh*lē</i> .	<i>uṭhā</i> .	<i>uṭhāl</i> .	<i>uṭhāvāt</i> , f. -vyāt, n. -vīt.	<i>tumhī</i>	<i>uṭhā</i> .
	3	<i>uṭh*lē</i> .	<i>uṭh*lē</i> , f. -lyā, n. -lē.	<i>uṭhat</i> .	<i>uṭh*lē</i> .	<i>uṭhāvā</i> , f. -vyā, n. -vī.	<i>tyā-nī</i>	<i>uṭhōt</i> .

Present Definite, I am rising, etc., *mī uṭhat āhē*, etc.Imperfect, I was rising, etc., *mī uṭhat hōlē*, f. *hōlē*, n. *hōlē*, etc.Present habitual, I usually rise, etc., *mī uṭhat as*lē*, f. -lē, n. -lē.Perfect and Pluperfect, formed by adding, respectively, *āhē* and *hōlē* to the Past tense; thus, *tū uṭh*lē āhē*, thou hast risen, etc.Past Conditional, had I risen, etc., *mī uṭh*lē*, etc., inflected like the Past tense.SECOND CONJUGATION.—*mār*ṇē*, to strike.Participles, Present, *mārīt*; Past, *mār*lē*; Future, *mār*ṇār*.

		Past, I struck, etc.		Past habitual, I usually struck, etc.	Future, I shall strike, etc.	Subjunctive, I should strike, etc.	
		Passive construction.	Impersonal construction.			Passive construction.	Impersonal construction.
Sing.	1	<i>myā</i>	<i>myā</i>	<i>mārīt</i> .	<i>mārīn</i> .	<i>myā</i>	<i>myā</i>
	2	<i>tvā</i>	<i>tvā</i>	<i>mārīs</i> .	<i>mārīsīl</i> .	<i>tvā</i>	<i>tvā</i>
	3	<i>tyā-nē</i> , etc.	<i>tyā-nē</i> , etc.	<i>mārī</i> .	<i>mārīl</i> .	<i>tyā-nē</i> , etc.	<i>tyā-nē</i> , etc.
Plur.	1	<i>āmā</i>	<i>āmā</i>	<i>mārū</i> .	<i>mārū</i> .	<i>āmā</i>	<i>āmā</i>
	2	<i>tumhī</i>	<i>tumhī</i>	<i>mārā</i> .	<i>mārāl</i> .	<i>tumhī</i>	<i>tumhī</i>
	3	<i>tyā-nī</i>	<i>tyā-nī</i>	<i>mārīt</i> .	<i>mārītīl</i> .	<i>tyā-nī</i>	<i>tyā-nī</i>

S is often added in the second person singular of the Past tense; thus, *tvā jēv*ṇāval kēlīs*, thou madest a feast.Other forms agree with the first Conjugation. Thus, *mī mārītē*, etc., I strike; *mār*, strike.

C.—Irregular Verbs.—Verbs ending in vowels and in *h* form their present after the first and their future and habitual past after the second conjugation. Thus, *dētō*, I give; *yēn*, I shall come; *yēi*, he usually came. Those ending in *h* form their past in *ilā*; thus, *rāhīlā*, he remained. In the verb *hōṇē*, to become, *hō* is changed to *ch* before *ā*; thus, *chā*, become ye.

Some verbs form their Past in *ālā*; thus, *nighālā*, he went out; *māṇālā*, he said. *T* is inserted before *lā* in *ghēṇē*, to take; *ghāl*ṇē*, to put; *dhūṇē*, to wash; *bagh*ṇē*, to see; *māg*ṇē*, to ask; *sāṅg*ṇē*, to tell; thus, *ghēṇ*lē*, *ghāl*lē*, *dhūt*lē*, *baghit*lē*, *māgit*lē*, *sāṅgit*lē*. *T* is inserted in *khaṇ*ṇē*, to dig; *mhaṇ*ṇē*, to say; *hāṇ*ṇē*, to slay; thus, *khaṇ*lē* and *khaṇ*lē*; *mhaṇ*lē* and *mhaṇ*lē*; *hāṇ*lē*. Roots ending in *i* add *ālē*; thus, *pyālē*, drank (root *pī*); *bhīyālē*, feared (root *bhī*). So also *lēṇē*, to wear, Past *lēyālē*. *Kar*ṇē*, to do, forms *kētē*; *mar*ṇē*, to die, *mālē*; *dēṇē*, to give, *dīlē*. Irregular are *hōṇē*, to become, Past, *chāhālā*, and *chāhālā*; *yēṇē*, to come, Past, *ālā*; *dhāṇē*, to go, Past *ghālā*.

D.—Causal Verbs.—Causatives are formed by adding *av*, *āv*, or, in roots ending in long vowels and *h*, *ev* and *avav* respectively. Thus, *bas*vinē*, to cause to sit; *dāv*vinē*, to cause to give. In the Dekhan *iv* is substituted for *av*, and this is now generally adopted in the Imperative; thus *karīv*, let him do. Causatives follow the second conjugation.

E.—Potential Verbs.—Formed as causal verbs, but follow the first conjugation. They always use the passive or the impersonal construction, the subject being put in the Dative or in the Instrumental formed from the Genitive. Thus, *Rāmā-lā*, or *Rāmā-chyā-nē* *bhākar* *āhāv*catē*, Rāma can eat bread; *ma-lā* *tālāv*lē*, I could go.

MARĀTHĪ IN THE DEKHAN.

The form of Marāṭhī spoken in the Dekhan very closely agrees with the preceding grammatical sketch. It is usually called Dēśī, that is the language of the *Dēś*, the country *par excellence*.

The frontiers within which this form of Marāṭhī is spoken coincide with those given for the whole language towards the north. Towards the west it gradually merges into the Konkani form of the language in the hilly country which separates the Konkani from the Dekhan. It will be shown below that this latter form is largely influenced by Dēśī along the whole frontier line. On the other hand, similar dialects are also spoken in the Dekhan, thus, for instance, by the Kuṇbis of Poona. These mixed forms of speech will be dealt with in connection with the Marāṭhī of the Konkani.

Towards the east, Dēśī merges into Varhādī in Buldana, where it occupies the western part of the district. Farther to the south the frontier line coincides with that given above for Marāṭhī. It is not, however, possible to state how many speakers in Hyderabad should be assigned to Dēśī and how many to Varhādī.

The Dekhan form of the language is also spoken in the towns of Bijapur, the chief language of which district is Kanarese, and, to some extent, in Dharwar. In Baroda it is the language of the court, and is spoken by the following numbers in the different districts :—

Baroda	35,678
Navsari	10,674
Kadi	3,138
Amreli	2,338
TOTAL	51,828

The revised figures for the districts where it is spoken as a vernacular were reported for this Survey as follows :—

Bombay Town and Island	80,000
Thana	32,000
Nasik	520,000
Ahmadnagar	804,000
Poona	939,000
Bhor State	153,000
Sholapur	586,000
Akalkot State	26,000
Satara	1,159,500
Satara Agency (State Aundh)	55,000
" " (State Phaltan)	59,500
Belgaum	265,000
Jat State	43,000
Kolhapur State	710,000
Dharwar	44,000
Dharwar (Kulwādi)	3,000
Southern Marāṭhā Jāghirs	265,350
Bijapur	27,680
Baroda	51,828
Buldana	270,000
TOTAL	6,093,858

and thence for some time formed part of the Marāṭhā principality of Saugor. Though the Bhonslas of Nagpur afterwards held sway over the country from 1791 till it was annexed by the British in 1818, the Marāṭhī of those districts is still the Dekhan form of the language. The number of speakers has been returned for the use of this survey as follows :—

Hoshangabad and Makrai	.	.	.	.	.	.	.	.	.	5,500
Narsinghpur	.	.	.	.	.	.	.	.	.	600
Jubbulpore	.	.	.	.	.	.	.	.	.	2,250
Damoh	.	.	.	.	.	.	.	.	.	1,500
Chanda	.	.	.	.	.	.	.	.	.	25
										<hr/>
TOTAL										9,875

By summing up the figures given in the preceding pages we arrive at the following total for the Dekhan form of Marāṭhī.

A. Spoken as a vernacular	.	.	.	.	.	.	.	.	.	6,093,858
B. Spoken abroad—										
Bombay Presidency	.	.	.	.	.	.	.	.	.	2,800
Berar	.	.	.	.	.	.	.	.	.	5,250
Central India	.	.	.	.	.	.	.	.	.	81,300
Central Provinces	.	.	.	.	.	.	.	.	.	9,875
										<hr/>
										99,225
										<hr/>
TOTAL										6,193,083

POONA.

The specimens received from Poona very closely agree with the grammatical sketch on pp. 30 and 31. Marāṭhī is spoken all over the district, without great dialectical differences, by the bulk of the population. The two specimens which follow have very few peculiarities. The form *mī* is used in addition to *myā* as the case of the agent of the personal pronoun of the first person; thus, *mī pāp kēlē āhē*, by-me sin done is. Transitive verbs add *s* in the second person singular of the past tense; thus, *tvā*, or *tū*, *karādū hī dilē-nāhīs*, by-thee a-kid even was-not-given-by-thee; *mōṭhī jēv-nāval kēlis*, a-great feast was-made-by-thee, thou gavest a great feast.

There are no instances of the use of the first person neuter and the third person feminine singular of the present tense. These forms end in *tē*, *tē* respectively, in Standard Marāṭhī. Thus, *yētē*, I (neuter) come; *yētē*, she comes. The usual forms in the Dekhan are *yētō*, I (neuter) come; *yētī*, she comes.

In all other respects the specimens well represent the language of Marāṭhī literature. A list of Standard Words and Phrases will be found below on pp. 395 and ff.

[No. I.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

(DISTRICT POONA.)

SPECIMEN I.

कोणे एका मनुष्यास दोन पुत्र होते । त्यांतील धाकटा बापाला म्हणाला, बाबा, जो मालमत्तेचा वांटा मला यावयाचा तो दे । मग त्यानें त्यांस संपत्ति वांटून दिली । मग थोडक्या दिवसांनीं धाकटा पुत्र सर्व जमा करून दूर देशांत गेला । आणि तेथे उधळेपणाने वागून आपली संपत्ति उडविली । मग त्यानें सर्व खर्चिल्या-वर त्या देशांत मोठा दुष्काळ पडला । त्या-मुळे त्याला अडचण पडूं लागली । तेव्हां तो त्या देशांतील एका गृहस्था-जवळ जाऊन राहिला । त्यानें तर त्याला डुकरे चारावयास आपल्या शेतांत पाठविले । तेव्हां डुकरे जीं टरफले खात असत त्यां-वर आपले पोट भरावे असे त्याला वाटले । आणि कोणी त्याला कांहीं दिले नाही । नंतर तो शुद्धी-वर येऊन म्हणाला, माझ्या बापाच्या किती चाकरांस भरपूर भाखर आहे । आणि मी भुकीनें मरतो । मी उठून आपल्या बापा-कडे जाईन व त्याला म्हणेन, बाबा, मी आकाशाच्या-विरुद्ध व तुझ्या-समोर पाप केले आहे आणि आतां पुढे तुझा पुत्र म्हणावयास मी योग्य नाही । आपल्या एका चाकरा-प्रमाणे मला ठेव । नंतर तो उठून आपल्या बापा-कडे गेला । तेव्हां तो दूर आहे इतक्यांत त्याचा बाप त्याला पाहून कळवळला, आणि त्यानें धाऊन त्याच्या गळ्यास मिठी मारली, व त्याचे चुंबन घेतले । मग पुत्र त्याला म्हणाला, बाबा आकाशाच्या-विरुद्ध व तुझ्या-समोर मी पाप केले आहे । आणि आतां पुढे तुझा पुत्र म्हणावयास मी योग्य नाही । परंतु बापाने आपल्या चाकरांस सांगितले, उत्तम भगा आणून त्याचे आंगा-वर घाला । आणि त्याच्या हातांत अंगठी व पायांत जोडा घाला । मग आपण जेजु आणि आनंद करू । कां की हा माझा पुत्र मेला होता, तो फिरून जिवंत झाला ; व हारवला होता, तो सांपडला आहे । तेव्हां ते आनंद करू लागले ॥

त्या-वेळेस त्याचा वडील पुत्र शेतांत होता । मग तो घरा-जवळ येऊन पोहोचल्या-वर त्यानें वाद्य व नाच ऐकिले । तेव्हां चाकरांतील एकास

बोलावून त्यानं विचारिलें, हें काय आहे। त्यानं त्याला सांगितलें कीं, तुम्हा भाज आला आहे; आणि तो तुम्ह्या बापाला मुखरूप मिळाला म्हणून त्यानं मोठी जेवणावळ केली आहे। तेव्हां तो रागावला आणि आंत जाई-ना। म्हणून त्याचा बाप बाहेर येऊन त्यास समभावं लागला। परंतु त्यानं बापाला उत्तर दिलें कीं, पहा, मी इतकीं वर्षे तुम्ही चाकरी करतो आणि तुम्ही आज्ञा मी कधीं-ही मोडली नाहीं। तरी म्यां आपल्या मित्रा-बरोबर चैन करावी म्हणून त्वां मला कधीं करडू हि दिलें नाहींस। आणि ज्यानं तुम्ही संपत्ती कजविणी-बरोबर उध्वस्य केली तो तुम्हा पुत्र जेव्हां आला तेव्हां त्यासाठीं मोठी जेवणावळ केलीस। तेव्हां तो त्यास म्हणाला, मुला, तूं नेहमी माभ्या-बरोबर आहेस आणि माझी सर्व मालमत्ता तुम्हीच आहे। परंतु हर्ष व आनंद होणें योग्य आहे, कारण कीं तुम्हा भाज मेला होता तो फिऱून जिवंत झाला, व हरवला होता तो सांपडला ॥

[No. I.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

(DISTRICT POONA.)

SPECIMEN I.

CC.

TRANSLITERATION AND TRANSLATION.

Kōṇē ēkā manushyās dōn putra hōtē. Tyātil dhāk^atā
Certain one to-man two sons were. Them-in-from the-younger
 bāpā-lā mhaṇālā, 'bābā, dzō māl^amattē-tsā vāṭā ma-lā yāvayā-tsā
the-father-to said, 'father, what the-property-of share me-to is-to-come
 tō dē.' Mag tyā-nē tyās sampatti vāṭūn dilī.
that give.' Then him-by to-them wealth having-divided was-given.
 Mag thōḍ^akyā div^asā-nī dhāk^atā putra sarv dzamā karūn
Then a-few days-after the-younger son the-whole together having-made
 dūr dēsāt gēlā, āṇi tēthē udh^alē-panā-nē vāgūn āp^ali
far into-country went, and there spendthriftness-with having-behaved his-own
 sampatti udavilī. Mag tyā-nē sarv kharchilyā-var tyā
wealth was-squandered. Then him-by all being-spent-after that
 dēsāt mōthā dushkāḷ paḍ^alā. Tyā-mulē tyā-lā ad^atsan
in-country great famine fell. That-on-account-of him-to difficulty
 paḍū lāg^ali; tēvhā tō tyā dēsātil ēkā grihasthā-dzavaḷ
to-fall began; then he that country-in-from one householder-near
 dzāun rāhīlā. Tyā-nē tar tyā-lā ḍuk^arē tsārāvayās āp^alyā śētāt
having-gone lived. Him-by then him swine to-feed his-own into-field
 pāṭhavilē. Tēvhā ḍuk^arē jī ṭar^aphalē khāt-asat tyā-var āp^alē
it-was-sent. Then swine which husks used-to-eat that-upon his-own
 pōṭ bharāvē asē tyā-lā vāṭlē; āṇi kōṇi tyā-lā
belly should-be-filled so him-to it-appeared; and anyone-(by) him-to
 kāhī dilē nāhī. Nantar tō śuddhī-var yēun mhaṇālā,
anything was-given not. Then he senses-to having-come said,
 'mājhyā bāpā-chyā kitī tsāk^arās bhar-pūr bhākar āhē, āṇi mī
'my father-of how-many to-servants sufficient bread is, and I
 bhukē-nē mar^atō. Mī uṭhūn āp^alyā bāpā-kaḍē dzāin va
hunger-with die. I having-arisen my-own father-to will-go and
 tyā-lā mhaṇēn, "bābā, mī ākāśā-chyā-viruddh va tujhyā-samōr pāp
him-to will-say, "father, me-(by) heaven-of-against and of-thee-before sin

kēlē āhē, āṇi ātā-pudhē tudzhā putra mhaṇāv'yās
done is, and henceforth thy son to-cause-(myself-)to-be-called
 mī yōgya nāhī. Āp'lyā ēkā tsāk'rā-pramāṇē ma-lā thēv." Nantar
I fit am-not. Thy-own one servant-like me keep." Then
 tō uṭhūn āp'lyā bāpā-kadē gēlā. Tēvhā tō dūr āhē it'kyāt
he having-arisen his-own father-to went. Then he far is just-then
 tyā-tsā bāp tyā-lā pāhūn ka'val'lā; āṇi tyā-nē dhāūn
his father him having-seen pitied; and him-by having-run
 tyā-chyā galyās miṭhi mār'li, va tyā-chē chumban ghēt'lē.
his on-the-neck embracing was-struck, and him-of kiss was-taken.
 Mag putra tyā-lā mhaṇāla, 'bābā, ākāśa-chyā-viruddh va tujhyā-samōr
Then the-son him-to said, 'father, heaven-of-against and of-thee-before
 mī pāp kēlē āhē. Āṇi ātā-pudhē tudzhā putra mhaṇāv'yās
me-(by) sin done is. And henceforth thy son to-be-called
 mī yōgya nāhī.' Parantu bāpā-nē āp'lyā tsāk'rās sāngit'lē,
I fit am-not.' But the-father-by his-own to-servants it-was-told,
 'uttam dzhagā āṇūn tyā-chē āṅgā-var ghālā. Āṇi tyā-chyā
'the-best robe having-brought his the-body-on put. And his
 hātāt āṅg'ṭhi va pāyāt dzōdā ghālā. Mag āpaṇ jēū
on-the-hand a-ring and on-the-foot shoes you-put. Then we shall-eat
 āṇi ānand karū, kāk'kī, hā mādzhā putra mēlā hōtā, tō
and happiness shall-make, because, this my son dead was, he
 phirūn jivant dzhālā; va hārav'lā hōtā, tō sāpad'lā āhē.' Tēvhā tē
again alive became; and lost was, he found is.' Then they
 ānand karū lāg'lē.
joy to-make began.

Tyā-vēlē tyā-tsā vadil putra sētāt hōtā. Mag tō gharā-dzaval
At-that-time his elder son in-field was. Then he house-near
 yēūn pōhōts'lyā-var tyā-nē vādy va nāts aikilē. Tēvhā
having-come arriving-after him-by music and dancing was-heard. Then
 tsāk'rātil ēkā bōlāvūn tyā-nē vichār'ilē, 'hē kāy āhē?'
servants-in-from to-one having-called him-by it-was-asked, 'this what is?'
 Tyā-nē tyā-lā sāngit'lē kī, 'tudzhā bhāū ālā āhē; āṇi tō
Him-by him-to it-was-said that, 'thy brother come is; and he
 tujhyā bāpā-lā sukh'rūp miṭālā mhaṇūn tyā-nē mōṭhī jēv'nāval kēhī
thy father-to safe was-got therefore him-by great feast made
 āhē.' Tēvhā tō rāgāv'lā āṇi āt dzāi-nā. Mhaṇūn tyā-tsā
is.' Then he got-angry and inside would-not-go. Therefore his
 bāp bāhēr yēūn tyās sam'dzhāvū lāg'lā. Parantu tyā-nē bāpā-lā
father out having-come him to-persuade began. But him-by father-to
 uttar dilē kī, 'pahā, mī it'kī varshē tujhī tsāk'rī kar'tō,
reply was-given that, 'see, I so-many years thy service am-doing,

āṇi tujhī ādnyā mi kadhī-hi mōḍ^{li} nāhī. Tarī myā āp^{lyā}
and thy order (by)-me ever-even was-broken not. Yet by-me my-own
 mitrā-barōbar chain karāvī mhaṇūn tvā ma-lā kadhī
friends-with merriment should-be-made saying by-thee me-to ever
 kar^{dū} hī dilē-nāhīs. Āṇi jyā-nē tujhī sampattī
a-kid even given-was-not-by-thee. And whom-by thy property
 kadz^{biṇī}-barōbar udhvasth kēli tō tudzhā putra jēvhā ālā
harlots-with squandered was-made that thy son when came
 tēvhā tyāsāthī mōthī jēv^{nāval} kēlis. Tēvhā tō tyās
then his-sake-for great feast was-made-by-thee. Then he to-him
 mhaṇālā, 'mulā, tū nēh^{mī} mājhyā-barōbar āhēs, āṇi mājhī sarv
said, 'son, thou always me-with art, and my all
 māl^{mattā} tujhī-ts āhē. Parantu harsh va ānand hōṇē yōgya āhē.
property thine-alone is. But delight and joy to-be proper is.
 Kāraṇ-kī, tudzhā bhāū mēlā hōtā, tō phirūn jivant dzhālā; va
Because, thy brother dead was, he again alive became; and
 harav^{lā} hōtā, tō sāpaḍ^{lā}.
lost was, he was-found.'

[No. 2.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

(DISTRICT POONA.)

SPECIMEN II.

नारायण-रावांनीं आपल्या-कडून पुष्कळ सांगून पाहिले। पण गोविंदाचे मन वळेना। त्याचे मनांत डाक्करीचा धंदा शिकावा असेच भरले होते। आणि डाक्करीचा धंदा शिकण्याचे त्या दिवसांत तसे फारसे साधन नव्हते। एकुलता एक मुलगा थोडेसे अधिक इंग्रजी शिकून तयार झाला म्हणजे कोठे-तरी चिकटून द्यावा। नौकऱ्या त्या दिवसांत सहज लागत आणि नौकरी लागली म्हणजे वढती ही लवकर होई। पण गोविंदाचा नाद एक, आतां अधिक इंग्रजी न शिकतां आपल्या शेजारींच असणाऱ्या डाक्करा-जवळ राहून डाक्करी धंदा शिकून लवकर डाक्करी करू लागवे। नारायण-रावांनीं तसे-ही सांगितले कीं, तू आणखी इंग्रजी शिक म्हणजे नवीन उघडलेल्या डाक्करी-कालेजात तुला घालतो। पण नाही। शेवटी मुलाचा नाद पुरवावा असे मनांत आणून त्यांनीं डाक्कर दामोदर-रावांस आपल्या मुलाचा हेतु कळवून त्यास जवळ करावा अशी विनंती केली। आणि त्यांनीं-ही, मी त्याला शिकवून तयार करतो, पण तयार झाल्या-नंतर त्याने या गावांत डाक्करी-धंदा करू नये। अशा अटी-वर त्यास आपल्या हाता-खालीं विद्यार्थी म्हणून घेण्याचे कबूल केले ॥

[No. 2.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

(DISTRICT POONA.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Nārāyaṇ-rāvā-nī	āp'lyā-kaḍūn	pushkaḷ	sāṅgūn	pāhilē.	Paṇ
Narayan-Rao-by	himself-by	much	having-told	it-was-seen.	But
Gōvindā-chē	man	vaḷē-nā.	Tyā-chē	manāt	dākt'ri-tsā-dhandā
Govind-of	mind	would-not-move.	His	in-mind	the-medical-profession
śikāvā	asē-ts	bhar'lē	hōtē.	Āṇi	dākt'ri-tsā-dhandā
should-be-learnt	so-only	entered	was.	And	the-medical-profession
śik'nyā-chē	tyā	div'sāt	tasē	phār'sē	sādhān
learning-of	those	in-days	so	considerable	means
mul'gā,	thōḍē-sē	adhik	iṅgrajī	śikūn	tayār
son,	a-little	more	English	having-learnt	educated
kōṭhē-tari	chik'tūn	dyāvā.	Nauk'ryā	tyā	div'sāt
somewhere	having-employed	should-be-given.	Employments	those	in-days
sahadz	lāgat,	āṇi	nauk'ri	lāg'li,	mhaṇ'jē
easily	used-to-be-got,	and	employment	(when-)was-got,	then
lav'kar	hōi.	Paṇ	Gōvindā-tsā	nād	ēk.
rapid	used-to-be.	But	Govind-of	hobby	(was-)one.
na	śik'tā	āp'lyā	śēdzārī-ts	as'nyā	dākt'rā-dzavaḷ
not	learning	his-own	in-the-neighbourhood-just	being	the-doctor-near
rāhūn	dākt'ri	dhandā	śikūn	lav'kar	dākt'ri
having-lived	the-medical	profession	having-learnt	soon	medical-practice
karū	lāgāvē.	Nārāyaṇ-rāvā-nī	tasē	hī	sāṅgit'lē
to-make	should-be-begun.	Narayan-Rao-by	that	also	was-said
āṇ'khi	iṅgrajī	śik,	mhaṇ'jē	navin	ughad'lēlyā
still-more	English	learn,	then	newly	opened
tu-lā	ghāl'tō.	Paṇ	nāhī.	Śēv'tī,	'mulā-tsā
thee	I-will-put.'	But	no.	At-last,	'the-son-of
asē	manāt	āṇūn	tyā-nī	dāktar	Dāmōdar-rāvās
so	in-the-mind	having-brought	him-by	doctor	to-Damodar-Rao
					his-own

mulā-tsā hētu ka|'vūn tyās dzaval karāvā aśi
son-of intention having-informed to-him near he-should-be-made such
 vinantī kēli; āṇi tyā-nī-hī, 'mī tyā-lā śik'vūn tayār
request was-made; and him-by-also, 'I him having-taught prepared
 kar'tō. Paṇ tayār dzhālyā-nantar tyā-nē yā gāvāt dākt'ri-
make. But prepared becoming-after him-by this in-town the-medical-
 dhandā karūṇṇā nayē.' Aśā aṭi-var tyās āp'lyā hātā-
profession to-make it-is-not-proper.' Such condition-on him his-own hand-
 khālī vidyārthī mhaṇūn ghēnyā-chē kabūl kēlē.
under an-apprentice as taking-of promise was-made.

FREE TRANSLATION OF THE FOREGOING.

Narayan Rao tried his best with many representations, but Govinda would not be moved. His mind was only set on learning the medical profession. And in those days there were not sufficient means for studying that science.

He (Narayan Rao) intended to get his only son employed somewhere when he had become educated after learning a little more English. In those days employment was easily got, and when once employed promotion was rapid. But Govinda had only one thing in his head. He intended, without learning any more English, to become an apprentice under a doctor in the neighbourhood and soon to be a medical practitioner himself. Narayan Rao even told him to learn a little more English and he promised him that he would then send him to the newly opened medical college, but in vain. At last having determined to satisfy his son he informed Doctor Damodar Rao of the boy's object and requested him to take him under his care. The doctor promised to do so, and to teach him on condition that when he became able to practise himself, he should not carry on the business in that village.

ELSEWHERE IN THE DEKHAN.

To the north and west of Poona Marāṭhī is spoken as a vernacular by most of the Dekhan Hindus and Musalman Tambōlis in Bombay Town and Island, and further in Thana, Nasik, and Ahmadnagar.

Bombay Town and Island is a meeting-place for all the different Marāṭhī sub-dialects. The real home language is the Marāṭhī dialect of the Central and Northern Konkan. The usual Dekhan form of the language is, however, spoken by about 80,000 people. It has no peculiarities of its own, and need not be illustrated by separate specimens.

The principal language of Thana is the dialect of Marāṭhī which, with slight local variations, is spoken from Daman to Rajapur. It will be dealt with below, under the head of Konkan Standard. The usual Dekhan form of Marāṭhī is spoken by Brahmans and other high castes. The number of speakers has been estimated at 32,000.

The principal language of Nasik is Marāṭhī, shading off into Khāndēśī in the north. This latter language is spoken in the north, on the Khandesh border, where we also find a Bhil dialect. It has hitherto been classed as a dialect of Marāṭhī. The materials collected for the Linguistic Survey, however, show that it is rather a dialect of Gujarātī, and it will therefore be dealt with in connection with that language. See Vol. ix, Part ii.

No specimens have been received of the Marāṭhī dialect of Nasik. It is, however, almost certain that it does not materially differ from the form which that language assumes in the neighbouring Ahmadnagar. Specimens have been forwarded of two border dialects, spoken in the west of the district. They are the so-called Kōṅkaṇī, which is entirely different from Kōṅkaṇī proper, in the north, and Ṭhākārī in the south. The former is a Bhil dialect, and the latter will be dealt with in connection with the Marāṭhī spoken in the Central and Northern Konkan. See below pp. 109 and ff. It is very probable that the current Marāṭhī of Nasik, especially in the west, has some of the same characteristics. Above the hills, however, the difference between the two forms of speech is so unimportant that no inconvenience can possibly arise from the Nasik dialect being classed under the standard form of Marāṭhī current in the Dekhan.

To the south of Nasik lies the district of Ahmadnagar, the principal language of which is Marāṭhī. It is the usual Dekhan form of that language, and it is not necessary to illustrate it further.

Marāṭhī is further spoken all over the Bhore State as the principal language. It is the usual Dekhan form and need not be illustrated by means of a separate specimen. We may only note that *t* is often added to the second person plural of the past tense of intransitive verbs. Thus, *tumhī gēlāt*, you went.

In Sholapur the same form of Marāṭhī is the principal language in the north and the west.

Marāṭhī is also the principal language of the northern part of the Akalkot State and of Pili and Kurla of the same State. The language of the rest of the State is Kanarese. No specimens have been received, but there is no reason for assuming that the Marāṭhī of Akalkot differs in any important points from that spoken in Sholapur.

The principal language of the Satara District, as also of the States Phaltan and Audh in the Satara Agency is Marāṭhī with the usual characteristics of the Dekhan. Of the 59,500 speakers in the Phaltan State about 56,000 are stated to be Kuṇbīs. Their dialect does not, however, differ from that of the rest of the population.

[No. 3.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

(STATE KOLHAPUR.)

Kōṇā ēkā manushyāsa dōna mulagē hōtē. Tyāntila dhākaṭā āpalyā bāpāsa mhaṇālā, 'bābā mālamattē-tsā dzō bhāga ma-lā yāvayā-tsā tō ma-lā dē.' Maga tyā-nē āpali jinagī tyā-nā vātūna dili. Puḍhē phār divasa lōtalē nāhita tō-tsā dhākaṭyā-nē tī sarva dzamākarūna ēkā dūra-chyā dēsā-chyā mārگا dhārīlā, āṇi tēthē udhaḷēpaṇā-nē vāgūna āpalā aivadza gamāvilā.

Standard Marāṭhī, in the usual Dekhan form, is also spoken to a great extent in Janjira, Kolaba, and Ratnagiri, and it has influenced the speech of the educated classes all over the Konkan. No estimates are, however, available with regard to the proportion of the population in those districts which speak the Dekhan form of the language, and the reported figures have, therefore, been put down as all belonging to the slightly different form which Marāṭhī assumes in the Central Konkan.

Marāṭhī is also the principal language in the north-western portion of the Nizam's territory, which does not fall within the scope of the present Survey.

The Marāṭhī spoken in Berar and the Central Provinces differs in some respects from the form which the language has in the Dekhan, and it will, therefore, be separately dealt with below. The usual Dekhan form is, however, also spoken by a considerable portion of the population in Buldana.

The District of Buldana is the meeting ground between the two forms of Marāṭhī current in the Dekhan and in Berar respectively. The west of the district belongs to the former, and the east to the latter.

The first few lines of the Parable of the Prodigal Son which follow will show that the current dialect of Western Buldana in no important points differs from the usual Dekhan Standard. We may only note the frequent use of *va* instead of *āṇi*, and. A list of Standard Words and Phrases which has not been reproduced gives the forms *āmu-chē*, our; *āmhi āhōnt*, we are; *tumhi āhānt*, you are. These do not occur in the specimen.

[No. 4.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

(DISTRICT BULDANA.)

कोणा एका माणसास दोन मुलगे होते । त्या-पैकी धाकटा बापास म्हणाला, बाबा माझ्या हिशाची जिनगी मला द्या । म्हणून बापाने आपली जिनगी दोघां-मध्ये वांटून दिली । थोड्याच दिवसांनी धाकटा मुलगा आपली सर्व जिनगी घेऊन देशांतरास गेला; व तेथे त्याने चैनवाजी-मध्ये आपली सर्व जिनगी उडविली । त्याचा सर्व पैसा ह्या रितीने खर्च झाल्या-वर त्या देशांत एक मोठा दुष्काळ पडला । व त्या-मुळे त्यास फार ददात पडू लागली । नंतर तो एका गृहस्थ-कडे जाऊन राहिला । त्या गृहस्थाने ह्याला आपले शेतांत डुकरे राखण्यास ठेविले ।

Kōṇā ēkā māṇ'sās dōn mul'gē hōtē. 'Tyā-paikī dhāk'tā
Certain a to-man two sons were. Them-from-among the-younger
 bāpās mhaṇālā, 'bābā, mājhyā hiśā-chī jin'gī ma-lā dyā.
to-the-father said, 'father, of-me share-of property me-to give.'
 Mhaṇūn bāpā-nē āp'li jin'gī dōghā-madhyē vāṭūn
Therefore the-father-by his-own property both-among having-divided
 dili. Thōdyā-ts div'sā-nī dhāk'tā mul'gā āp'li sarv
was-given. A-few-only days-after the-younger son his-own all
 jin'gī ghēūn dēśāt'rās gēlā; va tēthē tyā-nē
property having-taken to-another-country went; and there him-by
 chain-bājī-madhyē āp'li sarv jin'gī udavili. Tyā-tsā sarv
merry-making-into his-own all property was-squandered. Him-of all
 paisā hyā riti-nē kharts dzhālyā-var tyā dēśāt ēk
money this manner-by spent having-become-after that into-country one
 mōṭhā dushkāḷ paḍ'lā; va tyā-mulē tyās phār dadāt paḍū lāg'li.
mighty famine fell; and that-for to-him great difficulty to-fall began.
 Nantar tō ēkā gṛiasthā-kaḍē dzaūn rāhilā. Tyā gṛiasthā-nē hyā-lā
Then he one householder-to having-gone lived. That householder-by him-to
 āp'lē śētāt ḍuk'rē rākh'nyās thēvilē.
his-own into-field swine to-keep it-was-kept.

The dialect of Basim was originally reported to be the Dekhan form of Marāṭhī. An inspection of the specimens forwarded from that district has however shown that they share most of the features characteristic of the Marāṭhī spoken in Berar and the Central Provinces, and they have, accordingly, been transferred to that dialect. It is, on the other hand, probable that some of the educated classes speak the Standard language of the Marāṭhī literature, as is the case in all Marāṭhī speaking districts.

BROKEN DIALECTS OF THE DEKHAN.

Marāṭhī is remarkably uniform throughout the Dekhan. In the south-west we find colonies of Kōṅkaṇī in Belgaum, and, in the Ghats, dialects are spoken which are intermediate between the forms of Marāṭhī current in the Dekhan and in the Northern and Central Konkan. These will be dealt with below in connexion with the language of Thana and the Konkan.

In the south and east Marāṭhī borders on Kanarese, and in Bijapur and Dharwar we meet with dialects which have, to a small extent, been influenced by that language. This influence is, however, not very important. The chief result which it has effected is a weakening of the sense of gender, and a confusion between the active and passive constructions of transitive verbs.

The number of Marāṭhī speakers in Bijapur has been estimated at 27,680. Most of these speak ordinary Marāṭhī. A corrupt form is, however, spoken among the rustics, and will be illustrated by means of a specimen.

This dialect mainly agrees with the Standard Marāṭhī of the Dekhan. In some points, however, it has features similar to the Marāṭhī dialects of the Konkan.

Thus we find *a* for Standard *ē*; *n* for *ṇ*; dropping of aspirates; dropping of *v* before *i*, *ī*, and *ē*; insertion of *y* before other vowels, and so on. Compare *tata* for *tēthē*, there; *kunī* for *kōṇī*, some one; *nāī* for *nāhī*, not; *irudd* for *viruddh*, against; *yīs* for *vīs*, twenty; *yēl* for *vēl*, time. Compare also forms such as *lyōkān*, by the son; *tyās-nī*, to him; *hai*, he is, and so on.

It has already been remarked that the genders are liable to be confounded, and that the different constructions of the verbs are not correctly distinguished. Thus, we find *samda* and *samdī jīndagī*, all property; *tyā-chyā mulās mī lai phaṭkē mār^olō āhē*, I have beaten his son with many stripes.

All these points are, however, relatively unimportant, and there will be no difficulty in understanding the version of the Parable of the Prodigal Son which follows.

[No. 5.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

BIJAPUR DIALECT.

(DISTRICT BIJAPUR.)

कुनि योक मानसाला दोन ल्योक होते । त्यातला ल्हानगा बापास म्हंटला, बाबा, माजे वाटनीचा माल मला दे । मग त्याने वाटनी करून दिली । मग थोडक्या दिवसानि दाकटा ल्योक समदि माल गोळा करून गेवून-श्यानि दूर मुलकास गेला । तत उदकेपन करून समदि जिंदगी हाऊ केला । मग समदि जिंदगी हाऊ केल्या-वर मोठा दुकूळ पडला । त्या-मुळ त्यासनि अडचन होवू लागली । तवा तकडच योक मानसा-जवळ चाकरी राहिला । त्याने त्यासनि डुकर राकायला आपले सेताला लावून दिला । तवा डुकरानी खानेच पेंड खावून-श्यानि आपल पोटा भरव म्हंटला । तरी त्याला कुनी काईच दिले नाई । मग त्या सुद्धी-वर येवून-श्यानि म्हंटला, माज बापाच किति चाकरासनि पोटाभर खायाला है । आनि म्या भुकेन उपासि मरतो । मी उठून बापा-कड जाईन, आनि तेला म्हनू की, बाबा रे, म्या आकासचा इरुद आनि तुज्या म्होर पाप केला है । अता-पासून म्या तुज ल्योक म्हनन्याला लायक न्हव । आपले चाकरीचे गड्या-वानि मला ठेव । मग त्या उठून आपल बापा-कडेस गेला । त्या अजून दूर हैस्तवर बाप त्याला पाहून कळकळून धावून-श्यानि त्याचे गळ्यास मिटि घाटलि, आनि त्याचा मुका घेठला । मग ल्योकान त्यासनि म्हंटल बाबा, परलोकाचे इरुद आनि तुज्या म्होर म्या पाप केल्या । अता-पासून तुजा ल्योक म्हनन्यास म्या लायक नाई । मग बापानी चाकरास सांगिठला, चांगल अंगराका आनून त्यासनि घाला । त्याचे हाता-मंदि आंगठि आनीक त्याचा पायात जोडा घाला । खावून-श्यानि आनन्द करू । का म्हंटल तर, ह्यो ल्योक मेल्याला फिरून वाचला है । गमावून गेल्याला मिळाला है । तवा ते कुशाल जाले ॥

तवा त्याचा थोरला ल्योक सेतात होता । त्या घरा-पासी आल्या-वर त्याने गाना वजाना ऐकल । तवा गड्यातला योक गडीस बोलावून इचारला, हे काय है । त्याने त्यासनि सांगिठले की, तुजा भाउ आला है । आनि त्या तुजा बापास कुशाल मिळाला म्हनून-साठि मोट जीवन केला है । तवा त्या रागाला येवून आत जाईना । येच्या-करता बाप भाडूर येऊन-श्यानि त्यासनि समजावू

लागला । मग त्येन बापाला फिरून बोलला की, बग, इतक वरीस तुजी चाकरि करतो, तुजी गोष्ट म्या कवाच मोडली नाई । तरी म्या माजे सोवती-बराबर चैन करन्यास तु मला कवाच शेकीचि पिल्लू वि दिला नाई । आनि तुज जिन्दगी कसविनीचे-बराबर समदि हाळ केल्याला हा तुजा ल्योक आला है, म्हनून त्येच-साटि मोट जेवन केल हैस । तवा त्येन त्यास म्हंटला की, लेका, तु हमेषा माजे संगाट है । माज समद जिन्दगी तुजीच है । पन क्यालि कुशालि कराव ह्यो रास्त है । का म्हंटला तर ह्यो तुजा भाउ मेला होता त्यो फिरून जिवंत जाला है; आनि गमावला होता त्यो मिळाला है ॥

[No. 5.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

BIJAPUR DIALECT.

(DISTRICT BIJAPUR.)

TRANSLITERATION AND TRANSLATION.

Kuni yōk mām'sālā dōn lyōk hōtē. Tyāt'lā lhān'gā
Certain one man-to two sons were. Them-in-from the-younger
 bāpās mhaṇṭ'lā, 'bābā, mādzē vāt'nī-tsā māl ma-lā dē.' Mag
to-the-father said, 'father, of-me share-of property me-to give.' Then
 tyēn vāt'nī karūn dili. Mag thōḍ'kyā div'sā-ni dāk'tā
him-by share having-made was-given. Then a-few in-days the-younger
 lyōk sam'di māl gōlā karūn gēvūn-śyāni dūr mul'kās
son all property together having-made having-taken far to-a-country
 gēlā. Tata ud'lēpan karūn sam'di jind'gī hāl kēlā. Mag
went. There spendthriftness having-made all property ruin made. Then
 sam'di jind'gī hāl kēlyā-var mōtā dukūl paḍ'lā. Tyā-mul tyās-ni
all property ruin made-after great famine fell. Therefore to-him
 'aḍ'chan hōvū lāg'li. Tavā tak'da-ts yōk mām'sā-dzava| tsāk'ri
difficulty to-become began. Then there one man-near in-service
 rāhilā. Tyēn tyās-ni dukar rākāy'lā āp'lē sētā-lā lāvūn
lived. Him-by to-him swine to-keep his-own to-the-field having-employed
 dilā. Tavā duk'rā-ni khānē-tsa pēṇḍ khāvūn-śyāni āp'la pōṭ
it-was-given. Then the-swine-by eating-of husk having-eaten his-own belly
 bharāva mhaṇṭ'lā. Tārī tyā-lā kunī kār-ts dilē
should-be-filled he-thought. Yet him-to by-anybody anything was-given
 nāi. Mag tyō suddi-var yēvūn-śyāni mhaṇṭ'lā, 'mādzā bāpā-tsa kiti
not. Then he senses-on having-come said, 'my father-of how-many
 tsāk'rās-ni pōṭ-bhar khāyālā hai. Āni myā bhukēn upāsi mar'tō.
to-servants belly-full to-eat (there) is. And I hunger-with fasting die.
 Mī utūn bāpā-kāḍa dzāin, āni tē-lā mhanū kī, "bābā-rē,
I having-risen father-to will-go, and him-to will-say that, "father-O,
 myā ākās-tsā-irudd āni tujyā mhōr pāp kēlā hai. Atā-pāsūn
by-me the-heaven-of-against and of-thee before sin done is. Now-from
 myā tudza lyōk mhan'nyā-lā lāyak nhava. Āp'lē tsāk'ri-tsē gadyā-vāni
I thy son to-be-called fit am-not. Thy-own service-of servant-like
 ma-lā thēv." Mag tyō utūn āp'la bāpā-kāḍēs gēlā. Tyō aḍūni
me-to keep." Then he having-risen his-own father-to went. He yet

dūr hai-stavar bāp tyē-lā pāhūn ka|ka|lūn
far is-meantohile the-father him-to having-seen having-taken-pity
 dhāvūn-śyāni tyē-tsē galyās miṭi ghāṭ'li, āni tyē-tsā mukā
having-run him-of to-the-neck embracing was-put, and him-of a-kiss
 ghēṭ'lā. Mag lyōkān tyās-ni mhanṭ'la, 'bābā, par'lōkā-tsē-irudd
was-taken. Then the-son-by to-him was-said, 'father, the-next-world-of-against
 āni tujyā mhōr myā pāp kēlyā. Atā-pāsūn tudzā lyōk mhan'nyās
and of-thee before by-me sin is-done. Now-from thy son to-be-called
 myā layak nāi.' Mag bāpā-ni tsāk'rās sāngiṭ'lā, 'tsāng'la
I fit am-not.' Then the-father-by to-servants it-was-told, 'good
 aṅg'rākā ānūn tyās-ni ghālā. Tyē-tsē hātā-mandi āng'ti, ānik
a-coat having-brought to-him put. His hand-on a-ring, and
 tyē-chā pāyāt dzōdā ghālā. Khāvūn-śyāni ānand karū. Kā
his on-the-feet a-shoe put. Having-eaten joy we-shall-make. Why
 mhanṭ'la, tar, hyō lyōk mēlyālā, phirūn vāts'lā hai; gamāvūn
(if-)it-is-said, then, this son had-been-dead, again recovered is; having-lost
 gēlyālā, miḷālā hai.' Tavā tē kuśāl dzālē.
he-had-gone, got he-is.' Then they joyous became.

Tavā tyē-tsā thōr'lā lyōk sētāt hōtā. Tyō gharā-pāsī ālyā-var
Then his eldest son in-the-field was. He house-near coming-on
 tyēn gānā badzānā aik'la. Tavā gadyāt'lā yōk gadis
him-by singing music was-heard. Then servants-in-being one to-servant
 bōlāvūn itsār'lā, 'hē kāy hai?' Tyēn tyās-ni sāngiṭ'lē kī,
having-called he-asked, 'this what is?' Him-by to-him it-was-told that,
 'tudzā bhāu ālā hai. Āni tyō tujā bāpās kuśāl miḷālā
'thy brother come is. And he thy to-father safe was-got
 mhanūn-sāṭi mōṭ jēvan kēlā hai.' Tavā tyō rāgā-lā yēvūn āt
therefore great a-feast made is.' Then he anger-to having-come in
 dzāi-nā. Yē-chyā-kar'tā bāp bhāir yēūn-śyāni tyās-ni sam'dzāvū
would-not-go. Of-this-for the-father out having-come to-him to-persuade
 lāg'lā. Mag tyēn bāpā-lā phirūn bōl'lā kī, 'bag, it'ka
began. Then him-by the-father-to again it-was-said that, 'see, so-many
 varis tujī tsāk'ri kar'tō, tujī gōṭṭ myā kavā-ts mōḍ'li nāi. Tarī
years thy service I-do, thy story by-me ever was-broken not. Still
 myā mādze sōb'ti-barābar chain karanyās tu ma-lā kavā-ts
I of-me friends-with merriment to-make (by-)thee me-to ever
 śē|i-chi pillū-bi dilā nāi. Āni tudzā jind'gī kas'binī-tsē-barābar
sheep-of young-one-even was-given not. And thy property of-harlots-with
 sam'di hāl kēlyālā, hā tudzā lyōk ālā hai, mhanūn tyē-tsasāṭi
all waste made, this thy son come is, therefore him-for

mōṭa jēvan kēla hais.' Tavā tyēn tyās mhaṇṭ^alā kī, 'lēkā,
great a-feast made is-by-thee. Then him-by to-him it-was-said that, 'son,
 tu hamēshā mād^{zē}-saṅgāt hai. Mādza sam^{da} jind^{gī} tuji-ts hai.
thou always of-me-with art. My all property thine-alone is.
 Pan kyāli-kuśāli karāva hyō rāst hai. Kā mhaṇṭ^ala, tar,
But joy-merriment should-be-made this right is. Why (if-)it-is-said, then,
 hyō tudzā bhāu mēlā hōtā, tyō phirūn jivant dzālā hai; āni
this thy brother dead was, he again alive become is; and
 gamāv^alā hōtā, tyō miḷālā hai.
lost was, he got is.'

The current language of Dharwar is Kanarese. According to information collected for the Linguistic Survey there are, however, about 44,000 people in that district who talk Marāṭhī. The educated class, especially those who have been trained in schools and colleges, use the Standard form of that language, while the other classes speak a dialect which shows some traces of Kanarese influence.

The Marāṭhī Kuṇ^{bis} in the Dharwar and Kalghatgi Talukas in the west of the district bordering on Kanara are said to speak a dialect called Kuḷvāḍi. The number of speakers has been estimated at 3,000.

A list of Standard Words and Phrases in Kuḷvāḍi has been received from the Commissioner. It shows that the dialect in some points agrees with the form of Marāṭhī current in the Konkan. Thus, we find the present tense of the verb substantive formed as follows :—

Singular 1	<i>hāvū</i>	Plural 1	<i>hāy</i>
2	<i>hās</i>	2	<i>hāy</i>
3	<i>hāy</i>	3	<i>hāt</i>

Similarly we also find forms such as *tu mār^{tēs}*, thou striketh; *tō mār^{tāy}*, he strikes; *tumī mār^{tyāsī}*, you strike; *tyānī mār^{tyāt}*, they strike. In the past tense we find forms such as *tyān mār^{lyān}*, he struck; *tyānī mār^{lyānī}*, they struck, etc.

In the future we may note forms such as *tumī mār^{śālī}*, you will strike; *tyānī mār^{tyālī}*, they will strike.

In other respects Kuḷvāḍi does not seem to differ from the usual form of Marāṭhī spoken in the Dekhan.

The Marāṭhī dialect of Dharwar is, in some places, influenced by the neighbouring Kanarese. The pronunciation is said to be broad and rough as in that language. The various genders and the different verbal constructions are sometimes confounded; thus, *āp^{lā}* (for *āp^{lī}*) *sarv jind^{gī}*, all his property; *grihasthā-chī* (instead of *-chyā*) *gharī*, in a citizen's house; *tu mēj^{vānī} dilē*, thou gavest a feast; *mī pāp kēlō*, I did sin, and so on.

The two specimens which follow illustrate this mixed form of Marāṭhī. It will be seen that the discrepancies are not very important.

[No. 6.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

DHARWAR DIALECT.

(DISTRICT DHARWAR.)

SPECIMEN I.

एक मनुष्याला दोन मुले होते । आणि त्या-पैकी धाकटा मुलगा त्याच्या बापाला म्हणाला की, बाबा जिन्दगी-पैकी माझे हिशाला येणार भाग मला दे । तेवा त्याचा बाप आपला जिन्दगी विभाग करून दिला । काहि दिवसा-नन्तर लहान मुलगा आपला सर्व जिन्दगी घेवून दूर देशाला गेला । तेथे तो आपला सर्व जिन्दगी लफंगिरीने नाश केला । तो आपला सर्व जिन्दगी खर्च केल्या-नन्तर त्या देशात मोठा दुष्काळ पडला । तेवा तो आपला पोटाला काहि नाही असे पाहून त्या गावा-पैकी एका गृहस्थाची घरी जावून राहिला । तो गृहस्थ त्याला डुकर संरक्षण करायला आपला शेताला पाठविला । तेथे तो डुकर खाण्याची पेंडीने आपला पोट भरायला इच्छा केला, तरी ते सुधा त्याला कोणी-ही दिले नाही । तेवा तो शुद्धि-वर येवून असे म्हणाला की, माझ्या बापा जवळ पुष्कळ नवकराला पोटभर अन्न मिळते । असे असून मी उपवास मरतो । मी आता इथून माझ्या बापा-कडे जावून म्हणतो की, बाबा मी तुमच्या-पुढे व परलोका विरुद्ध पाप केलो । आता तुमचा मुलगा म्हणून घ्यायला मी योग्य नाही । मला तुमच्या नवकरा-पैकी एक करून घ्या । असे बोलून तो आपला बाबा-कडे गेला । तो अजून दूर होता तेव्हाच त्याचा बाप त्याला पाहून मोठ्या अन्तःकरुणाने त्याच्या-कडे पळत जावून त्याच्या गळ्याला मिटि घालून चुंबिला । तेवा तो मुलगा म्हणाला की, बाबा, परलोका-विरुद्ध व तुमच्या समक्ष पाप मी केला । आता तुमचा मुलगा म्हणून घ्यायला योग्य नाही । हे ऐकून बाप आपला नवकर लोकाला असे सांगितला की, उत्तम प्रकारचे आंगरखा आणून त्याला घाला, त्याच्या बोटात आंगठी घाला, आणखी पायात जोडे घाला । अम्ही जेवण करून धानंदाने राहू । कारण हा माझा मुलगा मेल्या-सारखा झाला होता

आता तो जीवंत आहे, गेला होता तो आता मिळाला । सर्वांना हे ऐकून आनन्द झाला ॥

त्याचा थोरला मुलगा शिता-मधे होता । शिताहून परत येताना घरा-जवळ नृत्य आणि गायन ऐकून, आज काय आहे, म्हणून आपला नवकरा-पैकी एकाला बोलावून विचारला । तुम्हा सहोदर आला आहे म्हणून तो नवकर सांगितला, आणखी तो पुनः सुरक्षित येवून भेटला-मुळे तुम्हा बाप मेजवानी वगैरे आनंदाचा कृत्य केला आहे । हे ऐकून तो रागावून घरा बाहेर उभा राहिला । तेव्हा त्याचा बाप बाहेर येऊन त्याला विनंती करू लागला । त्याला मुलगा बोलला की, पहा, मी इतके दिवस तुमचे सेवा करीत आहे । तुमचा अन्ना मी कधी-ही मोडलो नाही । असे असून माझ्या स्नेही बरोबर चैन करायला मला कधी-ही सवड दिले नाही । परन्तु तुम्हा सर्व संपत रांडवाजीने हरलेला तुम्हा मुलगा आल्या बरोबर तू त्याच्या करिता मेजवानी दिले । त्याला बाप सांगितले की, तू नेहमी माझ्या-जवळ असतोस, माझा सर्व जिन्दगी तुम्हाच आहे । आता तू आनन्दी व संतोषी व्हावा असावा होतास । कारण हा तुम्हा बंधु मेलेला जीवंत आहे आणि गेलेला सांपडला आहे ॥

[No. 6.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

DHARWAR DIALECT.

(DISTRICT DHARWAR.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ēk	manushyā-lā	dōn	mulē	hōtē.	Āṇi	tyā-paiki
<i>A-certain</i>	<i>man-to</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>And</i>	<i>them-from-among</i>
dhāk'tā	mul'gā	tyā-chyā	bāpā-lā	mhaṇālā	kī,	'bābā,
<i>the-younger</i>	<i>son</i>	<i>his</i>	<i>father-to</i>	<i>said</i>	<i>that,</i>	<i>'father,</i>
jind'gī-paiki	mājhe	hiśā-lā	yēṇār	bhāg	ma-lā	dē.' Tēvā
<i>the-property-from-among</i>	<i>my</i>	<i>share-to</i>	<i>to-come</i>	<i>portion</i>	<i>me-to</i>	<i>give.'</i> <i>Then</i>
tyā-tsā	bāp	āp'lā	jind'gī	vibhāg-karūn	dilā.	Kāhi div'sā-nantar
<i>his</i>	<i>father</i>	<i>his-own</i>	<i>property</i>	<i>having-divided</i>	<i>gave.</i>	<i>Some</i> <i>days-after</i>
lahān	mul'gā	āp'lā	sarv	jind'gī	ghēvūn	dūr
<i>the-younger</i>	<i>son</i>	<i>his-own</i>	<i>all</i>	<i>property</i>	<i>having-taken</i>	<i>a-far</i> <i>country-to</i>
gēlā.	Tēthē	tō	āp'lā	sarv	jind'gī	laphaṅgirī-nē
<i>went.</i>	<i>There</i>	<i>he</i>	<i>his-own</i>	<i>all</i>	<i>property</i>	<i>riotous-living-by</i> <i>squandered.</i> <i>He</i>
āp'lā	sarv	jind'gī	kharts-kēlyā-nantar	tyā	dēsāt	mōthā
<i>his-own</i>	<i>all</i>	<i>property</i>	<i>had-expended-after</i>	<i>that</i>	<i>in-country</i>	<i>a-great</i> <i>famine</i>
pad'lā.	Tēvā	tō	āp'lā	pōtā-lā	kāhi	nāhi
<i>fell.</i>	<i>Then</i>	<i>he</i>	<i>his-own</i>	<i>belly-to</i>	<i>anything</i>	<i>is-not</i> <i>so</i> <i>seeing</i> <i>that</i>
gāvā-paiki	ekā	grihasthā-chī	gharī	dzāvūn	rāhilā.	Tō
<i>village-from-among</i>	<i>one</i>	<i>householder-of</i>	<i>to-house</i>	<i>having-gone</i>	<i>remained.</i>	<i>That</i>
grihasth	tyā-lā	ḍuk'ra	samrakshaṇ	karāyā-lā	āp'lā	śētā-lā
<i>householder</i>	<i>him-to</i>	<i>swine</i>	<i>protection</i>	<i>to-make</i>	<i>his-own</i>	<i>field-to</i> <i>sent.</i>
Tēthē	tō	ḍuk'ra	khānyā-chī	pēṇḍī-nē	āp'lā	pōt
<i>There</i>	<i>he</i>	<i>swine</i>	<i>eating-of</i>	<i>husks-with</i>	<i>his-own</i>	<i>belly</i> <i>to-fill</i> <i>wish</i>
kēlā,	tārī	tē	sudhā	tyā-lā	kōṇī-hī	dilē
<i>made,</i>	<i>yet</i>	<i>that</i>	<i>even</i>	<i>him-to</i>	<i>by-anybody-even</i>	<i>was-given</i> <i>not.</i> <i>Then</i> <i>he</i>
śuddhi-var	yēvūn	asē	mhaṇālā	kī,	'mājhyā	bāpā-dzavaḷ
<i>senses-on</i>	<i>having-come</i>	<i>so</i>	<i>said</i>	<i>that,</i>	<i>'my</i>	<i>father-near</i> <i>many</i>
nav'k'rā-lā	pōt-bhar	ann	miḷ'tē;	asē	asūn	mī
<i>servants-to</i>	<i>belly-full</i>	<i>food</i>	<i>is-got;</i>	<i>so</i>	<i>having-been</i>	<i>I</i> <i>starvation-by</i> <i>am-dying.</i>
Mī	ātā	ithūn	mājhyā	bāpā-kaḍē	dzāvūn	mhaṇ'tō
<i>I</i>	<i>now</i>	<i>from-here</i>	<i>my</i>	<i>father-to</i>	<i>having-gone</i>	<i>say</i> <i>that,</i> <i>"father,</i>

mī tujhyā pudhē va par-lōkā-viruddh pāp kēlō, ātā tum-tsā mul'gā
I of-thee before and next-world-against sin did, now your son
 mhañūn ghyāyā-lā mī yōgy nāhi; ma-lā tum-chyā nav'k'rā-paikī
having-said to-take I worthy am-not; me-to your servants-from-among
 ēk karūn ghyā." Asē bōlūn tō āp'lā bābā-kaḍē gēlā. Tō
one having-made take." So having-said he his-own father-to went. He
 adzūn dūr hōtā tēvhā-ts tyā-tsā bāp tyā-lā pāhūn mōṭhyā
yet far was just-then his father him having-seen great
 antaḥkaruṇā-nē tyā-chyā-kaḍē palat dzāvūn tyā-chyā galyā-lā miṭi
compassion-with him-of-towards running having-gone his neck-to embracing
 ghālūn chumbilā. Tēvā tō mul'gā mhañālā ki, 'bābā, par-lōkā-
having-put kissed. Then the son said that, 'father, next-world-
 viruddh va tum-chyā samaksham pāp mī kēlā. Ātā tum-tsā
against and your in-presence sin I did. Now your
 mul'gā mhañūn ghyāyā-lā yōgy nāhi.' Hē aikūn bāp
son having-said to-take worthy am-not.' This having-heard the-father
 āp'lā nav'kār lōkā-lā asē sāṅgit'lā ki, 'uttam prakār-chē āṅgar'khā
his-own servant people-to so told that, 'the-best sort-of a-coat
 āñūn tyā-lā ghālā; tyā-chyā bōṭāt āṅ'ṭhī ghālā, āṅ'khī
having-brought him-to put; his on-finger a-ring put, and
 pāyāt dzōḍē ghālā; amhī jēvaṇ karūn ānandā-nē rāhū;
on-feet shoes put; we feeding having-done gladness-with will-live;
 kāraṇ hā mādzhā mul'gā mēlyā-sār'khā dzhālā hōtā, ātā tō jivant
because this my son dead-like become was, now he alive
 āhē; gēlā hōtā, tō ātā miḷālā.' Sarvā-nā hē aikūn ānand
is; gone was, he now is-obtained.' All-to this having-heard joy
 dzhālā.
became.

Tyā-tsā thōr'lā mul'gā sētā-madhē hōtā. Sētā-hūn parat yētā-nā
His eldest son field-in was. Field-from back while-coming
 gharā-dzaval nṛity āṇi gāyan aikūn, 'ādz kāy āhē?'
house-near dancing and singing having-heard, 'to-day what there-is?'
 mhañūn āp'lā nav'k'rā-paikī ēkā-lā bōlāvūn vichār'lā. 'Tudzā
having-said his-own servants-from-among one-to having-called he-asked. 'Thy
 sahōdar ālā āhē,' mhañūn tō nav'kar sāṅgit'lā; 'āṅ'khī tō punaḥ
brother come is,' having-said that servant told; 'and he again
 surakshit yēvūn bhēt'lā-muḷē tudzhā bāp mēj'vānī, vagairē,
in-good-health having-come met-because thy father feast, etc.,
 ānandā-tsā kṛity kēlā āhē.' Hē aikūn tō rāgāvūn
rejoicing-of action done is.' This having-heard he being-angry

gharā-bāhēr ubhā rāhilā. Tēvhā tyā-tsā bāp bāhēr yēūn
house-outside-of standing remained. Then his father out having-come
 tyā-lā vinantī karū lāg^alā. Tyā-lā mul^agā bōl^alā kī, 'pahā, mī it^akē
him-to entreaty to-do began. Him-to the-son said that, 'see, I so-many
 divas tum-chē sēvā karit āhē, tum-tsā adnyā mī kadhī-hī mōḍ^alō
days your service doing am, your order I ever-even broke
 nāhī; asē asūn mājhyā snēhī-barōbar chaini karāyā-lā ma-lā kadhī-hī
not; so having-been my friends-with merriment to-make me-to ever-even
 savad dilē nāhī. Parantu tudzhā sarv sampat rāṇḍ-bāji-nē har^alēlā
liberty given not. But thy all wealth harlotry-by who-has-wasted
 tudzhā mul^agā ālyā-barōbar tū tyā-chyā karitā mēj^avānī dilē.
thy son came-as-soon-as thou of-him for a-feast gavest.'
 Tyā-lā bāp sāngit^alē kī, 'tū nēh^amī mājhyā-dzavaḥ as^atōs, mādzhā
Him-to the-father said that, 'thou always of-me-near art, my
 sarv jind^agi tudzhā-ts āhē. Ātā tū ānandī va santōshī vḥāvā-
all property thine-alone is. Now thou happy and contented shouldst-
 asāvā-hōtās; kāraṇ hā tudzhā bandhu mēlēlā, jīvant āhē; āṇi gēlēlā,
have-been; because this thy brother dead, alive is; and gone,
 sāpḍ^alā āhē.
found is.'

[No. 7.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

DHARWAR DIALECT.

(DISTRICT DHARWAR.)

SPECIMEN II.

A FOLK-TALE.

येक कोला व कोली होती । ते येक दिवस फिरण्यास गेले । जाताना वाटे-मधे येक वाघाचा घर होता, ते पाहून कोली, मी इथेच प्रसूत होतो, म्हणू लागली । हे ऐकून कोला म्हणाला की, अग रांडे, वाघ सायंकाळी येवून तुला खाऊन टाकील । खाल्या-वर तुम्हा जन्म नाहिसा होतो । हे न ऐकता कोली वाघाच्या घरात गेली । सायंकाळी वाघ आपल्या घराला आला । हे पाहून कोला कोलीस, मूल कशासाठी रडतात, म्हणून विचारला । त्याला ती, वाघाचा मास दे म्हणतात, म्हणून सांगितली । त्याला कोला, आणून दिलो आहे की, म्हणून उत्तर दिला । हे ऐकून कोली, ते सगळे संपले म्हणून सांगितली । तेवडे वाघ ऐकून, मला मारतात, म्हणून पळून गेला । इतक्यात मूल थोर झाली आणि आई व मूल मिळून आपल्या घराला जाउन प्रपंच करू लागले । वाघ ते गेलेले पाहून आपल्या घराला आला ॥

[No. 7.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

DHARWAR DIALECT.

(DISTRICT DHARWAR.)

SPECIMEN II.

A FOLK-TALE.

TRANSLITERATION AND TRANSLATION.

Yēk kōlā va kōli hōtī. Tē yēk divas phir^{nyās} gēlē.
A fox and a-vixen there-were. They one day to-walk went.

Dzātā-nā vāṭe-madhē yēk vāghā-tsā ghar hōtā, tē pāhūn
While-going the-way-on one tiger-of house was, that having-seen
 kōli, 'mī ithē-ts prasūt-hōtō,' mhaṇū lāg^{li}. Hē aikūn
the-vixen, 'I here-only deliver,' to-say began. This having-heard
 kōlā mhaṇālā ki, 'aga rāṇḍē, vāgh sāyaṅkāli yēvūn
the-fox said that, 'oh-you hussy, the-tiger in-the-evening having-come
 tu-lā khāūn tākil; khālyā-var tudzhā janm nāhi-sā
thee-to having-eaten will-throw; having-eaten-after thy life nothing-like
 hōtō.' Hē na aik^{tā} kōli vāghā-chyā gharāt gēli.
will-be.' This not hearing the-vixen the-tiger-of in-the-house went.

Sāyaṅkāli vāgh āp^{lyā} gharā-lā ālā. Hē pāhūn kōlā
In-the-evening the-tiger his-own house-to came. This having-seen the-fox
 kōlis, 'mūl kaśāsāthī raḍ^{tāt}?' mhaṇūn vichār^{lā}. Tyā-lā
to-the-vixen, 'children what-for are-crying?' so asked. That-to
 tī, "vāghā-tsā mās dē," mhaṇ^{tāt}, mhaṇūn sāngit^{li}. Tyā-lā kōlā,
she, "tiger-of flesh give," (they)-say, so told. That-to the-fox,
 'āṇūn dilō-āhē ki,' mhaṇūn uttar dilā. Hē
'having-brought I-have-given don't-you-see,' so reply gave. This
 aikūn kōli, 'tē sag^{lō} samp^{lō},' mhaṇūn sāngit^{li}.
having-heard the-vixen, 'that all was-finished,' so she-told.

Tēv^{dē} vāgh aikūn, 'ma-lā mār^{tāt},' mhaṇūn paḷūn
That-much the-tiger having-heard, 'me (they)-kill,' saying having-run
 gēlā. It^{kyāt} mūl thōr dzhāli āṇi āi
went. In-the-meantime the-children grown-up became and the-mother
 va mūl miḷūn āp^{lyā} gharā-lā dzāūn prapañch
and the-children together their-own house-to having-gone worldly-living
 karū lāg^{lō}. Vāgh tē gēlēlē pāhūn āp^{lyā} gharā-lā ālā.
to-do began. The-tiger they gone having-seen his-own house-to came.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there were a fox and a vixen. One day they were strolling about and came to the house of a tiger. Said the vixen, 'here and nowhere else I will be delivered of my cubs.' When the fox heard this he said, 'O you hussy, when the tiger comes home in the evening he will devour you and your life will be at an end.' The vixen did not listen to him but entered the house of the tiger. The tiger returned in the evening, and the fox, when he had seen this, said to the vixen, 'why are the children crying.' Answered the vixen, 'they ask me to give them some tiger's flesh.' The fox answered, 'have I not already given you some?' When the vixen heard this she said, 'that has all been consumed.' The tiger heard this and ran away thinking that they would kill him. In due time the children grew up. Then the mother went with them to their own house, and they began to live there. When the tiger saw that they were gone he came back to his own house.

KONKAN STANDARD.

Marāṭhī is the principal language of all the coast districts of the Bombay Presidency, from Daman in the north to Rajapur in the south. The northern part of this territory from Daman to Umbargaon, is divided between Marāṭhī and Gujarātī, and the influence of the latter language is also felt farther south, the vocabulary being, to some extent, Gujarātī. This element is not, however, strong.

In the south Marāṭhī gradually develops into Kōṅkaṇī, the connecting links being Saṅgamēśvarī and Bāṅkōṭī on one side, and Kuḍālī on the other.

The Marāṭhī spoken in the territory defined above is closely related to the language of the Dekhan. In some characteristic points, however, it differs, much in the same way as is the case with the Marāṭhī of Berar and the Central Provinces.

It has already been remarked, and it will be shown below, that the dialects spoken by the Kuṇbīs of Poona and the Ṭhākurs of Nasik mainly agree with the Marāṭhī of the Konkan. They will therefore, so far as materials are available, be dealt with in connection with that form of the language.

The Marāṭhī of the Dekhan is the language of the literature and of the Government. Through the gradual spreading of education it more and more influences the dialects of the coast districts, and the specimens received from Kolaba, Janjira, and Ratnagiri, and professing to be written in Saṅgamēśvarī, one of the dialects of the Konkan, have proved to be in the usual language of Marāṭhī literature. Most of them represent the speech of the educated classes, which is more or less influenced by the written language all over the Konkan.

The Portuguese missionaries, to whom we are indebted for a grammar of the dialect as spoken in Salsette, call it the northern dialect of Kōṅkaṇī.

Name of the dialect.

It is not, however, a dialect of Kōṅkaṇī, but a form of speech intermediary between that dialect and the Standard form of Marāṭhī current in the Dekhan. It may conveniently be designated as the Konkan Standard of Marāṭhī. This name cannot lead to confusion. It has long been customary to state that Marāṭhī has two main dialects, one belonging to the Konkan, and the other current in the Dekhan. The Konkan Standard corresponds to the former. It must, however, be borne in mind that this dialect is different from Kōṅkaṇī, the language of the Southern Konkan.

The Konkan Standard has been returned under a bewildering mass of different names, partly denoting locality and partly caste or occupation.

Sub-dialects.

To the former class belong Bāṅkōṭī, Damaṇī, Ghāṭī, Māoli, and Saṅgamēśvarī; to the latter Āḡrī, Bhaṇḍārī, Dhanḡgarī, Karhāḍī, Kiristāv, Kōḷī, Kuṇbī, Parbhī, and Ṭhākārī. These so-called dialects will be separately dealt with below. In this place we shall consider them all as one form of speech, with slight local variations.

The Konkan Standard is the principal language of Thana, the Jawhar State, Kolaba, Janjira, and the northern part of Ratnagiri. It is spoken by

Area in which spoken.

about 2½ million people.

Proceeding from the north the details are as follows.

A dialect called Par^bhī has been returned as spoken by nearly the whole Marāthī speaking population of Bombay and Thana as far north as Daman. Par^bhī literally means the language of the Prabhus.

The Prabhus, who are identical with the Kāyasths of Gujarat and Upper India, were professional writers in the seventeenth and eighteenth centuries, under both the Muhamadan and the Marāthā governments. Marāthī language and literature are largely indebted to their efforts in recording in prose for the first time the historical events of their period.

The Prabhus are said to have come from Gujarat and Upper India. Their language is everywhere that of their neighbours. Par^bhī has been returned as a separate dialect from Bombay and Thana. It is also called Kāyasthī, and in Bombay the Bombay dialect, while it is known as Damañī in the north round Daman.

The number of speakers has been estimated as follows for the use of this survey :—

Thana	15,000
Jawhar State	51,000
Bombay Town and Island	94,000
TOTAL	160,000

The 51,000 speakers in the Jawhar State have been returned as speaking Marāthī. No specimens have been forwarded, and the classification is not, therefore, quite certain.

Kōlis are found in almost every village in Gujarat, the Konkan, and the Dekhan. They are considered to be one of the early tribes, and they usually live by agriculture or fishing. They have often been connected with the Muṇḍā tribes, who are commonly denoted as Kols. The Kōlis of Thana include many small tribes, and may broadly be sub-divided into three classes: the hill Kōlis, the Son Kōlis of the coast, and certain low-castes who are not recognised by the rest. They everywhere speak the dialect of their neighbours.

Kōlī has been returned as a separate dialect from Bombay, Thana, Kolaba and Janjira. The local estimates of the numbers of speakers are as follows :—

Bombay Town and Island	10,000
Thana	163,000
Kolaba	10,186
Janjira	6,000
TOTAL	189,186

The native Roman Catholic Christians of Thana are usually called Kiristāv by their Hindu and Musalman neighbours. Among Europeans they are known as Portuguese or Salsette Christians. They have been reported as speaking a separate dialect, called Kiristāv, and their number has been estimated for the purposes of this survey at 25,500.

The Kuṇ^bis or Kulambis are husbandmen. They are usually divided into three groups, the Talheri or Konkan Kuṇ^bis, the Marāthā or Dekhan Kuṇ^bis, and the Pāchkaśīs. They everywhere speak the local language of their district. Thus the Kuṇ^bis of Khandesh speak a form of Khāndēśī. See Vol. ix, Part ii.

Kun^{bi} has been returned from the sea-coast of Thana and Janjira, and specimens have also been received from Poona. Estimates of the number of speakers are only available from Thana and Janjira. The revised figures for those districts are—

Thana	. . . . .	350,000
Janjira	. . . . .	18,000
		<hr/>
TOTAL	. . . . .	368,000

The Āgrīs are a class of husbandmen, usually considered to be Kōlis. Most of them are salt makers and tillers of salt rice land. They are reported as speaking a separate dialect in Kolaba, where they are chiefly found in the villages on both sides of the Amba River in the Pen and Alibak Talukas, in villages situated on the creeks of the Panwel Taluka, and in all the villages of the Uran Peta. Their number has been estimated at 22,826.

The Dhan^gars or shepherds have often been reported to speak a dialect of their own. The so-called Dhan^gari of Chhindwara will be dealt with in connection with the other dialects of that district. It is quite different from the dialect of the shepherds in the Bombay presidency, where Dhan^gari has been returned from Thana, the Jawhar State, Janjira, and Belgaum. The following are the local estimates of the number of speakers:—

Thana	. . . . .	1,160
Jawhar	. . . . .	20
Janjira	. . . . .	70
Belgaum	. . . . .	500
		<hr/>
TOTAL	. . . . .	1,750

Bhāṇḍārī is the dialect spoken by the Bhāṇḍārīs, or palm-juice drawers. It has been reported as a distinct form of speech from Kolaba and Janjira, and the number of speakers has been estimated as follows:—

Kolaba	. . . . .	3,813
Janjira	. . . . .	4,850
		<hr/>
TOTAL	. . . . .	8,663

The Thākurs are one of the early tribes, and they are found all over Gujarat, the Dekhan, and the Konkan. They are considered to be the descendants of Rājputs and Kōlis. Thāk^{ri} has been returned as a separate language from Kolaba and Nasik, and the number of speakers has been estimated as follows:—

Kolaba	. . . . .	10,405
Nasik	. . . . .	15,000
		<hr/>
TOTAL	. . . . .	25,405

Karhāḍī is the dialect spoken by the Karhāḍā Brāhman in Sawantwadi, Ratnagiri, and Bombay Town and Island. They are supposed to take their name from Karhad in Satara. Estimates of their number are only available from Bombay Town and Island, where they are said to number about 2,000.

Saṅgamēśvarī is the language of Sangameshvar, a town in the Devrukh Taluka of Ratnagiri. The name is, however, often used to denote the Konkan Standard of Marāṭhī from Bombay to Rajapur. It is there said to be the language of all Hindus (except Brahmans), of the Jews, the native Christians, and the Kōṅkaṇī Musalmāns called Nawāits.

The figures returned for the purposes of this survey are as follows :—

Bombay Town and Island	90,000
Kolaba	265,000
Janjira	38,000
Ratnagiri	705,000
TOTAL	1,098,000

To this total must be added 234,800 speakers in the south of Kolaba, who were originally returned as speaking Kōṅkaṇī, but who have since been stated to speak the ordinary Marāṭhī of the district. We thus arrive at an estimated number of 1,332,800 speakers of Saṅgamēśvarī. Compare, however, the remarks on pp. 33 and 122.

The variety of the latter dialect spoken by Muhammadans is usually called Bāṅkōṭī, *i.e.* properly the dialect of Bankot in the Mandangad Taluka of Ratnagiri. Only 1,787 speakers have been returned from Kolaba, no estimates being available from other districts.

The dialect spoken in the Western Ghats, between Kolaba and the Bhor State, is usually called Ghāṭī. It is probably identical with Māoli, the language of Maval, or the country above the Sahyadris, between Thana and Poona. The latter dialect has only been returned from Bombay Town and Island. The number of speakers has been estimated for the purposes of the Linguistic Survey as follows :—

Ghāṭī	2,000
Māoli	35,000
TOTAL	37,000

All these so-called dialects are closely related. They are merely local forms of the current Marāṭhī of the Konkan. By summing up the figures given in the preceding pages we arrive at the following total for that form of speech :—

Total number of speakers of Konkan Standard.

Par ^a bhī	160,000
Koḷi	189,186
Kiristāv	25,500
Kuṇ ^a bī	368,000
Āg ^a ri	22,826
Dhan ^a gari	1,750
Bhāṇḍari	8,663
Ṭhāk ^a ri	25,405
Karhāḍi	2,000
Saṅgamēśvarī	1,332,800
Bāṅkōṭī	1,787
Ghāṭī and Māoli	37,000
TOTAL	2,174,917

To this total must be added the speakers of a few broken dialects, viz., Kātkarī or Kāthōḍī, Vārli, Vāḍ^aval, Phuḍ^agī and Sāmvēdi. They will be dealt with below. We thus arrive at the following

grand total :—

Konkan Standard	2,174,917
Kātkarī	76,700
Vārli	92,000
Vāḍ ^a val	3,500
Phuḍ ^a gī	1,000
Sāmvēdi	2,700
TOTAL	2,350,817

The most typical form of the Konkan Standard is spoken in the southern part of Thana, and will be dealt with first. A grammar of this form of speech was written in the seventeenth century by a Portuguese missionary, and the missionary Francisco Vas de Guimaraens wrote an abridged version of the gospels in it. An analysis of this latter work has been printed in the Journal of the Bombay Branch of the Royal Asiatic Society, and a short specimen, taken from that source, has been reproduced below. It is usually known as a 'Purāṇ' and is highly popular with the Catholic Christians of Thana.

AUTHORITIES—

GUIMARAENS, FRANCISCO VAS DE,—*Declaração novamente feita da muita Dolorosa Morte e Paizão do Nosso Senhor Jesus Christo. Conforme a Escreverão os quatro evangelistas.* Lisboa 1659. Reimprimado Bombaim 1845.

MITCHELL, REV. J. MURRAY,—*Maráthi Works composed by the Portuguese. Journal of the Bombay Branch of the Royal Asiatic Society.* Vol. iii, Part i, 1849, pp. 132 and ff.

Grammatica da lingua Concani no dialecto do Norte, composta no seculo xvii por hum missionario Portuguez; e agora pela primeira vez dada á estampa (por Joaquim Heliodoro da Cunha Rivara.) Nova-Goa. Na imprensa nacional. 1858.

Gazetteer of the Bombay Presidency. Vol. xiii, Part i. Bombay 1882. Note on the language on pp. 67 and ff.

Pronunciation.—There is considerable uncertainty in the marking of long vowels. Thus we find *nāy* and *nay*, not; *uṭhūn* and *uṭhun*, having risen; *tū* and *tū*, thou; *hūtū* and *hōtū*, I was. The final *ā* of neuter bases is usually marked as short; thus, *sag^alā*, all; *duk^arā*, swine. The long forms *sag^{lā}*, *duk^{rā}*, etc., are, however, also common and seem to be more correct. *Ē* is usually pronounced as *yē*, *yā*, or *yō*; thus, *yēk*, *yōk*, one; *lyēk*, *lyāk*, and *lyōk*, son. Before *yē* a guttural is occasionally changed to the corresponding palatal. Thus, *gēlā*, *gyēlā*, and *jēlā*, he went; *ghēūn* and *jhēūn*, having taken; *kēlā* and *chēlā*, done. Similarly we often find *vō* and *vā* instead of *ō*; thus, *pōṭ* and *pvōṭ*, belly; *sōnā* and *svānā*, gold.

An *a* is pronounced in many cases where the language of the Dekhan uses *ē*. Thus especially in the neuter singular of strong bases, the neuter plural of weak bases, and the future of the first conjugation. Thus, *sōnā*, gold; *duk^arā*, swine; *bōlan*, I shall say. *A* also corresponds to *ē* of the Dekhan in several pronominal adverbs, and, occasionally, also elsewhere; thus, *tavā*, there; *bhuka-na*, by hunger; *hōta*, they were.

The Anunāsika is very commonly dropped. Thus, *karū*, and *karu*, to do; *rānāt*, in the forest. It is often, however, replaced by an *n*, and an *n*-sound is often inserted between a vowel and a following consonant. Thus, *tāntlā*, from among them; *mīn*, by me, *māndzā* and *māilzā*, my; *kanthā* and *kathā*, story, etc.

Aspirated and unaspirated letters do not seem to differ much in pronunciation, and they are often interchanged. Thus, *jib*, tongue; *āmī*, we; *hānūn* and *ānūn*, having brought; *lābh^htē* and *lāb^ttē*, is found, etc.

The palatals are pronounced as *ts*, *dz*, etc., not only in the same cases as in the Dekhan, but also before *ē*; thus, *dzē*, who (plural); *tyā-tsē sōk^rrē*, his sons.

Cerebral *ḍ* and *ḍh* after vowels become *r*; thus, *ghōrā*, a horse; *par^rlā*, he fell; *av^rrā*, so great. *D* is, however, preserved in the extreme north and in Ratnagiri, and also in the east where the influence of the Dekhan standard is stronger.

Cerebral *ṇ* becomes *n*; thus, *kōn*, who? *pan*, but. *Ṇ* is often written where the influence of the literary language is strong, and it is probably also often pronounced by the educated. Thus, the Karhādā Brāhmins of Bombay use the cerebral *ṇ*. In the verb *mhaṇⁿnē*, to say, *ṇ* sometimes becomes *ṇg*; thus, *mhaṇgun*, therefore.

Cerebral *ḷ* becomes *l*; thus, *sag^llā*, all; *ḍōlā*, an eye. *ḷ* is, however, often used exactly as is the case with *ṇ*.

V is very faintly sounded before *i*, *ī* and *ē*; thus we find *istu* and *vistu*, fire; *īs* and *vīs*, twenty; *yēl* and *vēl*, time.

In other respects the pronunciation is mainly the same as in the Dekhan.

Nouns.—The oblique base is, in most cases, formed as in the Dekhan. *Bāpus*, a father, however, has the oblique form *bāpās*; thus, *bāpās-tsā*, of a father. In the same way we often find *āis*, a mother, unchanged before case suffixes and forming its plural *āyās*, oblique *āyās*. The regular forms are, however, also often used. Thus, we find in Saṅgamēśvarī forms such as *bāpās*, to a father; *bāp^sā-kadē*, towards (his) father. On the other hand, the oblique form sometimes ends in *s*, also in other nouns; thus, *sōkris-lā*, to a daughter; *mān^sās-lā*, to a man.

Bases ending in *ū* often change *ū* to *vā* in the oblique form; thus, *lēk^rrū*, a child, obl. *lēk^rrvā*. The common form is, however, *lēk^rrā* as in the Dekhan.

The case suffixes are, on the whole, the same as in the Dekhan, but the case of the agent usually ends in *n*, *na*, or *nī*; thus, *sōk^rryān*, by the son; *bābā-na* and *bāpās-nī*, by the father. The last form is originally a plural. An ablative is often formed by adding *dzūn*, and this form is very often used as the case of the agent; thus, *bāpās-dzūn tsāk^rrā-lā sāṅgīt^rlā*, the father said to the servants. The suffix *śī* or *śi* is also very commonly used to form an ablative or instrumental; thus, *tsāk^rrān-śi ēk*, one from the servants. The locative is often formed by adding *ān* or *āt*; thus, *gharān* and *gharāt*, in the house.

We may finally note that the neuter gender is commonly used as in Kōṅkaṇī to denote young female beings; thus, *tsēḍū*, a girl (Saṅgamēśvarī). Compare Telugu.

Pronouns.—The personal pronouns are the same as in the Dekhan, subject to the changes mentioned under the head of Pronunciation. Thus, *mī*, I; *āmī*, we; *tū*, thou; *tumī*, you. The agent case often takes the suffix *nī*; thus, *mī* and *mī-nī*, by me. 'To me' is *ma-nā* and *ma-lā*; 'my' is *mādzā*, *māndzā*, and also sometimes *māhā*. The first person plural, when the person addressed is included, is *āpun*.

Other pronouns are in the main regular. The usual form for 'this' is *hō* or *ō*, but also *hā* and *ā*. In Saṅgamēśvarī we find *hā*, this; *tā*, that; and *dzā*, which.

Verbs.—The verb substantive is formed from the bases *as* and *hō* as in the Dekhan. The base *as* forms its present tense regularly *āsē*, I am; *āsēs*, thou art, etc. The present

tense of the base *hō* is formed irregularly, the vowel *ō* being changed to *ā*; thus, singular, 1, *hāy*; 2, *hāy's* and *hās*; 3, *hāy*; plural, 1, *hāv*; 2, *hā* and *hāv*; 3, *hāt* and *hān*, occasionally also *hātīn*.

The past tense only differs from the usual Dekhan form in the first person singular feminine, which is *hōtī*, or *hōtyē*, and not *hōtē*. The second person plural has sometimes different forms for the three genders; thus, m. *hōtēs*, fem. *hōtyās*, n. *hōtīs*. These forms are, however, probably only used as an honorific singular.

The future is *āsan* and *hōin*, I shall be.

The present tense of finite verbs has only one form for all genders. Thus, *mī sōditāy*, I seek; 2, *sōditēs*; 3, *sōditē*; plural, 1, *sōditāv*; 2, *sōditā*; 3, *sōditāt* and *sōditān*.

In the imperative we may note forms such as *dēs*, give; *ghēs*, take.

The past tense of intransitive verbs is formed as in the Dekhan, with the same exceptions as in the case of the verb substantive. Thus, *mī gēlō*, f. *gēlī*, n. *gēlā*, I went.

The past tense of transitive verbs differs from the Marāṭhī of the Dekhan in often agreeing with an inflected object, as is also the case in Kōnkaṇī and Gujarātī. Thus, *tyā-nā tyā-lā paṭhāv'lā*, he sent him, where *paṭhāv'lā* has the form of the nominative masculine. In the third person singular an *n* is often added, and the form ending in *ān* is often used both with a masculine and feminine object. Thus, *tyā-na miṭī mār'lān*, or *mār'lin*, by him embracing was struck, he embraced.

The perfect and pluperfect are formed as in the Dekhan. Thus, *tō gēlāy* (i.e., *gēlā-hāy*), he has gone; *tō mēlatā* (i.e., *mēlā hōtā*), he had died. The uncontracted forms never occur in the specimens.

The future of the first conjugation ends in *an*; thus, *mī bōlan*, I shall say. The second person singular often ends in *śī*; thus, *mār'śī*, thou wilt strike (Karhādī, Bombay, and Kuṇ'bī, Thana); *mār'śiv*, thou wilt strike (Dhan'garī and Kōlī from Janjira).

In the conjunctive participle *śī* and *śēnī* or *śānī* are often added; thus, *uṭhun-śī*, having arisen; *dzāun-śēnī*, having gone.

Other forms are the same as in the Dekhan, and Dekhan forms are very commonly used in addition to the special Konkani forms. More especially, the present tense is formed as in the Dekhan in all dialects of the interior, on the border towards Dekhan.

The vocabulary is to some extent peculiar to the Konkani, and sometimes agrees with Gujarātī as against Standard Marāṭhī. Thus we find in the first specimen *sōk'rā*, a son; *dzak'lā*, all; *bidzā*, other; *mērē*, near; *dzāp'nā*, to speak (Sanskrit *jalp*); *māṇḍ'nā*, to begin, and so on. Other peculiar words have been collected in the District Gazetteer. See Authorities.

There will, however, be no difficulty on this account in understanding the specimens which follow. The first is a version of the Parable of the Prodigal Son. It has been received from Bombay Town and professes to illustrate the language of the Kōlīs in Thana and Kolaba. The second specimen is a folktale from the Janjira State, also professing to be written in Kōlī. The third is taken from the old Purāṇ by Vas de Guimaraens. The transliteration has been altered in accordance with the system used for this survey.

[No. 8.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KONKAN STANDARD.

KŌLĪ DIALECT.

(BOMBAY TOWN AND ISLAND.)

SPECIMEN I.

एका मानसाला दोन सोकरे होते। त्यामनचा धाकला सोकरा बापासला जापला। बापुस माजा धनाचा वांटा माना देस। तदं बापास-जून धन वांटिलं। तदं थोद्या दिसांशी धाकल्या सोकल्यान त्याच्या वांढ्याला जवरं आलतं तवरं जकलं कवलिलं आन दूर विजा गांवा जेला आन तटे रेला न त्याचे मेरे जवरं होतं नोतं तवरं जकलं उदलिलं। याचे मेरे अर्दी पुन नोती नी त्या गांवांत मोटा दुकाल आयला नी तदं त्यातो खावाचे हाल होवं लागले। मगशीं तो तनचेच एका सावकाराचे घरा जेला न त्याचे जवलं जाला। तदं त्या सावकारान त्याला धारलन शेता-वरं डुकरं चारावाला। डुकरांला जी भुशी लाभे त्यामनची त्यान खुशीशीं खावन पोटा भरलं असतं। पुन त्याला कोन देवाला नाय। तदं त्याचे डोले उघरले तदं तो जापिते। माझे बापासचे घरा कवरे चाकरांला पोटाभर रोटि लाभते न मी अटे इन रोटि मरतांय। आतां मी अटेशीं उठतांय न बापासचे घरा जातांय न त्याला निमगितांय, रोय बापुस मीन परमेसराचं तुज देकत पाप केलंय। तवां आजशीं माना तुजा सोकरा नय बोलवये। पन माना तूं आजशीं चाकर लेख। अवरं जापुनशी तो त्याचे बापासचे घरा जेला। जदं त्याचे बापास-जून लांबशीं बगिलं माभा सोकरा येते तदं तो धांवत जेला न सोकल्याला आंटी मारली। तदं सोकरा बोलते रोय बापुस मीन तुजे देखत परमेसराचं पाप केलं न आजशीं माना तुजा सोकरा नय बोलवये। त्याचे बापास-जून चाकरांला सांगितलं, याला आंगान घालावा एक आंगरखा हाना नी द्यास। याचे हातान आंगुतली न पायान जोरे घालावास द्यास। मगशीं आपुन जेवाचं मांडु नी मजा करूं। माजा सोकरा मेलता तो विजुन जिता भायला न ती नाय भालता माना लाबला। तदं ते जकले नाचावा लागले ॥

ते वकताला त्याचा मोटा सोकरा शिता-वर जेलता । तो घरा आयला ।
तो घरा मेरे पोचला तदें त्यानँ वगिलँ लोक नाचतान वाजवितान कनाला । त्यानँ
एक चाकराला मेरे वारतलँ न निमगिलँ बला येँ का । तदें तो चाकर जापिला
तुजा भाव आयलाय नी तुजे बापासला तो विजुन लाबलाय तदें लोकाँला
जीवन मांडलाय । अवरँ ऐकिलँ न त्याला राग आयला न तो घराँत
जायना । त्यातो त्याचा बापुस बेना आयला न त्याची समजी करावा
लागला । तदें तो बापासला बोलते । बगुँ गा बापुस मिन अवरीँ वरसँ चाकरी
केली । तुजा सबद कदुन नय मोरला । तरी पन तूँ माना कदुन तरी भाग्याँ
संग बैसुन खुशिशीँ बोकर खावाला नय दिलास । न ज्या तुज्या सोकखान
तुजँ धन नाशिलँ तो घरा आयला त्यातो तूँ अवरँ मोटँ जीवन करतेस ।
तदें बापुस जापला रोय अटे वग तूँ जकला टेप माजे मेरे असतेस तदें
माभ्या मेरे हाय तेँ तुजँच । पन तुजा भाउस मेलता तो विजुन जिता
भायला न भासलाता तो लाबला । त्यातो आज हौस न मौज करावाची ॥

[No. 8.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

KŌLĪ DIALECT.

(BOMBAY TOWN AND ISLAND.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ekā mān'sā-lā dōn sōk'rē hōtē. Tyā-man-tsā dhāk'lā sōk'rā bāpās-lā
 One man-to two sons were. Them-in-of younger son father-to
 dzāp'lā, 'bāpus, mādžā dhanā-tsā vātā mā-nā dēs.' Tadā bāpās-dzūn
 said, 'father, my wealth-of share me-to give.' Then the-father-by
 dhan vātālā. Tadā thōryā disā-sī dhāk'lyā sōk'ryān tyā-chyā
 the-wealth was-divided. Then a-few days-by the-younger son-by him-of
 vātā-lā dzav'rā ālatā tav'rā dzak'lā kav'lilā, ān dūr
 share-to what-much had-come that-much all was-collected, and far
 bijā gāvā jēlā. Ān tatē rēlā, na tyā-tsē-mērē dzav'rā
 another to-village he-went. And there lived, and him-of-near whatever
 hōtā-nōtā tav'rā dzak'lā ud'lilā. Yā-tsē-mērē ardī pun
 was-and-was-not that-much all was-squandered. This-of-near a-pie even
 nōtī. Ni tyā gāvāt mōtā dukāl āy'lā, nī tadā tyā-tō
 was-not. And that into-village great famine came, and then to-him
 khāvā-tsē hāl hōvā lāg'lē. Mag-sī tō tantsē-ts ēkā
 eating-of distress to-be began. Afterwards he that-very-place-of one
 sāv'kārā-tsē gharā jēlā, na tyā-tsē-dzaval rhālā. Tadā tyā sāv'kārān
 rich-man-of to-house went, and him-of-near lived. Then that rich-man-by
 tyā-lā dhār'lan sētā-var duk'rā tsārāvā-lā. Duk'rā-lā jī bhuśī
 him-to it-was-sent a-field-in swine to-graze. The-swine-to which husk
 lābhē tyā-man-chī tyān khuśī-sī khāv'n pōt bhar'lā astā.
 was-got that-in-from him-by gladly having-eaten belly filled would-have-been.
 Pan tyā-lā kōn dēvā-lā nāy. Tadā tyā-tsē dōlē ughar'lē. Tadā
 But him-to anyone give-to was-not. Then his eyes opened. Then
 tō dzāpitē, 'mādžhē bāpās-tsē gharā kav'rē tsāk'rā-lā pōt-bhar rōṭī
 he says, 'my father-of at-house how-many servants-to belly-full bread
 lābh'tē, na mī atē in-rōṭī mar'tāy. Ātā mī atē-sī ut'tāy
 i s-got, and I here without-bread die. Now I from-here rise

na bāpās-tsē gharā dzātāy na tyā-lā nim^agitāy, “rōy bāpus, mīn
and father-of to-house go and him-to I-say, “O father, by-me
 Par^amēs^arā-tsā tudz dēkat pāp kēlāy. Tavā ādz-śī mā-nā
God-of thy in-sight sin is-made. Therefore to-day-from me-to
 tudzā sōk^arā nay bōlava-yē. Pan mā-nā tū ādz-śī tsākar
thy son not to-call-is-proper. But me-to thou to-day-from a-servant
 lēkh.” Av^arā dzāpun-śī tō tyā-tsē bāpās-tsē gharā jēlā. D^azadā
consider.” Thus having-said he his father-of to-house went. When
 tyā-tsē bāpās-dzūn lāmb-śī bagilā, ‘madzhā sōk^arā yētē,’ tadā tō
his father-by from-distance it-was-seen, ‘my son comes,’ then he
 dhāvat jēlā na sōk^aryā-lā ātī mār^alī. Tadā sōk^arā bōltē,
running went and son-to embracing was-struck. Then the-son speaks,
 ‘rōy bāpus, mīn tudzē dēkhat Par^amēs^arā-tsā pāp kēlā, na ādz-śī
‘O father, me-by thy in-sight God-of sin made-is, and to-day-from
 mā-nā tudzā sōk^arā nay bōlava-yē.’ Tyā-tsē bāpās-dzūn tsāk^arā-lā
me-to thy son not to-call-is-proper.’ His father-by servants-to
 sāngit^alā, ‘yā-lā āngān ghālāvā ēk āngar^akhā hānā nī dyās, tyā-tsē
it-was-told, ‘this-to on-body to-put-on one coat bring and give, his
 hātān āngut^alī na pāyān dzōrē ghālāvās dyās. Mag-śī āpun jēvā-tsā
on-hand a-ring and on-feet shoes to-put give. Then we dining-of
 māṇḍu, nī madzā karū. Mādzā sōk^arā mēlatā, tō bidzun
shall-begin, and merry shall-make. My son was-dead, he again
 jītā dzhāy^alā; na tō nāy-dzhālatā, mā-nā lāb^alā.’ Tadā tē
alive has-become; and he was-lost, me-to was-obtained.’ Then they
 dzak^alē nāchāvā lāg^alē.
all to-dance began.

Tē vak^atā-lā tyā-tsā mōtā sōk^arā sētā-var jēlatā; tō gharā
That time-at his elder son the-field-in had-gone; he to-house
 āy^alā. Tō gharā-mērē pōts^alā tadā tyā-nā bagilā, ‘lōk nāch^atān
came. He house-near reached then him-by it-was-seen, ‘people dance
 vādzavitān kanā-lā!’ Tyā-nā ēk tsāk^arā-lā mērē vārat^alā na
play why!’ Him-by one servant-to near it-was-called and
 nim^agilā, ‘balā, yē kā?’ Tadā tō tsākar dzāpilā, ‘tudzā bhāv
asked, ‘O, this what?’ Then that servant said, ‘thy brother
 āy^alāy, nī tudzē bāpās-lā tō bidzun lāb^alāy tadā lōk^alā
has-come, and thy father-to he again is-obtained therefore people-to
 jēvan māṇḍ^alāy.’ Av^arā aikilā na tyā-lā rāg āy^alā, na tō
a-feast is-spread.’ This-much was-heard and him-to anger came, and he
 gharāt dzāy-nā. Tyā-tō tyā-tsā bāpus bēnā āy^alā, na tyā-chi
into-house did-not-go. Therefore his father out came, and his

sam^{ji} karāvā lāg^{lā}. Tadā tō bāpās-lā bōltē, 'bagū, gā bāpus,
entreaty to-make began. Then he father-to says, 'see, O father,
 mi-na av^{ri} var^{sā} tsāk^{ri} kēli, tudzā sabad kadun nay mōr^{lā};
me-by so-many years service was-done, thy word ever not was-broken;
 tari-pan tū mā-nā kadun-tari bhāgyā-saṅga baisun khuṣi-śī
still (by-)thee me-to ever-even friends-with having-sat pleasure-with
 bōkar khāvā-lā nay dilās; na jyā tujyā sōk^{ryān} tudzā dhan
a-goat to-eat not was-given; and which thy son-by thy wealth
 nāsilā tō gharā āy^{lā} tyā-tō tū av^{rā} mōṭā jēvan kar^{tēs}.
was-wasted he to-house came therefore thou so great a-feast makest.'
 Tadā bāpus dzāp^{lā}, 'rōy, aṭē bag, tū dzak^{lā} tēp mādze-mērē
Then the-father said, 'O, here look, thou all time of-me-with
 as^{tēs}; tadā mājhyā-mērē hāy tē tudzā-ts. Pan tudzā bhāus
art; then of-me-with is that thine-alone. But thy brother
 mēlatā, tō bidzun jītā dzhāy^{lā}; na bhās^{lātā}, tō lāb^{lā}.
was-dead, he again alive became; and was-lost, he was-obtained.
 Tyā-tō ādz haus na maudz karāvā-chī.
Therefore to-day gaiety and merriment is-to-be-made.'

[No. 9.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

KONKAN STANDARD.

KŌLĪ DIALECT.

(STATE JANJIRA.)

SPECIMEN II.

एक कुलवी आपल्या मरनाचे येली आपल्या समद्या सोक्यास जवल
 वारून त्यास बोललो, बालानो, मांजे जवल तुमाला देयाला मांज्या सेता-सिवाय
 विसरे काय नाय। आनी त्या सेताचे मिनी तुमाना सगल्याना सारकी वारस
 केले हातीन। मांजे जवली जी काय संपाती हाय ती सगली मिनी त्या
 सेतात पुरलेली हाय। ती खनली ते तुमाला गवेल। असा बोललो आनी
 त्यानी आपला परान सोरला। मंग ते सोकरे पावडी कुदली भोजन त्या सेतातला
 धावत जेले, आन दरवे करता सेत खनायला लागले। त्यानसी ते सगला सेत
 खनला। त्यातला त्याला दरवे कयाँच गवला नाय। तवा त्याना वार्डट वाटला
 आन ते घरा जेले। मंग त्यानी त्या सेतातला भात पेरला। तवाँ ती जमीन
 चकोट खनल्या-मुले त्या वरसी त्या सेतातला वर्सा पच्ची भात मोप ऐला। तवाँ
 ते सोकरे बोलले, आपल्या बावानी सेतातला दरवे पुरुन ठेवला हाय ते आपून
 त्याची चकोट मेनत करावी म्हनून शानी सांगला आसवा, व त्या परमान
 आपल्यास त्याच फल गावला ॥

[No. 9.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KONKAN STANDARD.

KŌLĪ DIALECT.

(STATE JANJIRA.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ek	kul'bi	āp'lyā	mar'nā-tsē	yēli	āp'lyā	sam'dyā	sōk'ryās
One	husbandman	his-own	death-of	at-time	his-own	all	sons
dzaval	vārūn	tyās	bōl'lō,	'bālānō,	māndzē-dzaval	tumā-lā	dēyā-lā
near	having-called	to-them	said,	'O-sons,	me-of-near	you-to	give-to
māñjyā	sētā-sivāy	bis'rē	kāy	nāy.	Āni	tyā	sētā-tsē
my	farm-except	another	anything	is-not.	And	that	farm-of
tumā-nā	sag'lyā-nā	sār'kē	vāras	kēlē-hātīn.	Māndzē-dzav'li	jī	kāy
you-to	all-to	equal	heirs	made-are.	Of-me-near	which	any
sampātī	hāy	tī	sag'li	mi-nī	tyā	sētāt	pur'lēli-hāy.
wealth	is	that	all	me-by	that	in-farm	buried-is.
khan'li,	tē	tumā-lā	gavēl.'	Asā	bōl'lō,	ānī	tyā-nī
if-dug,	then	you-to	will-be-found.'	So	he-spoke,	and	him-by
parān	sōr'lā.	Mañg	tē	sōk'rē	pāv'dī	khud'li	jhēun
life	was-left.	Then	those	sons	spades	pickaxes	having-taken
sētāt-lā	dhāvat	jēlē,	ān	dar'bē-kartā	sēt	khanāy-lā	lāg'lē.
farm-to	running	went,	and	wealth-for	the-farm	dig-to	they-began.
Tyān-sī	tē	sag'lā	sēt	khan'lā.	Tyāt-lā	tyā-lā	dar'bē
Them-by	that	whole	farm	was-dug.	In-that	them-to	wealth
gav'lā	nāy.	Tavā	tyā-nā	vāit	vāt'lā	ān	tē
was-found	not.	Then	them-to	dejection	occurred	and	they
jēlē.	Mañg	tyā-nī	tyā	sētāt-lā	bhāt	pēr'lā.	Tavā
went.	Then	them-by	that	in-the-farm	rice	was-sown.	Then
dzamīn	tsakōt	khan'lyā-mulē	tyā	var'sī	tyā	sētāt-lā	varsā
land	well	by-being-dug	that	in-year	that	in-the-farm	(preceding) years
pakshi	bhāt	mōp	ailā.	Tavā	tē	sōk'rē	bōl'lē,
than	rice-crop	much	came.	Then	those	sons	said,
bābā-nī	sētāt-lā	dar'bē	purūn	thēv'lā-hāy	tē	āpūn	
father-by	in-the-farm	wealth	having-buried	kept-is	that	by-us	

tyā-chī tsakōṭ mēnat karāvī mhanūn-śānī sāṅg^{lā}-ās^{vā}, va
that-of good labour should-be-made therefore told-might-have-been, and
 tyā-par^{mān} āp^{lyās} tyā-tsa phal gāv^{lā}.
accordingly to-us that-of fruit is-got.'

FREE TRANSLATION OF THE FOREGOING.

A certain husbandman at the time of his death called all his sons to his death-bed and thus addressed them:—‘Dear sons, I have nothing to give you except my farm, of which I have made you all joint heirs. Whatever money I had I have buried in the farm, and if you will dig for it you will have it.’ With this he breathed his last. Afterwards his sons went to the farm in the hope of getting the buried treasure. They in this way dug up the whole farm, but did not discover the treasure anywhere. Afterwards they sowed corn in the farm, and as the earth was well turned up, the crops that year were very prosperous and far surpassed those of the preceding years. The sons then said among themselves, ‘Our father must have told us that his treasure was buried in the field simply in order that we should labour hard in it, and accordingly we have reaped the fruit.’

[No. 10.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

KONKAN STANDARD.

SPECIMEN III.

From Francisco Vas de Guimaraens' Purāṇ.

Aikili vārtā missā-chī
(If-)was-heard word mass-of
 Kā̃ barā kar̃tē āmān-tsē gardzē ?
What good does our to-need ?
 Tyā-tō Par̃mēsor sarau dētē.
That-for God all gives.
 Tumī missa aikā, Par̃mēsor pāṽtil.
You mass hear, God will-be-found.

Ēkē nag̃rā-na hōtē dōn dōsata ;
One town-in were two friends ;
 Ēka missa aikē sadā̃,
One mass heard always,
 Bidzā naiśē karita missā-chī parūā.
The-other not-was doing mass-of care.
 Bagā tyā-lā kā vitsalā(?).
See him-to what happened.

Dōganay sadā̃ dzāta hāsata pār̃dē.
Both always going were to-hunting.
 Ēkē disā gēlē ranāna.
One day they-went to-the-wood.
 Taī bagā kā vitsalā tyā-nā.
Then see what happened them-to.
 Aikūn hōāl hairān.
Having-heard you-will-become amazed.

Ranān pāūn dzailyā hōtyā nau garyā.
In-the-wood having-arrived become had nine ghaḍis.
 Thēpa gimā-tsā hōtā.
Season summer-of was.
 Dzaulā dhāñ lāgalī tadānā,
Clouds to-fly began then,
 Vindza vārā gurgurāṭha āñī mēṭha par̃lā.
Lightning wind thunder and darkness fell.

Ēkā-ékā vindza dzalkali dzōrā-śī,
One-by-one lightning flashed force-with,
 Gurgurātha mōṭhā dzailā,
Thundering big became,
 Ābā-var-śī aisā bōl aikilā,
Sky-in-from such word was-heard,
 Mār, mār turuta dzō missa aikē nāy.
Kill, kill quickly who mass heard not.

Tyā garē vindza par^{li} jyā-var
That moment lightning fell whom-on
 Missa naśē aikata, tyā-chī kēli rākari.
Mass not-was hearing, him-of were-made ashes.
 Magatūn vindza dzalkali, tari
Again lightning flashed, but
 Bōli bijī aikili bari.
Word other was-heard mighty.

Mārū nokō dzō missa aikatē,
To-kill not-proper who mass hears,
 Bachāsa tyā-lā. Kā? Kuśi kar^{tē}
Spare him. Why? Will does
 Par^{mē}sorā-chī ānī mānitē
God-of and obeys
 Sudētsarā-śī(?).
Properly.

FREE TRANSLATION OF THE FOREGOING.

What good will it do us in our want to hear the mass? On that account God will give us all. Therefore, hear the mass and you will find God.

In one town there lived two friends. One of them always heard the mass, but the other did not care for it. See what happened to him.

Both were wont to go out to hunt. One day they had gone to the wood. See what befell them. When you hear it you will be amazed.

Nine *ghadis* had elapsed since they came to the forest. It was the season of summer. Clouds then began to fly; lightning, wind, thunder and darkness came on.

Flash after flash blazed with force, and the thunder became mighty. Then a voice was heard from the sky saying, 'Kill, kill quickly him who does not hear the mass.'

That instant the lightning struck him who was not wont to hear the mass. Again there was a flash of lightning, but another mighty voice was heard:—

'Do not kill him who hears the mass. Spare him, because he performs the will of God and obeys it properly.'

The specimens printed above illustrate the chief peculiarities of the Konkani Standard of Marāthī. It has already been stated that the language of all the coast districts from Daman to Rajapur is essentially the same, the Western Ghats separating this form of speech from the Marāthī of the Dekhan. It will now be necessary to examine all the so-called dialects of the coast districts, in order to show that they are in reality only local forms of the Konkani Standard.

KŌLĪ.

Two specimens of the so-called Kōlī dialect have been printed above. The first is a specimen of the dialect as spoken on the coast of Thana and in Kolaba; the second has been received from Janjira.

Two other specimens representing the dialect of various classes of Kōlīs, have been received from Thana. The first has been taken down among the so-called Machhimāri, *i.e.*, fisher, Kōlīs on the coast. The second is in the dialect of the so-called Mahādēv Kōlīs, a sub-division of the hill Kōlīs.

The dialect of the Machhimāri Kōlīs is, in all essential points, identical with that illustrated in the preceding pages.

There is a very strong tendency towards a nasal pronunciation of vowels, just as is the case in Kōnkanī. Thus we find *tō̃* and *tō*, he; *tē̃* and *tē*, they; *hūtā̃*, he was.

Ū and *ũ* are often substituted for *ō* and *õ*; thus, *hūtũ*, I was.

L and *n* are interchangeable. Thus, *nāmb*, far; *nāg'lā*, he began.

N is substituted for *r* in *nōfī*, bread; *nāg*, anger.

There is only one *s*-sound, the dental *s* being used instead of the palatal and cerebral ones. Thus, *dēs*, country; *dzāv-sī*, having gone. The latter form corresponds to Standard *dzāun-sī*. Compare also *dzān* instead of *dzāin*, I shall go.

Note finally forms such as *mī*, *mē*, and *mē̃*, I, by me; *tũ*, thou, by thee; *hātā̃*, they are, etc.

For further details the specimen which follows should be consulted.

[No. II.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KONKAN STANDARD.

MACHHIMARI KOLI DIALECT.

(DISTRICT THANA.)

Kōnē-ēkē mān'sā-lā dōn sōk'rē hūte. Tyān-tsā dhāk'lā sōk'rā
Some-one man-to two sons were. Them-of the-younger son
 bāpās-lā bōlū nāg'lā, 'bāpā, dzō māl'mattē-tsā vātā ma-nā devā-
the-father-to to-say began, 'father, which property-of share me-to giving-
 tsā tō dē.' Maṅg tyā-nā ap'li sampatti vātūn dilli. Maṅg
of that give.' Then him-by his property having-divided was-given. Then
 thōryā disā-nī dhāk'lā sōk'rā sag'li jam'vūn dus'rē dēsā-lā
few days-in the-younger son all having-gathered another country-to
 gēlā. Anī tātthē ud'lay karūn ap'li dav'lat udaīli.
went. And there riotousness having-made his property was-squandered.
 Maṅg tyā-nā tātthē sag'lā kharchilyā-var tātthē mhōtā dukāl par'lā. Tāva
Then him-by there all squandered-on there big famine arose. Then
 tyā-lā ar'tsan parū nāg'li. Tāva tō tyā dēsān-tsē ēkā mān'sā-tsē
him-to difficulty to-fall began. Then he that country-of one man-of
 mērē dzāv-sī hūtā. Tyā-nā tyā-lā duk'rā tsar'vāvā ap'lē sētān
near having-gone stayed. Him-by him-to swine to-feed his in-field
 pātālā. Tāva duk'rā jī tar'phal khāt hūtī, tyā-var ap'la pōt
it-was-sent. Then swine which husks eating were, that-on his belly
 bharāvā asā tyā-lā vāt'lā. Anī tyā-lā kōnī kāy
should-be-filled so him-to it-appeared. And him-to by-anybody anything
 dillā nāy. Maṅg tō sudī-var ay'lā, anī bōlū nāg'lā, 'mādzhē bāpā-
was-given not. Then he sense-on came, and to-say began, 'my father-
 tsē kav'rē tsāk'rā-nā khūb nōṭi hāy, anī mē bhukē-nē mar'tāy.
of how-many servants-to much bread is, and I hunger-with am-dying.
 Mē uṭūn māndzē bāpā-tsē ayē dzān anī tyā-lā bōlēn, "yē
I having-arisen my father-of near will-go and him-to will-say, "O
 bāpā, mī devā-tsē virūdā anī tudzhē purā pāp
father, by-me God-of against and thy before sin
 kēlā hāy. Atā pāsūn tudzhā pōr mhanāyās mē yōgē nāy. Ap'lē ēkē
done is. Now from thy child to-say I worthy not. Your one
 mōlākaryā-sār'khā ma-nā thēv." Maṅg tō uṭhūn ap'lē bāpā-tsē
servant-like me keep." Then he having-arisen his father-of

āyē gēlā. Tāva tō dūr hāy, avaryā-nā tyā-tsā bāpūs tyā-lā baghūn
near went. Then he far is, that-much-in his father him-to having-seen
kal^avallā, anī tyā-nā dhāūn tyā-tsē galyān mīthi ghāt^ali anī
was-moved, and him-by having-run his neck-on embracing was-put and
tyā-tsā chumban ghēt^alā. Mag-sī pōrā-nā tyā-lā bōl^alā, 'bāpā,
his kiss was-taken. Afterwards the-son-by him-to it-was-said, 'father,
Dēvā-chyā virūdā anī tudzē purā mī pāp kēlā hāy. Anī atā
God-of against and thy before by-me sin done is. And now
pāsūn tudzā sōk^arā mhanāyās mī yōgē nāy.' Pan bāpā-nā tsāk^arās
from thy child to-say I fit not.' But the-father-by to-servants
sāngit^alā, 'phakkar dzhagā ānūn yā-lā ghāl, anī tyā-tsē
it-was-said, 'good cloth having-brought this-to put, and his
hātāt āng^atī anī pāyāt dzōrē ghāl. Mag-sī apū khāūn hars
hand-on ring and foot-on shoes put. Afterwards we having-eaten joy
karū. Kāran hā mādzhā sōk^arā mēlā hūṭā, tō phīrūn jīvant
let-make. Reason this my son dead was, he again alive
dzhay^alā; anī gamāv^alā hūṭā, tō millā hāy.' Tāva tē hars karū
became; and lost was, he found is.' Then they joy to-make
lāg^alē.
began.

Tāva tyā-tsā mōthā sōk^arā sētān hūṭā. Tō yēūn gharā-tsē
Then his big son in-field was. He having-come house-of
mērē pōtsalyā-var tyā-nā vādē va nāts aikilā. Tāva tsāk^arātīl
near coming-on him-by music and dancing was-heard. Then servants-in-from
ēk^alyā-lā vharūn nīm^agilā, 'yē kāy?' Tyā-nā tyā-lā sāngit^alā
one-to having-called it-was-asked, 'this what?' Him-by him-to it-was-said
kī, 'tudzhā bhāūs ay^alā hāy. Anī tō tudzhē bāpās-lā millā, māngūn
that, 'thy brother come is. And he thy father-to was-met, therefore
tyā-nā mōthā jēvan kēlāy.' Tāva tyā-lā nāg yēūn āt
him-by big feast is-made.' Then him-to anger having-come inside
dzāy-nā. Māngūn tyā-tsā bāpūs bhār yēūn tyās sam^adzāvū
would-not-go. Therefore his father outside having-come him to-entreat
nāg^alā. Pan tyā-nā bāpās-lā uttar dilla kī, 'bagay, av^arī
began. But him-by the-father-to answer was-given that, 'lo, so-many
varsā tuji tsāk^arī kar^atāy, anī tuji adnyā mē kāvā-hī mōr^ali
years thy service I-am-doing, and thy order by-me ever-even was-broken
nāy. Tari mē āp^alē mītrā-barōbar khusāli karāvī māngūn
not. Still by-me my friends-with merriment should-be-made therefore
tū ma-nā kāvā-hī kar^adū dillās nāy. Anī jyā-nā tuji
by-thee me-to ever-even a-kid was-given-by-thee not. And whom-by thy
sāmpattī kas^abīnī barōbar khāv^a-sī ṭāk^ali, tō tudzā sōk^arā ay^alā,
property harlots with having-eaten was-thrown, he thy son came,

tāva tū tyā-tsē kar'tā mōthā jēvan kēlās hās.' Tāva
then by-thee his sake-for big feast made-by-thee is-by-thee. Then
 tyā-nā tyā-lā sāngit'lā, 'pōrā, tū jyāri māndzē mērē hās, anī māji
him-by him-to it-was-said, 'son, thou always my near art, and my
 sag'li māl'mattā tuji-ts hāy. Pan hars anī ānand karāvā, hē
all property thine-only is. But joy and happiness should-be-made, this
 yōgē hūta. Kāran kī hā tudzā bhāūs mēlā hūta, tō phīrūn jīvant
proper was. Reason that this thy brother dead was, he again alive
 dzhay'lā hāy; anī gamāv'lā hūta, tō millā hāy.'
become is; and lost was, he found is.'

The dialect of the Mahādēv Kōlīs is, like other dialects spoken in the eastern part of Thana, more closely related to the Marāṭhī of the Dekhan than is the case on the coast. Thus the cerebral *q* and the cerebral *l* are used as in the Dekhan. Compare *paq'lā*, fell; *dukāl*, famine. The present tense is also formed as in the Dekhan; thus, *mī mar'tō*, I die. Characteristic forms are *māhā*, my; *tuhā*, thy; *tyāsā*, oblique *tyāsā*, his. The form *dōghā-lī*, to both, contains a dative suffix *lī* which corresponds to *lē* in Khāndēśī. The usual suffix is, however, *lā*; thus, *manukshā-lā*, to a man. In most particulars this dialect is the same as that illustrated in the preceding pages, as will be seen from the short specimen which follows.

[Nó. 12.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

MAHĀDĒV KŌLĪ DIALECT.

(DISTRICT THANĀ.)

Kōnā yōkā manukshā-lā dōn lyōk vhata. Tyāt'lā dhāk'tā lyōk
Some one man-to two sons were. Them-among the-younger son
 mhaṅgālā, 'bā, dzō ishtakī-tsā hisā mā-lā yāy-tsā tō māhā
said, 'father, which property-of share me-to is-to-come that mine
 mā-lā dē.' Maṅg tyāsā bā-nā tyēn-lā dōghā-lī sam'da dīrib
me-to give.' Then his father-by them-to both-to all wealth
 vātūn dila. Maṅg thōdyā-ts disāt dhāk'lā putur sam'da
having-divided was-given. Then few in-days the-younger son all
 gōlā karūn lāmb mul'kāt gyēlā, ān titha udhalyāpanān
together having-made far to-country went, and there riotousness-with
 vāgūn āp'li sam'di daulat gamāv'li. Maṅg tyā-nā av'gha
having-behaved his all property was-spent. Then him-by all

kharas'lyā-var tyā mul'kāt mōṭhā dukāl paḍ'lā. Tyā-muḷa tyā-lā
being-spent-after that in-country great famine fell. Therefore him-to
 lai āḍ'tsan paḍū lāg'li. Tavā tō tyā mul'kāt yōkā girastā-dzavaḷ
great distress to-fall began. Then he that in-country one householder-near
 dzāūn rāy'lā. Tyā-nā tyā-lā śēr'da tsārāy-lā rānāt lāv'la.
having-gone stayed. Him-by him goats to-tend in-wood it-was-applied.
 Tavā śēr'da dzhāḍ-pālā khāt tō-ts khāūn āpun dis
Then goats husks used-to-eat that-even having-eaten himself-by days
 kādhāva, asa tyā-lā vāt'la.
should-be-passed, so him-to it-appeared.

DIALECT OF THE KŌNKANĪ MUSALMĀNS OF THANA.

Kōnkani Musalmāns are residents of the larger villages of all talukas in Thana, but chiefly of Salsette, Kalyan, and Bhiwandi. No estimates are available regarding their number.

Their dialect contains a considerable amount of Hindōstānī words. Thus, *āsmān*, heaven; *baiṭh*, sit; *bachyā*, a child; *mil'kat*, property, etc. The masculine and neuter genders are often confounded; compare *sag'lā*, all. In all essentials, however, it closely agrees with the current language of the district, as will be seen from the beginning of the Parable of the Prodigal Son which follows.

No. 13.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

KŌŌKANĪ MUHAMMADAN DIALECT.

(DISTRICT THANĀ.)

Kan^achyā ēkā mān^asā-lā dōn sōk^arē hōtē. Tyān-sī dhāk^alā
Some one man-to two sons were. Them-from the-younger
 bāpās-lā bōl^alā, 'bābā, dzō mil^akatī-tsā vāṇṭā ma-nā yēvā-tsā tō
the-father-to said, 'father, what property-of share me-to to-come that
 dē.' Maṅg tyā-nī tyā-lā mil^akat vāṇṭūn dillī.
give.' Then him-by him-to the-property having-divided was-given.
 Maṅg thōryā disā-sī dhāk^alā sōk^arā sag^alā jamā karūn
Then a-few days-after the-younger son all together having-made
 lāmb^achyā mul^akhā-lā gēlā, ānī tavār udh^alēpanā-sī tsālūn āp^ali
distant country-to went, and there riotousness-with having-lived his-own
 mil^akat urav^ali. Maṅg tyā-nīn sag^alā karats^alē-var tyā
property was-squandered. Then him-by all spent-was-after that
 mul^akhāt mōṭhā dukāl paḍ^alā. Tyā-sabab tyā-lā ar^atsan parā-li
in-country great famine fell. That-reason him-to difficulty to-fall
 lāg^ali. Tavān tō tyā mul^akhān ēkā mān^asā-chyā najik dzāūn
began. Then he that in-country one man-of near having-gone
 rhēlā. Tyā-nī tavā tyā-lā ḍuk^arān tsārā-lā āp^alyā mul^akhā-lā dhār^alā.
lived. Him-by then him swine to-feed his-own country-to was-sent.
 Tavān ḍuk^arān jī ṭar^aphalā khāt asat, tyā-var tyān-nīn āp^alā
Then swine what husks eating are, that-on him-by his-own
 pōṭ bharāvī, aisā tyā-chyā dilān ailā. Ānī konī
belly should-be-filled, thus his in-mind came. And by-anybody
 tyā-lā kai dillā nāy.
him-to anything was-given not.

KIRISTĀV.

The dialect of the native Catholic Christians of Thana is usually called Kiristāv by the Hindūs and Musalmāns. It has adopted some Portuguese words, such as *pāy*, father; *māy*, mother; *mis*, mass; *igār*, vicar; *padrōn*, god-father; *madrōn*, god-mother. Note also the use of the English word *istēf*, estate. The cerebral *ṇ* is often written as in the Dekhan; thus, mān^asā-tsē, of a man; but also mānus, a man. Note also forms such as bōt^alā, he said; aikat^alā, it was heard, which are not, however, unknown in the other dialects of the district.

The beginning of the Parable of the Prodigal Son which follows will be sufficient to show that Kiristāv is nothing else than the usual Marāthī of the district. It has not been thought necessary to add an interlinear translation.

[No. 14.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

KONKAN STANDARD.

KIRISTĀV DIALECT.

(DISTRICT THANA.)

Ēkē mān'sā-tsē dōn sōkrē hōtē. Tyā-man-tsā dhāk'lā āp'lē bāpās-lā bōt'lā, 'pāy, is'tētīn-tsā dzō hīsā māndzhē vāṇṭyā-lā yēl, tō mā-lā dyā.' Maṅgā tyādzūn āp'lē sag'lē is'tēṭī-tsā va daulatī-tsā vāṇṭā karūn dilā. Maṅgā thōrē disā-sī dhāk'lā sōkrā sag'lā dzamā karūn lāmb bēn-tsē gāvān gēlā.

KUṆ^aBĪ.

It has already been stated that the KuṆ^abīs everywhere speak the language of their neighbours. Specimens have been received from Bombay, Thana, Janjira, and Poona. The specimens received from Bombay and Janjira do not call for any remark. They closely agree with the current language of the district. The same is the case with the Thana specimen. The present tense is here, however, formed as in the Dekhan. Thus, *mī mār^atō*, I strike. The verb substantive is written *hāyē*, he is, and so on. This is probably only another way of spelling the common form *hāy*.

The Poona specimen also represents the same form of speech. There are, however, some traces of the influence of the current Marāthī of Poona. Thus, *q* is preserved after vowels, and the cerebral *l* is of frequent occurrence. Compare *ghōḍā*, a horse; *ḍvālā*, an eye. The present tense is formed as in the Dekhan; thus, *mī ḍzātō*, I go; *tū ḍzātōs*, thou goest, and so on. The base of the dialect is, however, clearly of the same kind as the Marāthī of the Konkan.

The specimens which follow will be sufficient to show that KuṆ^abī is not a separate dialect, but merely the usual Konkan Standard, with local variations.

[No. 15.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KONKAN STANDARD.

KUN'BI DIALECT.

(BOMBAY.)

SPECIMEN I.

येके मानसाला दोन पूत होते । त्यानचा धाकला पूत आपले पायसला
 वोतला, पाय मजा धनाचा वांटा माना द्यास । तवां त्याच्या पायसजून धन
 वांटिलें । तवां थोऱ्या टेंपार्शी धाकल्या पुतान त्याचे वांढ्याला जवरें आलें-तं
 तवरें जकलें थेंगालिलें न गांवाच्या गेला न तयं रेला, न त्याचे मेरे जवरें होतं
 नोतं तवरें जकलें भासविलें । थोऱ्या टेंपार्शी त्या गांवास मोटा दुकाल परला ।
 त्याचे मेरे अर्दी पुन नोती, नी त्या तो खावाचे हाल होव लागले । मंगशी
 तो तनचेच एके सावकाराचे घरा गेला त्याजून त्याचे पाय घेले । तवां त्या
 सावकारान च्याला शेतान डुकरां चारावा धारलें । डुकरांना जी भुशी खावाला
 मिले त्यामनची त्यानं मोठ्या खुशीशी खालली असती पुन त्याला कोन काय
 देयना । तवां त्याला सुद आयली ॥

[No. 15.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

KONKAN STANDARD.

KUṆ¹BĪ DIALECT.

(BOMBAY.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Yēkē mām¹sā-lā dōn pūt hōtē. Tyān-tsā dhāk¹lā pūt āp¹lē
A-certain man-to two sons were. Them-of the-younger son his-own
 pāyas-lā bōt¹lā, 'pāy, mād¹zā dhanā-tsā vāṭā mā-nā dyās.' Tavā tyā-chyā
father-to spoke, 'father, my wealth-of share me-to give.' Then his
 pāyas-dzūn dhan vāṭilā. Tavā thōryā tēmpā-sī dhāk¹lyā
father-by the-wealth was-divided. Then a-little time-after the-younger
 putān, tyā-tsē vātyā-lā dzav¹rā ālā-tā, tav¹rā dzak¹lā yēngālilā
son-by, his share-to whatever had-come, that all was-collected-together
 na gāvātryā gēlā na tayā rēlā, na tyā-tsē mērē
and to-another-village went and there remained, and him-of near
 dzav¹rā hōtā-nōtā tav¹rā dzak¹lā bhās¹vilā. Thōryā tēmpā-sī
whatever was-and-was-not that all was-squandered. A-little time-after
 tyā gāvās mōtā dukāl par¹lā. Tyā-tsē mērē ardī-pun nōti, nī
that to-village a-great famine fell. Him-of with a-pie-even was-not, and
 tyā-tō khāvā-tsē hāl hōva lāg¹lē. Maṅg-sī tō tan-tsē-ts
therefore (his)-eating-of trouble to-be began. Then he of-the-same-place
 ēkē sāv¹kārā-tsē gharā gēlā, tyā-dzūn tyā-tsē pāy dhēlē. Tavā tyā
one rich-man-of to-the-house went, him-by his feet were-held. Then that
 sāv¹kārān hyā-lā śētān duk¹rā tsārāvā dhār¹lā. Duk¹rā-nā
rich-man-by this-to in-the-field swine to-graze it-was-sent. The-swine-to
 jī bhuśī khāvā-lā milē tyā-man-chī tyā-nā mōtyā khuśī-sī khāl¹lī
which husk to-eat was-got that-in-of him-by great delight-with eaten
 as¹ti, pun tyā-lā kōn kāy dēy-nā. Tavā tyā-lā
would-have-been, but him-to anybody anything would-not-give. Then him-to
 sud āy¹lī.
sense came.

[No. 16.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KONKAN STANDARD.

KUN^ABĪ DIALECT.

(DISTRICT THANA.)

SPECIMEN II.

कोनी येका गिरस्ताला दोन सोकरे होते। त्यामनचा धाकला वापसाला
बोतला, वा जो काय इष्टकिचा वाटा मला दियाचा तो दे। मंग त्या
गिरस्तांनी आपली इष्टक वाटून दिली। मोर थोरक्या दिसांनी धाकल्या
पोरांनी जकलं जमवून मोप दूरच्या देशाला जेला, आन तिकरं उधलपना
करून आपली जकली इष्टक खपवली। पर त्यानं समद खरचल्या-वर त्या
मुलखाला मोठा दुकोल परला। तवा त्याला भारी फिकीर परली। तवा तो
त्या मुलखाच्या येका गिरस्ता-करं जाऊन रेला। त्यानीं तर त्याला डुकरं
चरायला भोजन आपल्या सेता-वर धारलं ॥

TRANSLITERATION AND TRANSLATION.

Kōnī yēkā girastā-lā dōn sōk'rē hōtē. Tyā-man-tsā dhāk'lā
Certain one householder-to two sons were. Them-from-of the-younger
bāp'sā-lā bōt'lā, 'bā, dzō-kāy ishtaki-tsā vātā ma-lā diyātsā
the-father-to said, 'father, whatever the-estate-of share me-to to-be-given
tō dē.' Maṅg tyā girastā-nī āp'li ishtak vātūn dili.
that give.' Then that householder-by his-own estate having-divided was-given.
Mōra thōr'kyā-disā-nī dhāk'lyā pōrā-nī dzak'lā dzam'vūn mōp
Then after-a-few-days the-younger son-by all having-gathered very
dūr'chyā dēsā-lā jēlā, ān tik'rā udhalpanā-karūn āp'li
distant country-to went, and there spendthriftness-through his-own
dzak'li ishtak khapav'li. Par tyā-nā sam'da kharats'lyā-var tyā
all estate was-squandered. Then him-by all being-spent-after that
mul'khā-lā mōṭā dukōl par'lā. Tavā tyā-lā bhārī phikīr par'li. Tavā tō
country-to great famine fell. Then him-to great anxiety fell. Then he
tyā mul'khā-chyā yēkā girastā-karā dzāūn rēlā. Tyā-nī tar
that country-of one householder-to having-gone stayed. Him-by then
tyā-lā duk'rā tsarāy-lā dzhēūn āp'lyā sētā-var dhār'lā.
him-to swine to-graze having-taken his-own field-to (on) it-was-sent.

[No. 17.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KONKAN STANDARD.

KUN'BI DIALECT.

(JANJIRA STATE.)

SPECIMEN III.

A FOLK-TALE.

एक रांड-मुंडचा पोर होता, त्याला एक वय होती। ती राज्या-कर दला कांडा कराया जात आस। ततना ती कोंडा-मुंडा घेऊन ये। तवाँ त्या रांड मुंडच्या पोराच्या दोन गाया होत्या। तवाँ एक तला होता। त्या तल्या-वर तो गाया चरवीत आस। तवाँ त्याची वय त्या तल्या-वर भाकर तुकडा त्या पोरा-साठना घेऊन ये। तवाँ त्या पोराच्या राखनात राजान आपली गाय देली। तवाँ तो पोर तल्याच्या पारी-वर आपली भाकरी वसून खाताय तवाँ एक नांगीन आनि एक आरदल्या या दोगाचा मेल लागला। तवाँ त्या पोरान त्या आरदल्या-वर काठी टाकलान। तवाँ काठी टाकल्या-बरोबर नांगीन पातालांत गेली। ती पातालांत गेल्या-बरोबर तिचा बाप पातालांत व्हता। तवाँ ती त्यास आसी सांगताय, रांड-मुंडच्या पोरान मांभे-वर काठी टाकलान। तवाँ नांग दुसऱ्या सापास म्हंत, तुमी रांड-मुंडच्या पोरास डसायला जा। तवाँ थितना चार साप निंगाल आनि जित पोर व्हता तिथ आल, आनि त्याच्या वाटल भाल। तवाँ त्या पोरान चार पानाच चार दुरून लावलान आन एक गाय चार दुरना-मंदी पाजलान। आन ते चार दुरून चार सापाच्या तोंडांत वतलान। तवाँ साप त्याला सांगतात, तुला नांगानी बोलवना केलाय। तू गेल्या-बरोबर नांग तुला हाटकील की, नागनीनी कसी-काय येवस्ता केली, ताँ सांग। तो तुला धन दौलत देल। तवाँ तू म्हन, मना तुमची धन दौलत नको। तुमच्या हाती आंगठी हाय ती मना द्या। मंग त्या नांगान त्या लेकीचा सात पाट काडून भुंड्या गाडवा-वर बसवलान, आनि तिची धोंड गावातना काडलान आनि तिला हाकलून लावलान ॥

[No. 17.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

KONKAN STANDARD.

KUṆ'BI DIALECT.

(JANJIRA STATE.)

SPECIMEN III.

A FOLK-TALE.

TRANSLITERATION AND TRANSLATION.

Ek rāṇḍa-muṇḍa-tsā pōr hōtā, tyā-lā ēk bay hōtī. Ti rājyā-kara
One poor-widow-of son was, him-to one mother was. She a-king-to
 dalā kāṇḍā karāyā dzāt āsa. Tat-nā tī kōṇḍā-muṇḍā
grinding husking to-make going was. From-there she husk-etc.,
 ghēūn yē. Tavā tyā rāṇḍa-muṇḍa-chyā pōrā-chyā dōn
having-taken used-to-come. Then that poor-widow-of the-boy-of two
 gāyā hōtyā. Tavā ēk talā hōtā. Tyā talyā-var tō gāyā tsar'vīt
cows were. Then one tank there-was. That tank-on he cows grazing
 āsa. Tavā tyā-chī bay tyā talyā-var bhākar-tūk'dā tyā pōrā-sāt'nā
was. Then his mother that tank-on bread-(of-)piece that boy-for
 ghēūn yē. Tavā tyā pōrā-chyā rākh'nāt rājān āp'li
having-taken used-to-come. Then that boy-of in-keeping the-king-by his-own
 gāy deli. Tavā tō pōr talyā-chyā pāri-var āp'li. bhāk'ri
cow was-given. Then that boy the-tank-of the-bank-on his-own bread
 basūn khātāy tavā ēk nāngin āni ēk ārdalyā, yā dōgā-tsā
sitting is-eating then one she-cobra and one ardala, these both-of
 mēl lāg'lā. Tavā tyā pōrān tyā ārdalyā-var kāthi tāk'lān.
union began. Then that boy-by that ardala-on stick was-thrown.
 Tavā kāthi tāk'lyā-barōbar nāngin pātālāt gēli.
Then stick being-thrown-immediately-after the-she-cobra the-nether-region-in went.
 Ti pātālāt gēlyā-barōbar ti-tsā bāp pātālāt
She the-nether-region-in went-immediately-after her father the-nether-region-in
 vhatā. Tavā tī tyās āsī sāng'tāy, 'rāṇḍa-muṇḍa-chyā pōrā-na māṇḍzhē-var
was. Then she to-him so tells, 'the-poor-widow-of boy-by me-on
 kāthi tāk'lān. Tavā nāng dus'ryā sāpās mhanta, 'tūmī
a-stick was-thrown. Then the-cobra other to-serpents says, 'you
 rāṇḍa-muṇḍa-chyā pōrās ḍasāy-lā dzā. Tavā thīt-nā chyār sāp
the-poor-widow-of to-the-son bite-to go. Then there-from four serpents

ningāla āni jita pōr vhatā titha āla, āni tyā-chyā vātala
set-out and where the-boy was there came, and him-of around
 dzhāla. Tavā tyā pōrān chyār pānā-tsa chyār durūn lāv'lān ān
became. Then that boy-by four leaves-of four cups were-made and
 ēk gāy chyār dur'nā-mandī pādz'lān ān tē chyār durūn chyār
one cow four cups-in was-milked and those four cups four
 sāpā-chyā tōṇḍāt vat'lān. Tavā sāp tyā-lā sāng'tāt,
serpents-of in-the-mouths were-poured. Then the-serpents him-to tell,
 'tu-lā nāngā-nī bōlav'nā kēlāy. Tū gēlyā-barōbar nāng
'thee-to the-cobra-by invitation is-made. Thou going-immediately-after the-cobra
 tu-lā hāt'kil kī, "nāng'nī-nī kasī-kāy yēvastā kēlī?"
thee-to will-ask that, "the-she-cobra-by how-what arrangement was-made?"
 tā sāng. Tō tu-lā dhan-daulat dēl. Tavā tū mhan, "ma-nā
that tell. He thee-to wealth-riches will-give. Then thou say, "to-me
 tum-chī dhan-daulat na-kō. Tum-chyā hātī āng'thī hāy
your wealth-riches are-not-wanted. Your on-the-hand a-ring is
 tī ma-nā dyā." Maṅ tyā nāngān tvā lēkī-tsā sāt pāt
that me-to give." Then that by-the-cobra that daughter-of seven lines
 kādūn bhunḍyā gāḍ'vā-var basav'lān, āni ti-chī dhīṇḍ
having-drawn shorn (of-its-ears) an-ass-on was-seated, and her procession
 gāvāt-nā kāḍ'lān, āni ti-lā hāk'lūn lāv'lān.
through-the-village was-drawn, and her-to having-driven it-was-sent.

FREE TRANSLATION OF THE FOREGOING.

A poor widow had a son. She used to go to the king for husking and grinding corn, and thence she used to bring home husks and such other things. Her son had two cows. There was a tank, and by its bank he used to graze his cows; and his mother used to bring him a loaf of bread to the tank. And the king had put his cow in his charge. Once when the boy was sitting on the bank of the tank eating his bread, he happened to see the union of a she-cobra and an ardala (a kind of serpent). The boy struck the ardala with his stick and in a moment the cobra went down to the nether world. There she approached her father and complained to him that the widow's son had used his stick against her. Then her father ordered other serpents to go and bite the widow's son. Then four of them went where the boy was and encircled him. Then the boy prepared four leaf-cups and milking a cow, took the milk in four cups and emptied them in the jaws of the four serpents. At that time the serpents said to him, 'the serpent king has called you, when you go there the serpent king will ask what his daughter was about. Tell him so, and he will give you much wealth. Then you should say, "I do not want your wealth, but give me your finger ring."' Thereupon the serpent king disfigured the head of his daughter by shaving it in seven places. Then he put her upon an ass shorn of its ears, and taking her all over the town at last sent her into exile.

[No. 18.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

KONKAN STANDARD.

KUN^ABĪ DIALECT.

(DISTRICT POONA.)

SPECIMEN IV.

कोना एका मनुकशाला दोन मुलग व्हत। त्यातला धाकला बापासनी म्हंगाला, बाबा, जो जिनगानीचा वाटा माला यायचा त्यो दे। मंग त्यानी त्याला जिनगानी वाटुन-शानी दिली। मंग थोड्या दिसानी धाकला मुलगा सर्वे जमा करुन शानी दूर देशा-मंदी गेला, आन तिथ उधकपनानी राहून आपली जिनगानी उडवली। मंग त्यानी समद खरचल्या-वर त्या देशा-मंदी मोठा काळ पडला। त्या-मुळ त्याला आडचन पडू लागली। तव्हा त्यो त्या देशा-मंदील एका गिरस्ता-प जाउन-शानी राह्यला। त्यानी तर त्याला डुकर चाराया आपल्या शेता-मंदी पाठवल। तव्हा डुकर जी टरफल खात त्या-वर त्यानी आपल पोट भराव आस त्याला वाटल, आन कुनी त्याला काई बी दिल नाही ॥

[No. 18.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

KUṆ'BĪ DIALECT.

(DISTRICT POONA.)

SPECIMEN IV.

TRANSLITERATION AND TRANSLATION.

Kōnā-ēkā manukṣā-lā dōn mul^{ga} vhata. Tyāt^{lā} dhāk^{lā}
Certain-a man-to two sons were. Them-in-from the-younger
 bāpās-nī mhaṅgālā, 'bābā, dzō jin^{gānī}-tsā vātā mā-lā yāy-tsā tyō
to-the-father said, 'father, what property-of share me-to to-come that
 dē.' Maṅg tyā-nī tyā-lā jin^{gānī} vātun-śānī dili. Maṅg
you-give.' Then him-by him-to the-property having-divided was-given. Then
 thōdyā disā-nī dhāk^{lā} mul^{gā} sarvē dzamā karun-śānī dūr
a-few days-after the-younger son the-whole together having-made far
 dēśā-mandī gēlā, ān titha udha^lpanā-nī rāhūn āp^{lī} jin^{gānī}
country-into went, and there riotousness-with having-lived his-own property
 uḍav^{lī}. Maṅg tyā-nī sam^{da} kharats^{lyā}-var tyā dēśā-mandī mōṭhā
was-squandered. Then him-by all was-spent-after that country-in great
 kāl paḍ^{lā}. Tyā-muḷa tyā-lā āḍ^{tsan} paḍū lāg^{lī}; tavhā tyō
famine fell. On-that-account him-to difficulty to-fall began; then he
 tyā dēśā-mandīl ēkā girastā-pa dzāun-śānī rāhy^{lā}. Tyā-nī tar tyā-lā
that country-in-of one householder-to having-gone lived. Him-by then him-to
 ḍuk^{ra} tsārāyā āp^{lyā} śētā-mandī pāṭhav^{lā}. Tavhā ḍuk^{ra} jī tar^{phala}
swine to-feed his-own field-in it-was-sent. Then the-swine which husks
 khāt tyā-var tyā-nī āp^{la} pōṭ bharāva āsa tyā-lā
used-to-eat upon-that him-by his-own belly should-be-filled so him-to
 vāt^{lā}, ān kuni tyā-lā kāi-bī dila nāhī.
thought, and anyone(-by) him-to anything was-given not.

PAR'BHĪ.

The dialect of the Prabhuṣ has been returned under different names, such as Par'bhī, Kāyasthī, Damaṇī, and the Bombay Dialect. The beginning of the Parable of the Prodigal Son, which will be found below, has come from Daman and illustrates the common dialect of that district.

It will be seen that *n*, *l*, and *ḍ* are used as in the Dekhan. Thus, *thōḍē disān*, in a few days; *phār dukāl paḍlā*, a great hunger arose. The present tense is formed as in the Dekhan; thus, *mī mār'tō* or *mār'tāv*, I strike. The same is the case with the future in the first conjugation. Thus, *mī sāngēn*, I shall say.

In most particulars, however, the dialect of Daman agrees with that spoken in the south of Thana.

The dialect is said to use a great proportion of Gujarātī words, especially in the orth. The specimen is, however, relatively free from such admixture. Note the form *dilhī*, was given. Compare Gujarātī *dih'li* and old Marāṭhī *didh'li*.

[No. 19.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

KONKAN STANDARD.

PAR'BHĪ DIALECT.

(DAMAN, DISTRICT THANA.)

कोणी-एक माणसाला दोन पोर होती । त्यानचा लाना बापाला बोलला ।
बाबा, जो दौलतीचा भाग माला येयाचा तो दे । मग त्याजून त्याला
दौलत वाटून दिली । मग थोडे दिसान धाकटा पोर अस्क गोळा करून
दूर देसाला गेला, न तिकडे उधळपट्टी-करून अस्की दौलत घालवली । मग
त्याजून अस्क खरचल्या-वर ते देसान फार दुकाळ पडला । त्यासाठी त्याला
अडचण पडव्या लागली । तव तो ते देसानचे एके माणसा-जवळ जावून रायला ।
त्याजून ते त्याला डुकर चारव्याला त्याचे शेतान धाडला । तव डुकर जी
टरफल खात-असत त्याचे-वर त्याजून आपल पोटा भरव अस त्याला वाटलं, न
कोणी त्याला काय दिल्ल नय ॥

TRANSLITERATION AND TRANSLATION.

Kōṇī-ēk	māṇ'sā-lā	dōn	pōr	hōtī.	Tyān-tsā	lānā	bāpā-lā
Some-one	man-to	two	children	were.	Them-of	the-younger	father-to
bōl'lā,	'bābā,	ḍzō	daulatī-tsā	bhāg	mā-lā	yēyā-tsā,	tō dē.
said,	'father,	which	property-of	part	me-to	coming-of,	that give.
							Then

tyā-dzūn tyā-lā daulat vātūn dilhī. Mag thōḍē disān
 him-by him-to property having-divided was-given. Then few in-days
 dhāk²tā pōr aska gōlā karūn dūr dēsā-lā gēlā, na
 the-younger son all together having-made far country-to went, and
 tik²dē udhal²paṭṭi karūn aski daulat ghālav²li. Mag tyā-dzūn
 there spendthriftness having-done all property was-squandered. Then him-by
 aska kharats²lyā-var tē dēsān phār dukāl paḍ²lā. Tyāsāthi tyā-lā
 all spent-after that in-country great famine fell. Therefore him-to
 aḍ²tsan paḍ²vyā lāg²li. Tava tō tē dēsān-tsē ēkē mān²sā-dzavaḷ
 difficulty to-fall began. Then he that in-country-of one man-near
 dzāvūn rāy²lā. Tyā-dzūn tē tyā-lā duk²ra tsār²vyā-lā tyā-tsē sētān
 having-gone stayed. Him-by then him swine feed-to his in-field
 dhād²lā. Tava dukar ji tar²phal khāt-asat, tyā-tsē-var tyā-dzūn āp²la
 was-sent. Then swine what husks eating-were, them-on him-by his
 pōṭ bharavā asa tyā-lā vāt²lā, na kōṇi tyā-lā
 belly should-be-filled thus him-to it-appeared, and (by-)anybody him-to
 kāy dilla nay.
 anything was-given not.

ĀG^ʳRĪ.

Āg^ʳrī has only been returned as a separate dialect from Kolaba. It is said to have differed much from Standard Marāṭhī in former times. The short specimen which follows will show that it is in reality the common Konkani Standard of the language. We may only note that the cerebral *ḷ* is often written as in the Dekhan, and that several Dekhan forms also occur in the specimen. Thus, *sag^ʳḷā*, all; but *dukāl*, famine; *mar^ʳtō*, I die, etc.

[No. 20.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KONKANI STANDARD.

ĀG^ʳRĪ DIALECT.

(DISTRICT KOLABA.)

येका गिरिस्ताला दोन सोकरे हुते । त्यातचा धाकटा बापासला वोलला, बाबा,
जो इस्तकाचा वाटा मना येयाचा तो देस । मंग त्यानी दरव्या त्याला वाटून
देला । मंग थोरक्या दिसानी धाकटा पुतुस सगळा कवळून दूर मुलुकास
जेलाला । आन त्याँ उदलेपना करून आपली दवलत उरवली । फुरे त्यानी
सगळे उरवल्या-वर त्या देसान मोठा दुकाल परला । त्यासाठी त्याला अरचन
पराय लागली । तवा तो तेथल्या येका सावकारा-कड रेलाला । त्यानी त्याला
आपल्या सेतान डुकराँ चरयाला धारला । जी सालाँ डुकराँ खात त्यानच्या-वर
त्यानी आपलाँ पोटा भराँवा असा त्याचे मनात आयला ॥

TRANSLITERATION AND TRANSLATION.

Yekā	gīristā-lā	dōn	sōk ^ʳ rē	hutē.	Tyāt-tsā	dhāk ^ʳ tā	bāpās-lā	
One	householder-to	two	sons	were.	Them-among-of	the-younger	the-father-to	
bōl ^ʳ lā,	‘bābā,	dzō	iṣṭakā-tsā	vāṭā	ma-nā	yēyā-tsā	tō	dēs.’
said,	‘father,	which	estate-of	share	me-to	is-to-come	that	give.’
	Then							
tyā-nī	daravyā	tyā-lā	vāṭūn	dēlā.	Maṅg	thōr ^ʳ kyā	disā-nī	
him-by	money	him-to	having-divided	was-given.	Then	few	days-in	
dhāk ^ʳ tā	putus	sag ^ʳ ḷā	kav ^ʳ ḷūn	dūr	mulukās	jēlā.	Ān	tayā
the-younger	son	all	having-collected	far	to-country	went.	And	there
ud ^ʳ lēpanā	karūn	āp ^ʳ li	dav ^ʳ lat	urāli.	Phurē			
spendthriftness	having-done	his	property	was-squandered.	Afterwards			

tyā-nī sag'lē urāilyā-var tyā dēsān mōṭā dukāl par'la; tyāsāṭhī
him-by all spent-being-after that in-country great famine fell; that-for
 tyā-lā ar'tsan parāy lāg'li. Tavā tō tēthalyā yēkā sāv'kārā-kaḍa
him-to difficulty to-fall began. Then he there-of one rich-man-with
 rēlā. Tyā-nī tyā-lā āp'lyā sētān ḍuk'rā tsar'yā-lā dhār'lā.
stayed. Him-by him his in-field swine to-graze was-sent.
 Jī sālā ḍuk'rā khāt tyān-chyā-var tyā-nī āp'lā pōṭ
Which husks the-swine used-to-eat them-upon him-by his belly
 bharāvā asā tyā-chē manāt āy'lā.
should-be-filled thus his in-mind came.

DHAN^gGARĪ.

As has already been stated Dhan^ggarī, or the language of the shepherds, has been returned as a separate dialect from Thana, the Jawhar State, Janjira, and Belgaum.

In Thana the Dhan^ggars are chiefly found in the Murbad Taluka. In Janjira they are said to have come from the Dekhan and the Karnatik. They are not very numerous, and most of them are found in Mhasla. In Belgaum Dhan^ggarī has been returned from the south-east corner, on the frontier towards Sawantwadi.

No specimens have been received from Jawhar. The Dhan^ggarī of Thana has preserved the cerebral *ḍ* after vowels, and also the cerebral *ḷ*; thus, *thōḍā*, small; *sag^ḷlā*, all. The present tense is formed as in the Dekhan; thus, *mī mar^otō*, I die; *tū dētōs*, thou givest. In most respects, however, the Dhan^ggarī of Thana agrees with the current language of the district. Note the frequent insertion of a *y* before vowels; thus, *vyāṭā*, share; *tyō*, that, etc.

The dialect of the Dhan^ggars of Janjira has a similar character. It mainly agrees with the Konkani Standard of Marāṭhī. Thus, the past tense of transitive verbs agrees with an inflected object; we find the third person singular of the past tense in *ān*, and so on. Compare *dhanyān ma-lā* (fem.) *lāv^olī*, the master applied me; *bā-na sāngit^olān*, the father said. On the other hand, *ḍ* is used after vowels, and the present tense is formed as in the Dekhan. Thus, *ghōḍā*, a horse; *mī khātō*, I eat; *tū khātōs*, thou eatest; *tō mhāng^otō*, he says; *tī mhan^otō*, she says.

In Belgaum, where Dhan^ggarī has been returned from the south-east corner on the frontier towards Sawantwadi, the dialect is also closely related to the usual Marāṭhī of the Konkani. *ḍ*, *ḷ*, and usually also *ṇ* are, however, used as in the Dekhan; thus, *ghōḍa*, a horse; *ḍōḷ*, an eye; *āṇi*, and.

Characteristic of the dialect is a tendency to drop final vowels; thus, *sōn*, for *sōnā*, gold; *ghōḍ* and *ghōḍa*, a horse; *vāsar*, for *vās^orā*, calves; *tud^z nāv*, thy name, and so on.

In other respects we find the usual Konkani peculiarities. Compare forms such as *yāk* and *yōk*, one; *dyōn*, two; *īs*, twenty; *hā*, I am; *hās*, thou art; *hā*, he is; *hāv*, we are, etc.

The present tense is formed as in the Dekhan; thus, *mī myār^otō*, I strike.

The short specimens which follow will show that Dhan^ggarī is no separate dialect. Like all eastern dialects of the Konkani it in some characteristics agrees with the Marāṭhī of the Dekhan, but is, on the whole, only the current Konkani Standard. It must be borne in mind that the south-eastern part of Belgaum belongs linguistically rather to the Konkani than to the Dekhan.

[No. 21.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

KONKAN STANDARD.

DHANAGARĪ DIALECT.

(DISTRICT THANA.)

SPECIMEN I.

कुन्या एका मानसाला दोन ल्योक हुत। त्यातला ध्याकला आपल्या
वाला म्हनला। वा मना मालमतेचा के व्याटा देतोस ते दे मना। वान ती संपदा
त्येला वाटून दिली। मंग थोड्या दिसानी ल्यो ध्याकला ल्योक समद जमा-करून
दूर देशाला ग्येला; आन तिथ ज्याजन जी संपदा व्हाती ती उधळपनान सगळी
उधळली। मंग त्यान अवघ खरचल त्या साली त्या मुलखात मोठा दुष्टकाळ पडला।
त्या-मुळ त्वेला अडचन पडू लागली। तेव्हा तो त्या मुलखात एका गिरिस्ता-
जवळ ज्याजन राहिला। त्यान त्याला आपल्या म्हशी वळायला ल्यावल। तिथ म्हशी
जो गवत-पाला खात तोच खाजन पोट भराव असा त्यानी इच्छार केला। आन
कुनी त्याला काय दिल नाही ॥

TRANSLITERATION AND TRANSLATION.

Kunyā ēkā mān'sā-lā dōn lyōk huta. Tyāt'lā dhyāk'lā āp'lyā
Some one man-to two sons were. Them-among the-younger his
bā-lā mhan'lā, 'bā, ma-nā māl'matē-tsā kē vyātā dētōs, tē
father-to said, 'father, me-to property-of what share thou-givest, that
dē ma-nā.' Bā-na tī sampadā tyē-lā vātūn dili.
give me-to.' Father-by that property him-to having-divided was-given.
Maṅg thōdyā disā-nī tyō dhyāk'lā lyōk sam'da dzamā karūn dūr
Then few days-in that younger son all together having-made far
dēsā-lā gyelā, ān titha jyāūn jī sampadā vhati tī udhalapanā-na
country-to went, and there having-gone what wealth was that spendthriftness-with
sag'li udha'li. Maṅg tyā-na av'gha kharats'la tyā sāli tyā
all was-squandered. Then him-by all was-spent that in-year that
mul'khāt mōṭhā dushṭa-kāl paḍ'lā. Tyā-muḷa tyē-lā aḍ'tsan paḍū
in-country big bad-time fell. Therefore him-to difficulty to-arise
lāg'li. Tēvhā tō tyā mul'khāt ēkā giristā-dzava! jyāūn rāhilā.
began. Then he that in-country one householder-near having-gone stayed.

Tyā-na tyā-lā āp^alyā mhaśi vaḷāyā lyāv^ala. Titha mhaśi
Him-by him-to his buffaloes to-watch it-was-applied. There buffaloes
 dzō gavat-pālā khāt tō-ts khāun pōt bharāva
what grass-leaves were-eating that-even having-eaten belly should-be-filled
 asā tyā-nī ichyār kēlā. Ān kunī tyā-lā kāy dila
such him-by reflection was-made. And (by-)anybody him-to anything was-given
 nāhi.
not.

[No. 22.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KONKAN STANDARD.

DHAN⁴GARI DIALECT.

(JANJIRA STATE.)

SPECIMEN II.

विरामन जाता कासी आन वग्न पडला व्हता फासी । तवाँ विरामनला वग्न म्हंगला, मना फासातना काड मनजे तुला कासी चांगली घडल । तवाँ विरामनला मया आली आन त्यान वग्नला फासातना काडला । तवाँ वग्न म्हंगतो, तुला मी आता खातो । तवाँ विरामन म्हंगला, मंगासी तू म्हंगलास खात नाय आन आता कसा खातोस । तर आता म्हसी-जवल न्याय कर-न्यास जाव चल । आस म्हंगून ते तिथ गेल । तवाँ विरामन म्हसीला म्हंगला, माजा आन वग्नचा न्याय कर । तवाँ विरामन म्हंगला ह्यो वग्नला मी फासातना काडला आन आता वग्न मना म्हंगतो, मी तुला खातो । तवाँ म्हईस विरामनास म्हनते, माज्या आंगात जवा सक्त होत्या आनि मी जवा दूद देत व्हते तवा माजा धनी माजी जतन करीत व्हता । आन आता मी म्हातारी जाले तवा धन्यान मला हारळी उपटायला लावली । तवा हित कशाची न्याय आलय । तवा वग्न म्हंगतो, विरामना, न्याय भाला । आता तुला मी खातो । तवा विरामन म्हंगला, खा । इतक्यात विरामनाच्या कोला नजर पडला । तवाँ त्याला विरामनान हाक मारली । तवाँ तो तिथ उवा झायला आन म्हंगाला, काय बोलन आसल ते तिथनच बोल । तवाँ विरामनान आपली हाकीकत सांगितली । तवाँ कोलोवा म्हंगला, वग्न जिथ फासात आडकला होता तिथ मना ने मंग काय त्या सांगन । आस म्हनून वग्न वामन आन कोला आस तिथ गेल । आन वग्न कसा फासात आडकला व्हता तो मना पाऊं दे । आस म्हनल्या-वर वग्न त्यास दाखविन्या करता फासा मंदी सिरला । तवा तो फासात आडकला । तवाँ कोला विरामनास म्हंगला तू आता कासीला जा । तवा वामन चालता भाला, आन वग्नला कोलच्यान खाल्ला ॥

[No. 22.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KONKAN STANDARD.

DHAN'GARĪ DIALECT.

(JANJIRA STATE.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Birāman dzātā Kāsi āna vagra paḍalā-vhatā phāsi.
A-brāhmaṇ was-going to-Kāsi and a-tiger had-fallen in-a-trap.

Tavā birāman-lā vagra mhaṅg^{lā}, 'ma-nā phāsāt-nā kād man^{jē}
Then brāhmaṇ-to the-tiger said, 'me-to the-trap-from take-out then
tu-lā Kāsi tsāṅ^{lī} ghaḍal.' Tavā birāman-lā mayā āli ān
thee-to Kāsi well will-happen.' Then the-brāhmaṇ-to pity came and
tyā-na vagrā-lā phāsāt-nā kād^{lā}. Tavā vagra mhaṅg^{tō},
him-by to-the-tiger in-the-trap-from was-taken-out. Then the-tiger says,
'tu-lā mī ātā khātō.' Tavā birāman mhaṅg^{lā}, 'maṅgāsi tū
'thee I now eat.' Then the-brāhmaṇ said, 'before-a-while thou
mhaṅg^{lās} khāt-nāy ān ātā kasā khātōs? Tar ātā
didst-say (I-)do-not-eat and now how (thou-)eatest? Therefore now
mhasi-dzaval nyāy kar^{nyās} dzāv^{tsal}.' Āsa mhaṅgūn tē titha
to-a-she-buffalo justice to-make let(-us)-go.' So having-said they there
gēla. Tavā birāman mhasi-lā mhaṅg^{lā}, 'mādzā ān vagrā^{tsā}
went. Then the-brāhmaṇ the-she-buffalo-to said, 'my and the-tiger-of
nyāy kar.' Tavā birāman mhaṅg^{lā}, 'hyō vagrā-lā mī phāsāt-nā
justice do.' Then the-brāhmaṇ said, 'this tiger-to (by-)me in-the-trap-from
kād^{lā} ān ātā vagra ma-nā mhaṅg^{tō}, "mī tu-lā khātō."
was-taken-out and now tiger me-to says, "I thee eat."

Tavā mhaīs birāmanās mhan^{tē}, 'mājyā āṅgāt dzavā
Then the-she-buffalo to-the-brāhmaṇ says, 'my in-body when
sakta hōtyā āni mī dzavā dūd dēt-vhatē tavā mādzā dhanī māji
strengths were and I when milk giving-was then my master my
dzatan karit-vhatā, ān ātā mī mhātāri dzālē, tavā dhanyān ma-lā
care doing-was, and now I old became, then by-my-master me-to
hār^{lī} up^{tāyā} lāv^{lī}. Tavā hita kaśā-chī nyāy ālay.' Tavā
grass to-uproot am-applied. Then here of-what justice is-come.' Then
vagra mhaṅg^{tō}, 'birāmanā, nyāy dzhālā. Ātā tu-lā mī khātō.' Tavā
tiger says, 'O-brāhmaṇ, justice is-done. Now thee I eat.' Then

birāman mhaṅg^{lā}, 'khā.' It^{kyāt} birāmanā-chyā kōlā
 brāhmaṇ said, 'eat.' In-the-meantime the-brāhmaṇ-of a-jackal
 nadzar paḍ^{lā}. Tavā tyā-lā birām^{nā}-na hāk mār^{li}. Tavā tō
 in-the-sight fell. Then him-to the-brāhmaṇ-by calling was-struck. Then he
 titha ubā-rhāy^{lā} ān mhaṅgālā, 'kāy bōl^{na} āsal tē titha-na-ts
 there stood and said, 'what to-say will-be that from-there-only
 bōl.' Tavā birām^{nā}-na āp^{li} hākikat sāṅgit^{li}. Tavā kōlō-bā
 speak.' Then the-brāhmaṇ-by his-own account was-told. Then the-jackal
 mhaṅg^{lā}, 'vagra jitha phāsāt āḍak^{lā}-hōtā titha ma-nā nē, maṅg
 said, 'the-tiger where in-the-trap caught-was there me take, then
 kāy tyā sāṅgan.' Āsa mhanūn vagra, bāman, ān
 what that I-will-tell.' So having-said the-tiger, the-brāhmaṇ, and
 kōlā āsa titha gēla. Ān, 'vagra kasā phāsāt āḍak^{lā}-vhatā
 the-jackal such there went. And, 'the-tiger how in-the-trap caught-was
 tō ma-nā pāñ-dē.' Āsa mhan^{lyā}-var vagra tyās dākhavinyā-kar^{tā}
 that me-to see-let.' So on-having-said the-tiger to-him to-show-in-order
 phāsā-mandī sir^{lā}. Tavā tō phāsāt āḍak^{lā}. Tavā kōlā
 in-the-trap entered. Then he in-the-trap was-caught. Then the-jackal
 birāmanās mhaṅg^{lā}, 'tū ātā Kāśi-lā dzā.' Tavā bāman tsāl^{tā}
 to-the-brāhmaṇ said, 'thou now Kāśi-to go.' Then the-brāhmaṇ going
 dzhālā, ān vagra-lā kōlhyān khālā.
 became, and the-tiger-to the-jackal-by was-eaten.

FREE TRANSLATION OF THE FOREGOING.

A Brāhmaṇ pilgrim was going to Kāśi when a tiger was caught in a trap.

Then the tiger said to the Brāhmaṇ 'release me from the trap and then you will perform your pilgrimage to Kāśi successfully.' The Brāhmaṇ was moved with pity and released the tiger from the trap. Then the tiger said, 'I shall now eat you.' Then the Brāhmaṇ argued, 'a short time before, you said that you would not eat me, and how is it that you are prepared to eat me now? Let us go to the she-buffalo for decision.' Accordingly they went there, and the Brāhmaṇ asked the she-buffalo to decide their dispute. The Brāhmaṇ said, 'I released this tiger from the trap and now he says he will devour me.' Then the buffalo said to the Brāhmaṇ, 'my master took care of me when I was strong and was giving him milk; but now I am grown old, and so my master has made me graze upon the rough grass. Then what room is left for justice here?' The tiger said, 'well Brāhmaṇ, the decision is given. Now I devour you.' Then the Brāhmaṇ said helplessly, 'devour.' Presently the Brāhmaṇ chanced to see a jackal and called to him loudly and the jackal stopped, saying, 'say what you have to say keeping at a distance.' Then the Brāhmaṇ told him his story. The jackal said, 'take me to the place where the tiger was entrapped, and then I will give my decision.' After this the tiger, the Brāhmaṇ, and the jackal all three went there. Then the jackal said, 'let me see how the tiger was entrapped.' The tiger, in order to show that, put himself in the trap, and when he was caught in it, the jackal said to the Brāhmaṇ, 'now go your way to Kāśi.' Immediately the Brāhmaṇ set off. And the jackal fed upon the tiger.

[No. 23.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KONKAN STANDARD.

DHAN'GARĪ DIALECT.

(DISTRICT BELGAUM.)

SPECIMEN III.

सकाळ पासून संध्याकाळ पर्यंतच काम । सकाळचा उठल्या बरोबर वासर सोडली । वासर सोडून मसीची वार राहिल्या त्या बद्दल दोन गडी पाठवून वशीद आनल । ते वशीद दोन तीन वशीद मिळवून मशीस घातल । तिथून पुढे ताक ठवळल । तिथून पुढे वाकरी खाजन सात आठ आळाची लोक बलिवली । आळाची लोक बलवून कामास लाजन वाकरी खाजन गोरा-कडे गेलो पुना गोरा-कडे जाजन मस पाडली । मस पाडली तर निकाल ठकली । तिथून पुना ही मरते समजून काही-तरी वशीद बगाव म्हणून दुर्गास गेलो । पुना मदकोपास गेलो, नागुरच्यास गेलो । अवशीद घेउन तीन तास रात्रीस गरास गेलो । तिथून पुढे जेम्हरून ते वखाद मशीस पाजिवल । तुकडा खाजन जरा पडलो । दोन तास रात्र असताना गोर सोडली । तिथून गरास आनून वासर सोडली । वासर सोडून हाता-वर बेघी बेघी वाकरी घेउन लवकर तीर्थकुंडेस आलो । तिथून कचेरीस आलो ॥

[No. 23.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KONKAN STANDARD.

DHAN'GARĪ DIALECT.

(DISTRICT BELGAUM.)

SPECIMEN III.

TRANSLITERATION AND TRANSLATION.

Sakā|pāsūn	sandhyā-kā|paryant-tsa	kām.	Sakā|tsā	uth ^a lyā
<i>Morning-from</i>	<i>evening-time-until-of</i>	<i>work.</i>	<i>In-the-morning</i>	<i>rising</i>
barōbar	vāsar	sōd ^a li.	Vāsar	
<i>on</i>	<i>young-ones-of-buffaloes</i>	<i>were-loosened.</i>	<i>The-young-ones</i>	
sōdūn	masī-chī	vār	rāhilyā	tyā-baddal dōn
<i>having-let-loose</i>	<i>she-buffalo-of</i>	<i>afterbirth</i>	<i>remained</i>	<i>that-for two</i>
gaḍi	pāth ^a vūn	vaśid	ān ^a la.	Tē vaśid dōn tin
<i>servants</i>	<i>having-sent</i>	<i>medicine</i>	<i>was-brought.</i>	<i>That medicine two three</i>
vaśid	mi|vūn	maśis	ghāt ^a la.	Tithūn-puḍha
<i>medicines</i>	<i>having-mixed</i>	<i>to-the-she-buffalo</i>	<i>were-administered.</i>	<i>Thence-further</i>
tāk	ḍhava|^a la.	Tithūn-puḍha	bāk ^a ri	khāūn sāt āṭh
<i>butter-milk</i>	<i>was-churned.</i>	<i>After-that</i>	<i>bread</i>	<i>having-eaten seven eight</i>
ālā-chī	lōk	baliv ^a li.	Alā-chī	lōk bal ^a vūn kāmās
<i>lane-of</i>	<i>people</i>	<i>were-called.</i>	<i>Lane-of</i>	<i>people</i>
lāūn	bāk ^a ri	khāūn	gōrā-kaḍē	gēlō. Punā gōrā-
<i>having-applied</i>	<i>bread</i>	<i>having-eaten</i>	<i>cattle-towards</i>	<i>I-went. Again cattle-</i>
kaḍa	dzāūn	mas	pāili;	mas pāili tar nikāl
<i>towards</i>	<i>having-gone</i>	<i>she-buffalo</i>	<i>was-seen;</i>	<i>she-buffalo was-seen then very</i>
ṭhak ^a li.	Tithūn	punā, 'hī	mar ^a tē,	sam ^a dzūn kāhī-tari vaśid
<i>was-exhausted.</i>	<i>Thence</i>	<i>again, 'this</i>	<i>dies,'</i>	<i>considering something medicine</i>
bagāva,	mhaṇūn	Durgās	gēlō.	Punā Mad ^a kōpās gēlō,
<i>should-be-found,</i>	<i>therefore</i>	<i>to-Durga</i>	<i>I-went.</i>	<i>Again to-Madkōpa I-went,</i>
Nāgur ^a dyās	gēlō,	av ^a śid	ghēūn	tin tās rātris garās
<i>to-Nagurḍa</i>	<i>I-went,</i>	<i>medicine</i>	<i>having-taken</i>	<i>three hours at-night to-home</i>
gēlō.	Tithūn	puḍhē	jēdzh ^a rūn	tē vakhād
<i>went.</i>	<i>Thence</i>	<i>afterwards</i>	<i>having-pounded (the-medicine)</i>	<i>that medicine</i>
maśis	pājiv ^a la.	Tuk ^a dā	khāūn	
<i>to-the-she-buffalo</i>	<i>was-caused-to-be-drunk.</i>	<i>A-piece-(of-bread)</i>	<i>having-eaten</i>	
dzarā	paḍ ^a lō.	Dōn	tās	rātr as ^a tānā gōr
<i>for-a-while</i>	<i>I-laid-(myself).</i>	<i>Two</i>	<i>hours</i>	<i>night while-remained cattle</i>

sōḍ'li.	Tithūn	garās	ānūn	vāsar	sōḍ'li.
<i>was-let-loose.</i>	<i>Thence</i>	<i>to-house</i>	<i>having-brought</i>	<i>the-young-ones</i>	<i>were-loosened.</i>
Vāsar	sōḍūn	hātā-var	bēghī-bēghī	bāk'ri	ghēūn
<i>The-young-ones</i>	<i>having-loosed</i>	<i>on-the-hand</i>	<i>quick-quick</i>	<i>bread</i>	<i>having-taken</i>
lav'kar	Tirth'kuṇḍēs	ālō,	tithūn	kachēris	ālō.
<i>soon</i>	<i>to-Tirthakund</i>	<i>I-came,</i>	<i>thence</i>	<i>to-the-court</i>	<i>I-came.</i>

FREE TRANSLATION OF THE FOREGOING.

I had something to do from morning till night. As soon as I got up in the morning the young buffaloes were let loose. Then a she-buffalo had a miscarriage. Therefore two servants were sent for medicine. I mixed two or three different drugs and administered the mixture to the she-buffalo. Then I had to churn buttermilk, and then I had something to eat. Then I called seven or eight neighbours and set them to work. Then I ate some bread and went to look after the cattle. I saw that the she-buffalo was much exhausted. I feared lest she might be dying and therefore went to Durga to fetch some medicine, and thereafter I went to Madkopa and Nagurda. I came home with the medicine about three o'clock at night, mixed the medicine, and gave it to the she-buffalo. Then I ate a piece of bread and went to sleep for a moment. When two hours were left of the night I let the cattle loose. Then I brought the young buffaloes to the house and let them loose. Then I took some bread in my hand and quickly went to Tirthakund and thence to the court.

BHAṆḌĀRĪ.

Bhaṇḍārī is the dialect of the Bhaṇḍāris, or palm-juice drawers. It has been reported as a separate dialect from Kolaba and Janjira. It is nothing but the current language of the districts. The cerebral *ḍ* is usually written as in the Dekhan; thus, *paḍlā*, fell. It is, however, often changed to *r* after vowels, as is usually the case in the Northern Konkan; thus, *tudā sabda mī kadī-bī mōrlā nāy*, thy word by-me at-any-time-even was-broken not. The writing of *ḍ* in such cases is, therefore, probably due to the influence of the written language.

A specimen of Bhaṇḍārī has also been forwarded from Ratnagiri. Like the specimens of Saṅgamēśvarī received from the same district, it is written in the usual Marāṭhī of the Dekhan, and it has not, therefore, been reproduced.

The beginning of the Parable of the Prodigal Son in the Bhaṇḍārī of Janjira will be sufficient to show that this form of speech differs in no essential points from the usual Konkan Standard of Marāṭhī.

[No. 24.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KONKAN STANDARD.

BHANDARI DIALECT.

(STATE JANJIRA.)

कोनी एका मनुचास दोन सोकर होत । त्यातना धाकला बावाला म्हतला,
 बावा, इष्टकीचा जो वाटा मना यायचा हाय तो दे । मंग त्यान त्यास माल जिनगी
 वाटून दिली । मंग थोडक्या दिसानी धाकला मुलगा आपल समद जमा
 करून दूरच्या मुलखात गेला, आनि थत उदलपानाने वागून आपली सर्व
 संपता उधलली । मंग सगली संपता उधलल्या-वर त्या मुलखात मोठा दुकाल
 पडला । त्या-मुल त्याला गरिबी आली । तवाँ तो त्या मुलका-मदील एका
 गिरिस्ता-जवलहाला । त्यानी त्याला शेतात डुकर चरवायला पाठविला । तवाँ
 डुकर कोंडा खातात, त्या-वर त्यानी आपला पोट भरावाँ असा वाटलाँ आनि
 कोनी-वी त्याला काही द्येत नायसा भाला । मंग तो सुद्दी-वर येऊन बोलला,
 माज्या बावाच्या कितीक चाकरास म्होप भाकरी हाय, आनि मी भुक
 मरताँ । मी उटून आपल्या बावा-कड जाईन आनि त्याला म्हनन बावा, मिनी
 देवा-डुकड ना तुज्या-डुकड पाप केल हाय । आता या घडीशी तुजा मुलगा मी
 न्हव, असा माज्या मनाला आला । तू आपल्या एकाद्या चाकरा परमान मला
 वागव । मंग तो उटून-शेनी आपल्या बावा-कड गेला ॥

[No. 24.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

KONKAN STANDARD.

BHAṆḌĀBĪ DIALECT.

(STATE JANJIRA.)

TRANSLITERATION AND TRANSLATION.

Kōnī-ēkā manukshās dōn sōk^ara hōta. Tyāt-nā dhāk^alā
Certain to-a-man two sons were. Them-in-from the-younger
 bābā-lā mhat^alā, 'bābā, ishtākī-tsā dzō vātā ma-nā yāy^atsā hāy
the-father-to said, 'father, the-estate-of what share me-to to-come is
 tō dē.' Maṅg tyā-na tyās māl-jin^agī vātūn dili. Maṅg
that give.' Then him-by to-him property having-divided was-given. Then
 thōḍ^akyā disā-nī dhāk^alā mul^agā āp^ala sam^ada dzamā karūn
a-few days-after the-younger son his-own all together having-made
 dūr^achyā mul^akhāt gēlā, āni thata udal^apanā-nē vāgūn
distant into-country went, and there prodigality-with having-behaved
 āp^ali sarv sampatā udhal^ali. Maṅg sag^ali sampatā udhal^alyā-var
his-own all property was-squandered. Then all property having-squandered-after
 tyā mul^akhāt mōṭhā dukāl paḍ^alā. Tyā-mula tyā-lā garibī āli.
that into-country great famine fell. Therefore him-to poverty came.
 Tavā tō tyā mul^akhā-madil ēkā giristā-dzaval rhālā. Tyā-nī tyā-lā
Then he that country-in-from one householder-near lived. Him-by him-to
 śētāt ḍuk^ara tsar^avāy-lā pāṭh^avilā. Tavā ḍuk^ara kōṇḍā khātāt tyā-var
in-a-field swine to-graze was-sent. Then swine husk eat that-on
 tyā-nī āp^alā pōṭ bharāvā asā vāt^alā, āni kōnī-bī tyā-lā
him-by his belly should-be-filled so it-appeared, and anyone-even him-to
 kāhī dyēt nāy^asā dzhālā. Maṅg tō suddi-var yēūn bōl^alā,
anything giving not-so became. Then he senses-on having-come said,
 'mājyā bābā-chyā kitik tsāk^arās mhōp bhāk^arī hāy, āni mī
'my father-of how-many servants-to much bread is, and I
 bhuka mar^atā. Mī utūn āp^alyā bābā-kaḍa dzāin āni tyā-lā
by-hunger die. I having-arisen my father-to will-go and him-to
 mhanan, "bābā, mī-nī dēvā-ik^aḍa nā tujyā-ik^aḍa pāp kēla hāy. Ātā
will-say, "father, me-by God-against and thee-against sin done is. Now
 yā ghaḍi-śī tudzā mul^agā mī nhava, asā mājyā manā-lā ālā. Tū
this time-from thy son I am-not, so my mind-to came. Thou
 āp^alyā ēkādyā tsāk^arā par^amān ma-lā vāgav." Maṅg tō utūn-śēnī
thy one servant like me treat." Then he having-arisen
 āp^alyā bābā-kaḍa gēlā.
his father-to went.

THĀK'RĪ.

Thāk'rī has been reported as a separate dialect from Kolaba and Nasik, and specimens have also been received from Thana. The speakers are everywhere found in the neighbourhood of the Dekhan, and their dialect is, accordingly, a kind of connecting link between the two slightly differing forms of Marāṭhī current in the Dekhan and the Konkan respectively. The dialect of the Thākurs of Kolaba has, like the other forms of speech in that district, been largely influenced by the form of Marāṭhī current in the Dekhan. Thus, cerebral *ḷ* and *ṇ* are usually distinguished from the corresponding dental sounds, and *ḷ* has been preserved after vowels. Compare words such as *dukāl*, famine; *māṇ'sā-lā*, to a man; *paḍ'lā*, he fell. The pronunciation of *ṇ* is, however, probably that of a dental *n*, for we find both *ṇ* and *n* constantly written in the same words, and there are sufficient other traces to show that the dialect is only an adulterated form of the common language of the Central and Northern Konkan. A few lines of the Parable of the Prodigal Son will be sufficient to illustrate this form of speech.

[No. 25.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KONKAN STANDARD.

THAK'RI DIALECT.

(DISTRICT KOLABA.)

कुना माणसाला दोन मुलगा होत । त्यातला धाकटा मुलगा बाबाला
म्हनायला, बाबा, जो काय इष्टकीचा वाटा असेल तो माझा दे । मंग वापाने
वांटा दिला । तो समदा पैसा गुंडाळून दूर देशांत गेला । तिकड जाऊन
समदा पैसा उधळून टाकला । मग त्या देशांत दुकाळ पडला । तवा खरचाची
अडचण पडली । मग तिथ सावकारा-कड चाकरीस राहिला । सावकारान
त्याला डुकर चारावयाला शेतांत पाठविला । डुकर खाऊन टरफल टाकत
त्या-वर पोटा भरून । त्याला कोणी काड दिल नाही ॥

TRANSLITERATION AND TRANSLATION.

Kunā	māṇ'sā-lā	dōn	mul'ga	hōta.	Tyāt'lā	dhāk'tā	mul'gā
Certain	man-to	two	sons	were.	Them-among	the-younger	son
bābā-lā	mhanāy'lā,	'bābā,	dzō-kāy	ishtaki-tsā	vātā	asēl	tō
the-father-to	said,	'father,	whatever	estate-of	share	will-be	that
mādzhā dē.'	Maṅg	bāpā-nē	vātā	dilā.	Tō	sam'dā	paisā
mine give.'	Then	the-father-by	share	was-given.	He	all	money
guṇḍālūn	dūr	deśāt	gēlā.	Tik'da	dzāūn	sam'dā	paisā
having-gathered	far	to-country	went.	There	having-gone	all	money
udh'lūn	tāk'lā.	Mag	tyā	dēśāt	dukāl	paḍ'lā.	Tavā
having-wasted	was-thrown.	Then	that	in-country	famine	arose.	Then
khar'tsā-chī	aḍ'tsaṇ	paḍ'li.	Mag	titha	sāv'kārā-kaḍa	tsāk'ris	rāhilā.
expenditure-of	difficulty	arose.	Then	there	rich-man-with	for-service	stayed.
Sāv'kārān	tyā-lā	ḍuk'ra	tsārāv'yā-lā	śētāt	pāṭhaviḷā.	Ḍuk'ra	khāūn
The-man-by	him	swine	feeding-for	in-field	was-sent.	Swine	having-eaten
ṭar'phala	tākat,	tyā-var.	pōṭ	bharin.	Tyā-lā	kōṇi	
husks	used-to-throw,	that-on	belly	(I-)shall-fill.	Him-to	(by-)anyone	
kāi	dila	nāhī.					
anything	was-given	not.					

The Thāk'rī dialect of Nasik is also closely related to the current Marāṭhī of the Dekhan. Thus, the cerebral *ḍ* and *ḷ* are both retained; compare *ghōḍā*, a horse; *paḷ*, run. The cerebral *ṇ* is occasionally changed to *n*; thus, *pānī*, water. Usually, however, we find forms such as *kōṇ*, who? The inflection of verbs is the same as in the Dekhan. On the other hand, we find characteristic Konkani forms, such as *istav*, fire; *yēḷ*, time; *tyā-na*, by him; *ḍuk'ra*, swine; *asan*, I shall be; *jyēlā*, he went. In *tī ḍuk'ra khāt hōtē*, those swine were eating, the verb *hōtē* has the form of the masculine plural, though the subject is neuter. This is probably due to the influence of the neighbouring Gujarātī.

On the whole, the Thāk'rī of Nasik shares the characteristic features of other border dialects between the Dekhan and the Konkani, as will be seen from the beginning of the Parable of the Prodigal Son which follows:—

[No. 26.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KONKANI STANDARD.

THĀK'RĪ DIALECT.

(DISTRICT NASIK.)

कोण्या एका माणसाला दोन मुल व्हती । आणि त्याच्या पैकी नव-
तरणा व्हता त्यानी बापाला सांगितल की माझा हिंसा मला द्यावा । आणि
ती संपता वाटून देली । मग थोडक्या दिवसात धाकटा मुलगा व्हता, तो सर्व जमा
करून भेजन जिला । आणि तेथे उधळपणे वागून आपली संपता उडविली ।
मग ती दवलत उडवून दिली, भिकारी भाला, म्हणजे त्या देशात दुस्काळ पडला ।
त्या मुळाना त्याला मोठी अडचण पडू लागली । तेव्हा मग तो त्या देसातील एका
गरस्ता-जवळ जाऊन राहिला । त्यान डुकर चारायला शेतात पाठविला । ती डुकर
जी ठरफल खात होते त्या-वर पोठ भरावे असे वाटले । आणि त्याला कोणह काँहीं
दिल नाही । मग तो सुद्धी-वर येऊन सांगल, माझ्या बापाच्या किती मोलक्याँस
भरपुर भाकर आहे; आणि मी भुक्कन मरतो । म्या उठून आपल्या बापा-कडे जाईन
व त्याला म्हणन, ह्ये बापा, मी देवा-समोर व तुमच्या समोर पाप केल आहे ॥

[No. 26.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

KONKAN STANDARD.

THĀK'RĪ DIALECT.

(DISTRICT NASIK.)

TRANSLITERATION AND TRANSLATION.

Kōnyā-ēkā māṇ'sā-lā dōn mula vhatī. Āṇi tyā-chyā-paiki nava-
A-certain man-to two children were. And them-of-from-among fresh-and-
tar'nā vhatā tyā-nī bāpā-lā sāṅgit'la kī, 'mādzhā hisā ma-lā
young (who-)was him-by father-to it-was-told that, 'my share me-to
dyāvā.' Āṇi tī sampatā vātūn dēli. Mag thōḍ'kyā
should-be-given.' And that property having-divided was-given. Then a-few
div'sāt dhāk'tā mul'gā vhatā, tō sarv dzamā karūn jhēun
in-days the-younger son was, he all together having-done having-taken
jēlā. Āṇi tēthē udhal'paṇē vāgūn āp'li sampatā udavili.
went. And there with-extravagance having-lived his-own property was-squandered.
Mag tī dav'lat ud'vūn dili, bhikāri dzhālā, mhaṇ'jē tyā
Then that property having-wasted was-given, poor (he-)became, that-is that
dēsāt duskāl paḍ'lā. Tyā mulā-nā tyā-lā mōthī ad'tsaṇ paḍū
in-country famine fell. That on-account-of him-to great difficulty to-fall
lāg'li. Tēvhā mag tō tyā dēsātīl ēkā garastā dzaval dzāun
began. Then after he that country-in one householder near having-gone
rāhilā. Tyā-na ḍuk'ra tsārāy'lā sētāt pāthavilā. Ti ḍuk'ra jī
remained. Him-by swine to-graze in-the-field he-was-sent. Those swine which
tar'phala khāt hōtē, tyā-var pōṭ bharāvē asē vāt'le. Āṇi
husks eating were, that-upon belly should-be-filled so it-appeared-(to-him). And
tyā-lā kōṇha kāhī dila nāhī. Mag tō suddhī-var yēun sāṅg'la,
him-to anyone anything was-given not. Then he senses-on having-come said,
'mājhyā bāpā-chyā kitī mōl'karyās bhar-pur bhākar āhē; āṇi mī
'my father's how-many to-labourers sufficient bread is; and I
bhuka-na mar'tō. Myā uṭhūn āp'lyā bāpā-kaḍē dzāin va tyā-lā
hunger-with am-dying. I having-arisen my-own father-to will-go and him-to
mhaṇan, "hyē bāpā, mī Dēvā-samōr va tujhyā samōr pāp kēla āhē."
will-say, "O father, by-me God-before and of-thee before sin done is."

In Thana, Thākurs are chiefly found in the hilly country in the south-east and south. Their dialect is of the kind usual in all districts between the Konkan and the Dekhan. There is, besides, a slight admixture of Gujarātī. Compare forms such as *dēi-dzō*, give; *bhuka*, with hunger; *ākhōn*, at last. The termination of the dative is usually *l*; thus, *ābbāl*, to the father; *māl*, to me; *tyādzhal*, to him. The case of the agent of personal pronouns ends in *hān*; thus, *mahān*, by me; *tuhān*, by thee. Compare the dialectical forms *mahā*, my; *tuhā*, thy. Note the use of the particle *kari*, how? why? which corresponds to *ki nāi*, why not? namely, in colloquial Marāṭhī.

The general agreement of the dialect with other forms of speech current in the same localities will be seen from a perusal of the short specimen which follows.

[No. 27.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

THĀK'RĪ DIALECT.

(DISTRICT THANA.)

एका मानसाला करी दीन ल्योक हुत । धाकटा ल्योक आब्बाला म्हनिला, आब्बा, माल माभ्या इष्टकाची वांटणी वाटून देई जो । आब्बान त्याभल त्याचा वाटा वाटून देला । मग उल्लेखे रोजान तो धाकटा ल्योक आपला वाटा भेजून दूर मुलखात परागंदा भाला । तेंठ उधकापणान वागून सगळीं इष्टाक बोडसयिला । तेंठ अवघा खसून टाकिल्या-वर त्या मुलखात वहुंच दुकोळ पडिला । मन्झून तो वहुंच भुक मरू लागला । तई तो त्या मुलखात एका गरस्ताच्या घरी जाऊन रहिला । त्येन त्याजला शेरड चाराया शेतात धाडिला । तेंठ शेरड भाडपाला खात तसच आपुन खाव न रहावें अस त्याचे मनात वाटलें । त्याजला करी कोनीच अन्नाचा नख-परी देला नाहीं । आखो तो सुद्धी-वर येऊन म्हनिला, माभ्या अब्बाच्या घरी कवठक तरी मंजरेच गडी पोटा-भ पोटाळ आन खातान, आन मा करी इकडें भुक मरतो । इठून मा माभ्या आब्बाक जाईन आन त्याभल जाऊन सांगन, आब्बा, महान देवाचा आन तुम्हा वहुंच पाप केला । ते अवढा दी महान फेडिला । आता पुन माल करी ल्योक सांगू नको । जस तुम्हा चार चाकार आहांत तसा माल ठेई जो । आखोनतो आपल्या आब्बा-कड आल ॥

[No. 27.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KONKAN STANDARD.

THAKARĪ DIALECT.

(DISTRICT THANA.)

TRANSLITERATION AND TRANSLATION.

Ekā mām'sā-lā kari dōn lyōk huta. Dhāk'tā lyōk ābbā-lā mhanilā,
One man-to namely two sons were. The-younger son father-to said,
 'ābbā, māl mājhyā ishtakā-chi vāt'ni vātūn dēi-dzō.' Ābbān
'father, me-to my property-of share having-divided give.' The-father-by
 tyādzhal tyā-tsā vātā vātūn dēlā. Mag ulhē rōdzān tō dhāk'tā
him-to his share having-divided was-given. Then few days-in that younger
 lyōk āp'lā vātā jhēun dūr mul'khāt parāgandā dzhālā. Tētha
son his share having-taken far to-country migrating became. There
 udhalāpanān vāgūn sag'lā ishtāk bōd'sayilā. Tētha av'ghā
riotousness-with having-behaved all property was-squandered. There all
 kharsūn tākilyā-var tyā mul'khāt bahū-ts dukōl padilā. Manhūn
having-spent throwing-after that in-country mighty famine arose. Therefore
 tō bahū-ts bhuka marū lāg'lā. Taī tō tyā mul'khāt ekā garastā-chyā
he very-much with-hunger to-die began. Then he that in-country one householder-of
 gharī dzāun rahilā. Tyēn tyādz-lā sēr'da tsārāyā sētāt dhādilā.
in-house having-gone stayed. Him-by him goats to-tend in-field was-sent.
 Tēthā sēr'da dzhād'pālā khāt tasa-ts āpun khāva na
There goats tree-leaves ate thus himself-by it-should-be-eaten and
 rahāvā asa tyā-tsē manāt vāt'lā. Tyādz-lā kari kōnī-ts
it-should-be-lived thus his in-mind it-appeared. Him-to namely (by-)anyone-even
 annā-tsā nakh-parī dēlā nāhī. Ākhō tō suddhī-var yēun mhanilā,
food-of a-nail-even was-given not. At-last he senses-on having-come said,
 'mājhyā ābbā-chyā gharī kav'dhak tarī mañj'rē-tsa gaḍī pōt-bha
'my father's in-house how-many indeed hired servants belly-full
 pōtāl ān khātān, ān mā kari ik'dā bhuka mar'tō. Ithūn mā mājhyā
belly-for food eat, and I namely here with-hunger die. From-here I my
 ābbāk dzāin ān tyādzhal dzāun sāngan, "ābbā, mahān Dēvā-tsa ān
to-father will-go and him-to having-gone will-say, "father, by-me God-of and
 tudzhā bahū-ts pāp kēlā. Tē av'dhā-dī mahān phēḍilā. Ātā
thy great-indeed sin is-done. That so-many-days by-me was-expiated. Now
 pun māl kari lyōk sāngū na-kō. Dzasā tudzha chyār tsākār
again me-to indeed son to-say not-proper-is. As thy four servants
 āhāt, tasā māl thēi-dzō." Ākhōn tō āplyā ābbā-kaḍa ālā.
are, so me keep." Lastly he his father-near came.

KARHĀḌĪ.

Karhāḍī is the language of the Karhādā Brāhman̄s. Their name is said to be derived from Karhad in Satara, and their original country is said to stretch along the Krishna, from its meeting with the Koyna on the north to the Varna on the south. They are now found in small numbers all over Ratnagiri and Sawantwadi, and also in Bombay Town and Island.

A specimen of Karhāḍī has been forwarded from Bombay. It shows that the dialect is closely connected with the form of speech current in the Central and Northern Konkan. In some points, however, it agrees with the Marāṭhī spoken in Satara. Cerebral *n* and cerebral *l* are distinguished from the corresponding dental sounds; *ḍ* is not changed to *r* after vowels; and the present tense of finite verbs is formed as in the Dekhan. Thus, *mhaṇālā*, he said; *dukaḷ*, famine; *ghōḍā*, a horse; *tũ mār̄tōs*, thou strikest, and so on.

It is possible that Karhāḍī was originally a dialect of the Marāṭhī spoken in Satara. At the present day, however, it belongs to the Konkan group. We find characteristic Konkan forms such as *bāpus*, oblique *bāpāśī*, a father; *āus*, a mother; *tsēḍũ*, oblique *tsēḍvā*, a daughter. The verb substantive is *hāy*, I am; *hās*, thou art; *hāy*, he is, and so on. Note also the substitution of the class nasal for the Anunāsika in forms such as *tēntlā*, among them; and the use of the cerebral *n* in forms such as *tē-nā*, by him.

One of the forms of the dative is characteristic of the dialect, the final *s* having developed to a visarga; thus, *māṇsāḥ*, to a man. Besides, we also find forms such as *āp̄nās*, to himself; *tēs*, to him, etc.

The general agreement with the other dialects of the neighbourhood will easily be seen from the specimen which follows.

[No. 28.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

KARHĀḌĪ DIALECT.

(BOMBAY TOWN.)

एका मानसा: दोन मुलगे होते । तेंतला धाकटा मूल बापाशी:
म्हणाला, तुजे कडेन जाँ काय डबोलाँ हाय तेंतला जाँ काय मज येताँ ताँ
मज दे । मग बापाशीन आपले वोनवेचे वाँटे करून तेंस दिले । थोड्याच
दिसाँत धाकट्या मुलान जाँ काय आपणास आळाँ ताँ एकठंय केलान नी तो
मग घरांतु भाडूर जाऊन लांवच्या एका गाँवास हायला । आणी तेंत तेणा
जाँ काय होताँ त्याची वाट लावलीन । मग जेधवाँ तेचे कडे काय नायसाँ
भालाँ तेधवाँ त्या गाँवाँत मोठा दुकळ पडला आणि तेस खावेस जेव्हेस
मिळे-ना-साँ भालाँ । तेधवाँ तो त्या गाँवाँतल्या एका सावकाराचे र्ही हायला ।
तेणा तेस आपले मळेंत डुकराँ राखास धाडलान । तेधवाँ डुकराँ जो कुंडा

स्वार्द्धत तो सुद्धां खाऊन ती पोट भरास वधी पण तेस कोणी काय दिलां नाय । तेवां तेचे डोळे उघडले आणि तेस वाटलां माझे बापाशीचे हीं कितके मानायां: पोटभर खाऊन उरे इतकी भाकरी मिळते आणि मी असा उपाशी मरतो । मी आतां उठून बापाशी-कडे जाईन नी बापाशी: सांगेन कीं मी देवाची चूक केली हाय नी ती तुजे समोर । तेवां तुम्हा मूल म्हणास मज योग्यता नाई । तर आतां तू मज मानाया सारखा घरांत येव । मग तो तेथन उठून बापाशीचे हीं आला । बापाशीन घेताना तेस दुरनु वडतला नी तेस तेची दया आली नी तेणा धावत जाऊन तेच्या गळसे वेंग मारलीन नी त्याचा मुका घेतलान । तेव्हां मुलान बापाशी: म्हटलान कीं मी तुज्या समोर देवाचा अपराध केलाय आणि तुम्हा मूल म्हणून घेवेची योग्यता मज हायली नाई । तर तू आतां मज आपला मानाया सारखा येव । मग बापाशीन मानायां: साद घातलान नी सांगितलान एक चकोटसा पोशाख आणा नी छेस घाला, आणि छेचे हातांत घालास एक मुदी नी पायांत घालास जुतां द्या । आणि आमी जेवुयां आणि मग मौज मारयां । कारण हा माझा मूल मेलला तो आज जिवा झालाय आणि नायसा झालला तो आज मज गावला ॥

[No. 28.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

KARHĀḌĪ DIALECT.

(BOMBAY TOWN.)

TRANSLITERATION AND TRANSLATION.

Ēkā mān^asāh dōn mul^agē hōtē. Tēnt^alā dhāk^atā mūl bāpāsih
 One man-to two sons were. Them-in-from younger son father-to
 mhaṇālā, 'tujē kaḍēn dzā^a-kāy ḍabolā hāy, tēnt^alā dzā^a-kāy madz
 said, 'of-thee at whatever property is, that-in-from whatever me-to
 yētā tā madz dē.' Mag bāpāsin āp^alē bōnāvē-tsē vātē
 comes that me-to give.' Then the-father-by his-own property-of divisions
 karūn tēs dilē. Thōdyā-ts disāt dhāk^atyā mulān
 having-made to-them were-given. A-few-only in-days the-younger son-by
 dzā^a-kāy āp^anās allā tā ēk^athāy kēlān nī tō mag gharān-nu
 whatever to-him came that together was-made and he then house-from
 bhāir dzāun lāmb^achyā ēkā gāvās rhāy^alā. Āṇi tēnta tē-nā
 out having-gone distant one to-village lived. And there him-by
 dzā^a-kāy hōtā tyā-chī vāt^a-lā^alin. Mag dzēdh^avā tē-tsē-kaḍē kāy
 whatever was that-of was-squandered. Then when him-of-with anything
 nāy^asā dzhālā tēdh^avā tyā gāvāt mōthā dukal paḍ^alā, āṇi tēs khāvēs
 not-as became then that into-village great famine fell, and to-him to-eat
 dzēvhēs milē-nā-sā dzhālā. Tēdh^avā tō tyā gāvāt^alyā ēkā sāv^akārā-tsē
 to-dine was-not-got-so became. Then he that village-in-of one rich-man-of
 rhī rhāy^alā. Tē-nā tēs āp^ale maḷēt ḍuk^arā rākhas dhāḍ^alān.
 in-house lived. Him-by to-him his-own into-field swine to-tend it-was-sent.
 Tēdh^avā ḍuk^arā dzō kuṇḍā khāit tō suddhā khāun tō pōt bharās
 Then the-swine which husks ate that even having-eaten he belly to-fill
 baghī, paṇ tēs kōṇī kāy dilā nāy. Tēvā tē-tsē ḍōlē
 would-see, but to-him (by-)anyone anything was-given not. Then his eyes
 ughaḍ^alē, āṇi tēs vāt^alā, 'mādzhē bāpāsi-tsē rhī kit^akē
 opened, and to-him it-appeared, 'my father-of in-house how-many
 mānāyāḥ pōt-bhar khāun urē it^akī bhāk^ari miḷ^atē, āṇi
 to-servants belly-full having-eaten would-be-spared so-much bread is-got, and
 mī asā upāsi mar^atō. Mi ātā uṭhūn bāpāsi-kaḍē dzāin
 I thus without-food die. I now having-risen father-to will-go
 nī bāpāsih sāngēn kī, "mī Dēvā-chī tsūk kēli hāy, nī tī
 and father-to will-tell that, "by-me God-of fault made is, and that

tudzē samōr, tēvā tudzhā mul mhaṇās madz yōgy^{ta} nāī. Tar
of-thee before, then thy son to-be-called me-to fitness is-not. Then
 ātā tū madz manāyā sār^{khā} gharāt thēv." Mag tō tēth^{na}
now thou me-to a-servant like into-house keep." Then he from-there
 uṭhūn bāpāśi-tsē rhī ālā. Bāpāśin yētā-nā tēs
having-risen father-of to-house came. The-father-by while-coming to-him
 dur-nu baīt^{lā}, nī tēs tē-chi dayā āli, nī tē-nā
from-a-distance was-seen, and to-him his compassion came, and him-by
 dhāvat dzāūn tē-chyā galēs vēng mār^{lin}, nī tyā-tsā mukā
running having-gone of-him to-neck embracing was-struck, and his kiss
 ghēt^{lān}. Tēvhā mulān bāpāśih mhaṭ^{lān} kī, 'mī tujyā
was-taken. Then the-son-by the-father-to it-was-said that, '(by-)me of-thee
 samōr Dēvā-tsā ap^{rādh} kēlāy, āpi tudzhā mūl mhaṇūn ghēvē-chi
before God-of sin done-is, and thy son having-said taking-of
 yōgy^{ta} madz rhāy^{li} nāī. Tār tū ātā madz āp^{lā} mānāyā
fitness me-to remained not. Then thou now me-to thy-own a-servant
 sār^{khā} thēv.' Mag bāpāśin mānāyāḥ sād ghāt^{lān} nī sāngit^{lān},
like keep.' Then the-father-by servants-to word was-put and it-was-told,
 'ēk tsakōṭ-sā pōsākh ānā nī hyēs ghālā, āpi hyē-tsē hātāt ghālās
'one excellent dress bring and to-this put, and of-this on-the-hand to-put
 ēk mudī nī pāyāt ghālās dzutā dyā. Āpi āmī jēvuyā āpi mag
one ring and on-the-feet to-put shoes give. And we let-dine and then
 maudz mār^{yā}. Kāraṇ hā madzhā mūl mēl^{lā}, tō ādz jivā
merry let-make. Because this my son was-dead, he to-day alive
 dzhālāy; āpi nāy^{sā} dzhāl^{lā}, tō ādz madz gāv^{lā}.
has-become; and lost had-become, he to-day me-to was-found.'

GHĀṬĪ.

Ghāṭī is the dialect spoken in the Western Ghats between Kolaba and the Bhor State. Like other dialects in the territory bordering on the Dekhan, it shares some of the characteristics of the Marāṭhī of that area. Thus, the cerebral *ḍ* is preserved after vowels, and the cerebral *ḷ* is not always changed to *l*; compare *ghōḍā*, a horse; *ḍōḷā*, an eye. The present tense of finite verbs has the same form as in the Dekhan. Thus, *mī ḍzātō*, I go; *tū ḍzātōs*, thou goest.

The verb substantive forms its present tense as in the Konkan; thus, singular, 1, *hāy*; 2, *hais*; 3, *hāy*; plural, 1, *hāū*; 2, *hāy'sā*; 3, *hāy'ti*. The form *hāy'sā* is peculiar, and no instances of its use are available. The verb substantive is probably also contained in forms such as *ḍzātōyā*, he goes; *dyētōyās*, thou art giving; *kēlāyā*, it is done, etc.

In most respects, however, the short specimen which follows will show that Ghāṭī is simply a form of the Konkan Standard of Marāṭhī.

[No. 29.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

GHĀṬĪ DIALECT.

(DISTRICT KOLABA.)

यका मानसाला दीन ल्याक व्हत । आन धाकला ल्याक वाला म्हनाला,
बाबा, माज्या वाटनीची जिनगानी माला दे । आन वान आपली जिनगानी
त्येसनी वाटून-शानी दिली । आन लै दीस काई जाल नाहीती इकल्या मंदी
धाकल्या ल्याकान समद यका जागी गोळा क्येल आन यका दूर देसाला निघून-
शानी खेला, आन तय आपली जिनगानी समदी व्हाटल तस खर्च करून गमा-
वली । आन समदी खर्चल्या-वर त्या देसा-मंदी दांडगा दुकल पडला, आन त्येची
उपास-मार चालली । आन त्यो मंग त्या देसच्या यका पांढरपेशा-कड जाऊन
चाकरी हायला । आन त्येन त्येला आपल्या शेता-मंदी डुकर पोसाया लावला ।
आन डुकर ठरपाल खात ती खुशाल खाऊन त्येन आपल प्वाट भरून घेतल असत ।
का म्हनाल, तर त्येला कोनी-बी कायी दोई-ना । आन मग त्येला सूद आली आन
म्हनाला माज्या वाच्या रोजगाच्या-मंदी कैकानाला प्वाट भरून उर इकती भाकर
मिलतीया, आन मी भुका मरतोया । मी आता उटून-शानी वा-कड जाऊन
त्येला म्हनन, बाबा देवाचा मी गुना आन तुज्या म्होर क्येला, आन तुजा ल्याक
म्हनून घ्याया सारखा बी मी नाही । तर तू मला रोजगाच्या सारखा ठेव । आन
त्यो उटून आपल्या वा जवल आला ॥

[No. 29.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

GHĀṬĪ DIALECT.

(DISTRICT KOLABA.)

TRANSLITERATION AND TRANSLATION.

Yakā	mān'sā-lā	dōn	lyāk	vhata.	Ān	dhāk'lā	lyāk	bā-lā
One	man-to	two	sons	were.	And	the-younger	son	father-to
mhanālā,	'bābā,	mājyā	vāt'nī-chī	jin'gānī	mā-lā	dyē.'	Ān	
said,	'father,	my	share-of	property	me-to	give.'	And	
bān	āp'li	jin'gānī	tyēs-nī	vātūn-sānī	dili.	Ān	lai	
the-father-by	his-own	property	them-to	having-divided	was-given.	And	many	
dīs	kāi	dzāla	nahiti	ik'tyā	mandi	dhāk'lyā	lyākān	sam'da
days	some	became	not	that-much	in	the-younger	son-by	all
yakā	dzāgi	gōlā	kyēla	ān	yakā	dūr	dēsā-lā	
one	in-place	collected	was-made	and	one	far	country-to	
nighūn-sānī	gyēlā.	Ān	tatha	āp'li	jin'gānī	sam'di		
having-departed	he-went.	And	there	his-own	property	all		
vhāt'la	tasa	kharts	karūn	gamāv'li.	Ān			
it-seemed-(to-him)	thus	spending	having-made	was-squandered.	And			
sam'di	kharts'lyā-var	tyā	dēsā-mandi	dāṇḍagā	dukāl	paḍ'lā,		
all	spending-after	that	country-in	mighty	famine	fell,		
ān	tyē-chī	upās-mār	tsāl'li.	Ān	tyō	maṅg	tyā	dēs'chyā
and	his	starvation	began.	And	he	then	that	country-of
yakā	pāṇḍhar-pēsā-kaḍa	dzāūn	tsāk'ri	rhāy'lā,	ān	tyēn		
one	citizen-near	having-gone	in-service	remained,	and	him-by		
tyē-lā	āp'lyā	śētā-mandi	ḍuk'ra	pōsāyā	lāv'lā.	Ān		
him	his	fields-in	swine	to-feed	was-employed.	And		
ḍuk'ra	ṭar'pāl	khāt	ti	khuśāl	khāūn	tyēn	āp'la	
swine	husks	were-eating	those	gladly	having-eaten	him-by	his	
pvāt	bharūn	ghēt'la	as'ta;	kā,	mhanāl,			
belly	having-filled	taken	would-have-been;	why,	(if-)you-will-say,			
tar	tyē-lā	kōnī-bī	kāi	dyēi-nā.	Ān	mag		
then	him-to	anyone-even	anything	would-not-give.	And	then		
tyē-lā	sūd	ālī,	ān	mhanālā,	'mājyā	bā-chyā	rōdz-gāryā-mandi	
him-to	sense	came,	and	he-said,	'my	father-of	servants-among	

kaikānā-lā pvāṭ bharūn ura ik'ti bhākar mil'tiyā,
several-to belly having-filled might-be-spared so-much bread is-got,
 ān mī bhukā mar'tōyā. Mi ātā utūn-sānī bā-kaḍa dzaūn
and I hungry am-dying. I now having-arisen father-to having-gone
 tyē-lā mhanan, "bābā, Dēvā-tsā mī gunā ān tujyā mhōr
him-to will-say, "father, God-of by-me sin and thee before
 kyēlā. Ān tudzā lyāk mhanūn ghyāyā sār'khā bī mī nāhi.
was-done. And thy son having-said to-take worthy even I am-not.
 Tar tū ma-lā rōdz-gāryā sār'khā thēv.'" Ān tyō utūn
Then thou me servant like keep.'" And he having-arisen
 āp'lyā bā dzaval ālā.
his father near came.

SAṄGAMĒŚVARĪ.

Saṅgamēśvarī is the language of Sangameshvar, in the Devrukh Taluka of Ratnagiri. It has already been stated that the name is often used to denote the current language from Bombay to Rajapur, where it meets with Kuḍāḷī, the northernmost dialect of Kōṅkaṇī.

Specimens of Saṅgamēśvarī have been received from Ratnagiri, Janjira, Kolaba, and Bombay. The specimens forwarded from Ratnagiri, Janjira, and Kolaba, and professing to be written in Saṅgamēśvarī, have proved to be ordinary specimens of the common Marāṭhī of the Dekhan, and this latter form of speech seems to be used by the educated classes. The specimens received from Kolaba, however, contain occasional slips, which show that some form of the Konkani Standard must be current in that district. Thus, we find *pāṇī sir^llā*, the water entered, where *sir^llā* is the Konkani form corresponding to *sir^llē* in the Dekhan.

It is not, however, possible to decide how many of the inhabitants of Ratnagiri, Janjira, and Kolaba speak the Dekhan form of Marāṭhī, and the estimates of the numbers of speakers forwarded for the use of this survey have, therefore, been put down as they have been received. See above pp. 33 and 64.

For our knowledge of Saṅgamēśvarī we are thus reduced to the specimen received from Bombay Town, which has been printed below. It represents a form of speech which is, in all essentials, the Konkani Standard of Marāṭhī. In some details, however, it agrees with the dialects spoken to the south of Rajapur.

E and *o* are apparently both long and short, as is the case in Kōṅkaṇī. The short pronunciation must be inferred from writings such as *dikil*, for *dēkil*, even; *hutā*, for *hōtā*, was.

Cerebral *ḍ* after vowels remains, as is also the case in Kōṅkaṇī; thus, *ghōḍā*, a horse.

The nominative singular masculine of demonstrative and relative pronouns ends in *ā*; thus, *hā*, this; *tā*, that; *ḍā*, who.

The verb substantive forms its present as follows,—singular, 1, *hāy*; 2, *hāy^s*; 3, *hāy*; plural, 1, *hāv*, 2, *hāv*; 3, *hāit*. Similarly the present tense of finite verbs is *mī mār^ttā(y)*, I strike; 2, *mār^ttāy^s*; 3, *mār^ttāy*; plural, 1, *mār^ttāv*; 2, *mār^ttāv*; 3, *mār^ttāy^t*, and *mār^ttāt*.

In these forms, as in all other essential points, Saṅgamēśvarī closely agrees with the Konkani Standard of Marāṭhī, as will be seen from the specimen which follows.

[No. 30.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KONKAN STANDARD.

SANGAMESVARI DIALECT.

(BOMBAY TOWN.)

एका मनुष्यास दोन लेक व्हते । आनी त्यांतला धाकटा आपल्या बापास म्हनाला, बाबा तुमच्या जिनगीचा जा हिंसा माभ्या वांटणीस येल् ता मला देस । मग त्यान त्यांसनी आपल्या जिनगीची वांटणी करून दिली । आनी मग थोड्याच दिसांत धाकट्या लेकान आपला सगला पैसा अडका गोला केलान नी परागंदा भाला । तिकड त्यान आपला सगला पैसा अडका ख्यालगिरी करून घालवलान । आनी जवां तिरकीस म्हाग भाला तवां त्या देसांत मोटा दुकल पडला नी ह्यास उपास पडूं लागल । मग त्या गांवांतल्या एका समरत गिरेस्ता जवल गेला नी त्या गिरेस्तान ह्यास डुकरं चारायास शेता-वर धाडलान, नीडुकरं जा कुंडा खायत ता खाऊन दिकील हान्यास ता राजी भाला पन त्यास कोन काय देय-ना । जवां सुदी-वर आला तवां ता बोलला माभ्या बाबाच्या घरांत किती कामकरी पोट-भर खातायत नी दुसऱ्यांस घालतायत नी मी हतं भुक्कन मरतां । मी उठून बापसा-कडे जायन नी त्यास म्हनन बाबा तुज्या डोल्यां समुर मी परमेसराचें पाप केलं नी लोकांनीं मला तुजा लेक म्हनावं अशी काय आतां माजी लायकी नाय । तवां आतां मला घरांत कामकऱ्या सारखा रावायस ठेव । असं म्हनून ता ततन उठला नी बापसा-कडे आला । त्याच्या बापसान त्यास लांब असतांना पाहिलान नी त्यास दया आली नी धांवला नी त्यास मिटी मारलान नी त्याचा मुका घेतलान । मग लेकान बापास सांगितलान बाबा तुज्या देकत मी परमेसराचें पाप केलं । तवां आतां मला तुजा लेक म्हनून ध्यायची सरम वाटते । पन बापसान गड्यास-नी सांगितलान अरे ह्यास चांगल्यांत चांगलीं-सीं कापडें न्हेसायास देसा नी ह्याच्या हातांत आंगठी घाला नी पायांत घालायस पायतन देसा नी पोटभर खावन पिवन आजचा वक्त मजा मारा । कारन हा माजा लेक मेला व्हता ता आज जिता भाला सांडला व्हता ता आज मला गवसला । तवां ते आनंदांत गरक भाले ॥

त्याचा थोरला लेक मल्ल्यांत व्हता । ता घरा जवल जवां येतोय तवां त्यास गानं नाचनं ऐकायस आलं । तवां त्यान एका गड्यास साद घातलान नी

हैं काय म्हनून इचारलान । तवाँ त्या गड्यान सांगितलान तुजा भाव आलाय नी
 ता कुशाल परत आलाय म्हनून हा सन तुज्या बापसान केलान । तवाँ त्यास कोप
 आला नी ता घरांत काय जायना म्हनून बापूस भायर आला नी त्याच्या इनवऱ्या
 करायस लागला । लेकान बापसास परत बोलनं केलान बावा आज इतकीं वर्स
 मी तुज्या कड खपतोँ नी तुजा हुकूम कही मोडला नाय । असँ असून तूँ मला
 सोवल्याँ-बरोबर वसून पोस्त करायस एक शेलडुँ सुद्दाँ दिलंस नायस । नी ज्यानं तुजा
 सगला पैका रांड-मंदीँ घालवलान ता हा तुजा लेक आल्या-बराबर त्याच्या नावान
 सन करतोस । त्या-वर बापूस लेकास बोलला तूँ माजे जवल रोजचा असतोस नी
 जँ काय माजँ तें तुजँच । पन आपुन सर्वांनी आनन करावा हें चांगलँ हाय ।
 कारन हा तुजा भाव मेलला क्ता ता जिता भाला नी जा सांडला क्ता ता
 पुना गावला ॥

[No. 30.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KONKAN STANDARD.

SAṄGAMĒSVARĪ DIALECT.

(BOMBAY TOWN.)

TRANSLITERATION AND TRANSLATION.

Ekā manushyās dōn lēk vhatē. Ānī tyāt'lā dhāk'tā
 Certain to-a-man two sons were. And them-in-from the-younger
 āp'lyā bāpās mhanālā, 'bābā, tujhyā jin'gī-tsā dzā hisā
 his-own to-father said, 'father, thy property-of which share
 mājhyā vāt'nīs yēl tā ma-lā dēs.' Mag tyā-na tyās-nī āp'lyā
 my to-share will-come that me-to give.' Then him-by to-them his-own
 jin'gī-chī vāt'nī karūn dilī. Ānī mag thōdyā-ts disāt
 property-of division having-made was-given. And then a-few-only in-days
 dhāk'tyā lēkān āp'lā sag'lā paisā-ad'kā gōlā kēlān
 the-younger by-son his-own entire money-and-other-things together was-made
 nī parāgandā dzhālā. Tik'da tyā-na āp'lā sag'lā paisā-ad'kā
 and vagrant he-became. There him-by his-own entire money-and-other-things
 khyāl-girī karūn ghālav'lān; ānī dzavā tir'kis mhāg
 licentiousness having-done was-squandered; and when to-a-pie wanting
 dzhālā tavā tyā dēsāt mōtā dukal paḍ'lā nī hyās upās
 he-became then that in-country great famine fell and to-this fasting
 paḍlū lāg'la. Mag tyā gāvāt'lyā ēkā sam'rat girēstā-dzaval
 to-fall began. Then that village-in-from one rich householder-near
 gēlā; nī tyā girēstān hyās duk'rā tsārāyās sētā-var dbād'lān;
 went; and that by-householder to-this swine to-graze the-field-to it-was-sent;
 nī duk'rā dzā kuṇḍā khāy't tā khāūn dikil rhānyās tā rājī
 and swine which husks ate that having-eaten even to-live he ready
 dzhālā, pan tyās kōn kāy dēy-nā. Dzavā sudī-var
 became, but to-him anyone anything would-give-not. When senses-on
 ālā tavā tā bōl'lā, 'mājhyā bābā-chyā gharāt kitī kām-karī pōṭ-bhar
 came then he said, 'my father's house-in how-many workers belly-full
 khātāy't nī dus'ryās ghāl'tāy't, nī mi hatā bhukan mar'tā. Mi
 eat and to-others give, and I here by-hunger die. I
 uṭhūn bāp'sā-kaḍē dzāy'n nī tyās mhanan, "bābā, tujyā dōlyā
 having-arisen father-to will-go and to-him will-say, "father, thy eyes

samur mi Par^mēs^{rā}-tsā pāp kēlā nī lōkā-nī ma-lā tudzā
before by-me God-of sin was-done and the-people-by me-to thy
 lēk mhanāvā aśī kāy ātā māji lāy^{ki} nāy. Tavā ātā ma-lā
son it-should-be-said such what now my fitness is-not. Then now me-to
 gharāt kām-karyā sār^{khā} rābāy's thēv." Asā mhanūn tā tata-na
in-the-house a-worker like to-labour keep." So saying he from-there
 uṭh^{lā} nī bāp^{sā}-kaḍē ālā. Tyā-chyā bāp^{sān} tyās lāmb as^{tā}-nā
arose and father-to came. His father-by him distant while-he-was
 pāhy^{lān} nī tyās^{*} dayā ālī nī dhāv^{lā} nī tyās miṭi
it-was-seen and to-him pity came and he-ran and to-him embracing
 mār^{lān} nī tyā-tsā mukā ghēt^{lān}. Mag lēkān bāpās
was-struck and his kiss was-taken. Then by-the-son to-the-father
 sāngit^{lān}, 'bābā, tujyā dēkat mi Par^mēs^{rā}-tsā pāp kēlā.
it-was-said, 'father, thy in-presence by-me God-of sin was-done.
 Tavā ātā ma-lā tudzā lēk mhanūn ghyāy-chi saram vāt^{tē}. Pan
Then now me-to thy son having-said taking-of shame appears.' But
 bāp^{sān} gadyās-nī sāngit^{lān}, 'arē, hyās tsāng^{lyāt} tsāng^{lī}-sī
by-the-father to-the-servants it-was-told, 'O, to-this good-among good-such
 kāp^{dē} nhēsāyās dēsā; nī hyā-chyā hātāt āng^{thi} gālā nī pāyāt
clothes to-wear give; and of-this in-hand a-ring put and on-feet
 ghālāy's pāy^{tana} dēsā; nī pōṭ-bhar khāvⁿ-pivⁿ ādz-tsā
to-put sandals give; and belly-full having-eaten-and-drunk to-day-of
 vakat madzā mārā. Kāran, hā mādzā lēk mēlā vhatā, tā ādz
time merriment make. Because, this my son dead was, he to-day
 jītā dzhālā; sāṇḍ^{lā} hutā, tā ādz ma-lā gavas^{lā}. Tavā tē ānandāt
alive became; lost was, he to-day me-to is-found.' Then they in-joy
 garak dzhālē.
absorbed became.

Tyā-tsā thōr^{lā} lēk malyēt vhatā; tā gharā-dzaval dzavā yētōy
His eldest son in-the-field was; he house-near when came
 tavā tyās gānā nāts^{nā} aikāy's ālā. Tavā tyā-na ēkā gadyās
then to-him singing dancing to-hear came, Then him-by one to-servant
 sād ghāt^{lān} nī, 'hē kāy?' mhanūn itsār^{lān}. Tavā tyā
word was-put and, 'this what?' saying it-was-asked. Then that
 gadyān sāngit^{lān}, 'tudzā bhāv ālāy, nī tā kuśāl parat ālāy
by-servant it-was-told, 'thy brother is-come, and he safe back is-come
 mhanūn hā san tujyā bāp^{sān} kēlān.' Tavā tyās kōp ālā,
therefore this festival thy father-by is-made.' Then to-him anger came,
 nī tā gharāt kāy dzāy-nā. Mhanūn bāpūs bhāy^r ālā
and he in-the-house at-all would-not-go. Therefore the-father out came

nī tyā-chyā inav^anyā karāy^as lāg^alā. Lēkān bāp^asās parat
and him-of entreaties to-make began. The-son-by to-the-father in-return
 bōl^anā kēlān, 'bābā, ādz it^akī varsā mī tujyā-kaḍa khap^atō nī
speech was-made, 'father, to-day so-many years I of-thee-near labour and
 tudzā hukūm kaddī mōḍ^alā nāy. Asā asūn tū ma-lā
thy order ever was-broken not. This being by-thee me-to
 sōb^atyā-barōbar basūn pōst karāy^as ēk śēl^adū suddā dilās
friends-with sitting a-feast to-make one small-goat even was-given-by-thee
 nāy^as. Nī jyā-nā tudzā sag^alā paikā rāṇḍ-mandī ghālav^alān tā
not. And whom-by thy all money harlots-among has-been-spent that
 hā tudzā lēk ālyā-barābar tyā-chyā nāvān san kar^atōs.
this thy son came-as-soon-as of-him in-the-name a-festival makest.'
 Tyā-var bāpūs lēkās bōl^alā, 'tū mādze-dzaval rōdz-tsā as^atōs
Upon-that the-father to-the-son said, 'thou me-with always art
 nī dzā-kāy mādzā tē tudzā-ts. Pan āpun sarvā-nī ānan
and whatever mine-(is) that thine-alone-(is). But us all-by joy
 karāvā hē tsāng^alā hāy. Kāran, hā tudzā bhāv mēl^alā vhatā,
should-be-made this good is. Because, this thy brother dead was,
 tā jītā dzhālā; nī dzā sāṇḍ^alā vhatā, tā punā gāv^alā.
he alive has-become; and who lost was, he again is-found.'

BĀNKŌṬĪ.

The variety of Saṅgamēśvari spoken by Muhammadans is usually called Bānkōṭī, i.e., strictly speaking, the dialect of Bankot, in the Mandangad Taluka of Ratnagiri. It closely agrees with Saṅgamēśvari. The pronouns 'that' and 'who' are, however, *tō* and *dzō*, respectively, and the present tense of finite verbs is formed as in the Dekhan; thus, *mī mār^{at}tō*, I strike.

The Hindōstānī suffix *vālā* is used to form nouns of agency; thus, *sēt^ovālā*, a cultivator; *dukān^ovālā*, a shopkeeper.

The beginning of the Parable of the Prodigal Son which follows will be sufficient to show the general character of the dialect.

[No. 31.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

BĀNKŌṬĪ DIALECT.

(MANDANGAD, DISTRICT RATNAGIRI.)

कोन एका मानसास दोन मुलंग होते । आनि त्या-पैकीं धाकटा आपल्या
वापास म्हतला, बाबा, आमच्या मालमत्त्या-पैकीं जो हिंसा माज्या वाव्याचा आसल
तो मला द्यावा । आनि त्यान आपली मालमत्ता त्यांजला वाटून-शान दिली ।
फुडे थोड्या दिसांनीं त्या धाकट्या मुलाची जी काय इष्टक होती ती सगली गोला
करून-शानि तो एका दूर द्यासा-मदीं गेला । थिते चैनी-बाजी-मदीं सगली
आपली दौलत घालवली । जवां आपली सगली दौलत त्यान घालवली, तवां त्या
द्यासात मोटा दुकल पडला । आनि तो भिकारी भाल्या-मुले त्यास खाया-पिया
मिले-नाय-सां भालां । आनि त्या द्यासा-मदीं याका शारात जाऊन-शानि एक्या
गिरस्ता-कडे तो चाकरीस झाला । त्या गिरस्तान आपली डुकरां राखाय त्याला
आपल्या शाता-मदीं धाडला । आनि ते येलस डुकरां जां भुसकाट खात होतीं
तां जरी त्याला कोनी दिलां असतां तरी तां खान्यास तो तयार होता ॥

[No. 31.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KONKAN STANDARD.

BĀNKŌṬĪ DIALECT.

(MANDANGAD, DISTRICT RATNAGIRI.)

TRANSLITERATION AND TRANSLATION.

Kōn ēkā mām'sās dōn mul'ga hōtē. Āni tyā-paikī
Certain one to-man two sons were. And them-from-among
 dhāk'tā āp'lyā bāpās mhat'lā, 'bābā, ām-chyā māl'mattyā-paikī
the-younger his-own to-father said, 'father, our property-from-among
 dzō hisā mājyā vātyā-tsā āsal tō ma-lā dyāvā.' Āni
what share my share-of may-be that me-to should-be-given.' And
 tyān āp'li māl'mattā tyādz-lā vātūn-sān dili. Phudē
by-him his-own property them-to having-divided was-given. Afterwards
 thōdyā disā-nī tyā dhāk'tyā mulā-chī jī-kāy ishtak hōtī tī sag'li
a-few days-in that younger son-of whatever estate was that all
 gōlā karūn-sāni tō ēkā dūr dyāsā-madī gēlā. Thitē
together having-made he one distant country-into went. There
 chainī-bāji-madī sag'li āp'li daulat ghālav'li. Dzavā āp'li sag'li
luxurious-living-in all his-own property was-wasted. When his-own all
 daulat tyān ghālav'li, tavā tyā dyāsāt mōtā dukal paḍ'lā; āni
property by-him was-wasted, then that country-in great famine fell; and
 tō bhikāri dzhālyā-mulē tyās khāyā-piyā milē-nāy-sā
he beggar having-become-owing-to to-him to-eat-and-to-drink was-got-not-thus
 dzhālā. Āni tyā dyāsā-madī yākā śārāt dzāūn-sāni ēkyā
it-became. And that country-into one in-town having-gone one
 girastā-kadē tō tsāk'rīs rhālā. Tyā girastān āp'li duk'rā
householder-near he for-service remained. That householder-by his-own swine
 rākhāy tyā-lā āp'lyā śātā-madī dhād'lā. Āni tē-yēlas duk'rā
to-keep him-to his-own field-into was-sent. And at-that-time the-swine
 dzā bhus'kāt khāt hōtī tā dzari tyā-lā kōnī dilā as'tā
which husks eating were that even-if him-to (by-)anybody given had-been
 tarī tā khānyās tō tayār hōtā.
still that to-eat he ready was.

BROKEN DIALECTS OF THANA AND THE KONKAN.

The various forms of speech dealt with in the preceding pages represent one and the same main dialect, with slight local variations. There are, besides, a few dialects spoken in Thana and neighbourhood which are of a more mixed nature.

To these belong Kātkari or Kāthōḍi, which is originally a Bhil dialect closely related to Khāndēśi, but has now been so much influenced by Marāṭhī that it can conveniently be classed as a dialect of that form of speech.

Another dialect of a similar kind is Vārli. The Vārli, as also the Kātkaris, are said to be more like the Bhils than the Kōḷis. Their dialect is still more influenced by Marāṭhī than Kātkari.

Lastly there are three small dialects in Thana, *viz.*, Vād'val, Phuḍ'gī, and Sāmvedī, which still have preserved many of the characteristic features of Gujarāṭi Bhili.

KĀTHŌḌĪ OR KĀTKARĪ.

The Kātkaris are a forest tribe inhabiting the mountain fastnesses in the Konkan and the Sahyadri Hills. Their name is usually derived from *kath*, catechu, which they extract from the terra japonica, or *khair* tree. Their dialect is sometimes called Kātkari and sometimes Kāthōḍi or Kātvadī. The numbers of speakers which have been returned for the use of the Linguistic Survey are as follows,—

Khandesh	110
Thana	44,500
Jawhar State	450
Janjira State	700
Kolaba	30,940
TOTAL	76,700

No specimens have been received from Khandesh and Jawhar. The dialect spoken in Thana, Janjira, and Kolaba is not everywhere the same. The base is, however, identical throughout, and Kāthōḍi must be derived from a form of speech closely related to Khāndēśi. The influence of the surrounding Marāṭhī dialects has, on the other hand, been so strong that the speech of the Kātkaris all over the Konkan now looks like a form of Marāṭhī. Their dialect is, accordingly, no more pure.

The suffix of the genitive is *nā*; thus, *bāhās-nā*, of a father. Here the oblique form *bāhās* corresponds to *bāpās* in the Marāṭhī of the Konkan, while the suffix agrees with Khāndēśi and Gujarāṭi. The Marāṭhī form in *tsā* is also used; thus, *mājyā bā-chyā tsāk'rā-lā*, to the servants of my father. Similarly we find *gharā-mā* and *gharāt*, in the house; *sōh'rā* and *sōh'rē*, sons; *mā-nā*, my; *tu-nā*, thy; and *tujhyā samōr*, before thee; *tō*, that, and *yē(ghōḍā)*, this (horse).

The verb substantive forms its present tense as follows,—

Singular, 1, *āhā*; 2, *āhās*; 3, *āhā*; plural, 1, *āhāv*; 2, *āhā*; 3, *āhāt* and *āhāt*. The past tense is 1, *hāt(ā)*; 2, *hātā(s)*; 3, *hātā*; plural, 1, *hātāv*; 2, *hātā*; 3, *hātāt* or *hutāt*. Another base *hī* occurs in forms such as *hinā*, he was; *hināt*, they were; *hī-hīna* and *hīn*, having been. Besides, we often meet with Marāṭhī forms such as *hōtā*, he was.

The verb substantive is very commonly added to the base or the present participle in order to form a periphrastic present; thus, *mā dzāhā*, or *dzātā-hā*, I go; *mā marā-hā*, I die; *tē khapahant*, they work. This seems to be the regular present tense. Other forms are *kūhas*, thou beatest; *rahas*, thou livest, he lives; *yēha* and *yēhē*, he comes, *vāṭēha*, it appears. Compare Khāndēśī *maras*, present singular of *mar-na*, to die.

The past tense is formed as in Khāndēśī; thus, *gyā*, he went; *ānā*, he came; *rah^{nā}*, and *rah^{nā}-hā*, he lived; *aḍ^{tsan} paḍ-nī*, difficulty arose; *yē kōnā-pasūn ikat lidās*, from whom did you buy this? *mā pāp karā-hā*, I have sinned. The subject is, as the last instance shows, often put in the nominative when the verb agrees with the object.

Instances of the conjunctive participle are *khāi-nā*, having eaten; *vāṭihīn*, having divided; *ihīn*, having come; *māl^{matā} sōpī ṭākī*, the property having squandered was thrown, the property was squandered away.

The specimens which follow will show that the appearance of Kāthōḍi is now, to a great extent, that of a Marāṭhī dialect, but that the originally different character is still easily recognised.

[No. 32.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KĀTHŌDĪ DIALECT.

(DISTRICT KOLABA.)

SPECIMEN I.

एके बाहासला दोन सोहरा होतात। त्यांतला लहान सोहरा बाहासला इसा आख, वा आपला काय आहं त्यांतला वाटा माला दे। मंग त्यानी वाटीहीन दिना। मंग तो पैसा लीहीन दूर मुलुखांत ग्या। त्यानी तिकडे जाहीन सारा पैसा उडवा। आनि तठ दुकल पडना। तठ त्यानी अडचन पडनी। तधवां त्या-पा कांहीं नाहीं। मंग तो सवकारा-कड चाकरी रहाना। त्यान इसा आखां डुकरां चारुला ज। तठ खावला काय नाहीं। तवां डुकरां खाइनां टाकत तो फोल मा खाइ रहां, इस त्यानी मनात आनं। त्याला कोनी काही ओपेलं नाहीं। मंग तो शुद्धि-वर आना। माने वासने घर बहु गडी खपहत, त्याला पोटभर भाकर मिळह। मा भुकेने मराहं। मा उटीन बाहांस-कड जाईन बाहांस मा आखीन वा मा बाहासनी देखत देवानी उलट पाप कराहं। आता-पसून तुना सोहरा मा नाहीं। माला गड्या-सारा ठ्येव। इसा म्हणून तो त्यान बाहास-कडे ग्या। तो दूर होता ते त्याला वासनी हेरा। त्याने मनांत वाडट वाटना। तो धावदी ग्या आनी त्यानी बगडीला मिठी मारी बाहासनी त्याला गुळा दिना। मंग बाहास-ला सोहरा आख, वा मातुभ्या-समूर देवानी उलट पाप कराहं। आतां माने बाहासना माला नाव आखुला लाज वाटेह। वा गड्याला म्हने, ज नी माने सोहराला चकोट अंगरखा घाल। त्यान होतात आंगुठली घाल, आनि त्यानी पायमां जोडा घाल। मंग आपण सगळे जण खांव नी सण करूं। कारण माना सोहरा मरनेल तो जिवा थीना; तो गयेल तो आना। मंग ते सण करूं लागनात ॥

ओढ्यांत वडील सोहरा शेतांत होता। तो आपले घर आना तो हेरे गाना नी नाच होता। त्यान गड्याला बाहरा आनि गड्याला सोद होता, ईं काय। मंग गडी आंख तुना भाऊस आना, आनि वासला व्येस रीतिन भेटना, म्हणून तठ मोठी जेवणावळ घालीही। तो रागीना घरांत जा नाही। त्याना वास बाहेर इहीन त्याला समजवला लागना। मोठ्या सोहऱ्यानी बाहासला आंखां, ईं हेर,

ओठा वर्सा तुनी चाकरी करी, तुनी गोष्ट मा कदी मोडेल नाहीं । तरी माने मैतरा बरोबर मयी खुशाली करी म्हणून बोकड्या आम्हांस दिन्हेल नाहीं । आनि तुनी धाकटे सोह्यानी जिंदगी कसविणी बरोबर नाहीं लागना नी उडावी टाकी, त्यासाठी ओठी मोठी जेवणावळ कसा करीस । तेधवां बाहासनी सोहराला आखाँ, सोहरा, तूँ माने पाटी नेहमी आहाँस, माना काय आहाँ ती सगळा तुनाच आहाँ । मजा करवाँ हसवाँ खेळवाँ इँ करूला हता । कारन तुना भाऊस मरना हता तो जिवा धीहीन आना; जो गयेल तो आताँ साँपडना ॥

[No. 32.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KĀTHŌPĪ DIALECT.

(DISTRICT KOLABA.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ēkē bāhās-lā dōn sōh'rā hatāt. Tyāt'lā lahān sōh'rā bāhās-lā
 One father-to two sons were. Them-among the-younger son father-to
 isā ākha, 'bā, āp'lā kāy āhā, tyāt'lā vātā mā-lā dyē.' Maṅg
 so said, 'father, ours what is, that-in-from share me-to give.' Then
 tyā-nī vāṭihīn dinā. Maṅg tō paisā lihīn dūr mulukhāt
 him-by having-divided was-given. Then he money having-taken far in-country
 gyā. Tyā-nī tik'dē dzāhīn sārā paisā uḍ'vā. Ānī taṭha dukaḷ
 went. Him-by there having-gone all money was-squandered. And there famine
 paḍ'nā. Taṭha tyā-nī aḍ'tsan paḍ'nī. Tadhavā tyā-pā kāhī nāhī.
 arose. There him-of difficulty arose. Then him-near anything was-not.
 Maṅg tō sav'kārā-kaḍa tsāk'ri rahā-nā. Tyā-na isā ākhā, 'ḍuk'rā
 Then he a-rich-man-with in-service stayed. Him-by so it-was-said, 'swine
 tsāru-lā dza.' Taṭha khāva-lā kāy nāhī. Tavā, 'ḍuk'rā khāi-nā
 feeding-for go.' There eating-for anything was-not. Then, 'the-swine having-eaten
 tākat, tō phōl mā khāi rahā,' isā tyā-nī manāt ānā.
 used-to-throw, that husk I having-eaten stay,' so his in-mind came.
 Tyā-lā kōnī kāhī ōpēlā nāhī. Maṅg tō śuddhi-var ānā. 'Mā-nē
 Him-to by-anyone anything was-given not. Then he senses-on came. 'My
 bās-nē ghar bahu gaḍī khapahant; tyā-lā pōṭ-bhar bhākar miḷaha.
 father's in-house many servants working-are; them-to belly-full bread is-got.
 Mā bhukē-nē marāhā. Mā uṭīn bāhās-kaḍa dzāin bāhās mā ākhīn,
 I hunger-with dying-am. I will-arise father-to will-go father-to I will-say,
 "bā, mā bāhās-nī dēkhat Dēvā-nī ulaṭ pāp karāhā. Ātā-pasūn
 "father, (by-)me father-of in-sight God-of against sin done-is. Now-from
 tu-nā sōh'rā mā nāhī. Mā-lā gaḍyā-sārā ṭhyēv.'" Isā mhaṇūn tō tyā-na
 thy son I am-not. Me servant-like keep.'" So having-said he his
 bāhās-kaḍē gyā. Tō dūr hatā tē tyā-lā bās-nī hērā. Tyā-nē manāt
 father-to went. He far was then him the-father-by it-was-seen. His in-mind
 vāṭ vāt'nā. Tō dhāv'dī gyā ānī tyā-nī bag'dī-lā miṭhī mārī
 bad appeared. He running went and him-by ribs-to embracing was-struck

bāhās-nī tyā-lā gulā dinā. Maṅg bāhās-lā sōh^{ra} ākha, 'bā, mā
the-father-by him-to kiss was-given. Then the-father-to the-son said, 'father, (by-)me
 tujhyā-samūr Dēvā-nī ulaṭ pāp karahā. Ātā mā-nē bāhās-nā mā-lā nāv
thee-before God-of against sin done-is. Now my father-of me-to name
 ākhu-lā lāj vātēha.' Bā gadyā-lā mhanē, 'dza nī mā-nē sōh^{ra}-lā
to-say shame seems.' The-father servant-to said, 'go and my son-to
 tsākōṭ aṅgar^{khā} ghāl. Tyā-na hatāt aṅguṭh^{li} ghāl, āni tyā-nī pāy-mā
good robe put. His on-hand ring put, and his feet-on
 dzōḍā ghāl; maṅg āpaṇ sag^{lē} dzaṇ khāv nī saṇ karū. Kāraṇ
shoes put; then we all men will-eat and holiday will-make. Because
 mā-nā sōh^{ra} mar^{nē}, tō jivā thīnā; tō gayēl, tō ānā.' Maṅg tē saṇ
my son had-died, he alive became; he had-gone, he came.' Then they holiday
 karū lāg^{nāt}.
to-make began.

Ōdhyāt vaḍil sōh^{ra} sētāt hatā. Tō āp^{lē} ghar ānā, tō hērē,
In-the-meantime elder son in-field was. He his-own house came, he saw,
 gānā nī nāts hatā. Tyā-na gadyā-lā bāh^{ra} āni gadyā-lā sōda-hatā,
singing and dance was. Him-by servant-to it-was-called and servant-to asked-was,
 'ī kāy?' Maṅg gaḍi ākha, 'tu-nā bhāūs ānā, āni bās-lā byēs
'this what?' Then the-servant said, 'thy brother came, and father-to good
 rīti-na bhēt^{nā}, mhaṇūn taṭha mōṭhī jēv^{nāva} ghālī-hī.' Tō rāginā,
way-in met, therefore there great feast put-is.' He got-angry,
 gharāt dzā nāhī. Tyā-nā bās bāhēr ihin tyā-lā sam^{dzav}-lā lāg^{nā}.
in-house went not. His father out having-come him to-entreat began.

Mōṭhyā sōh^{ryā}-nī bāhās-lā ākhā, 'ī hēr, ōḍhā varsā tu-nī tsāk^{ri}
The-elder son-by the-father-to it-was-said, 'this see, so-many years thy service
 karī; tu-nī gōshṭ mā kadī mōḍēl nāhī. Tarī mā-nē mait^{rā} barōbar
was-done; thy word I ever broke not. Yet my friends with
 mayī khuśālī karī mhaṇūn bōk^{dyā} āmhās dīnhēl nāhī. Āni tu-nī
by-me merriment may-be-made therefore goat to-us was-given not. And thy
 dhāk^{tē} sōh^{ryā}-nī jind^{gi} kas^{biṇi} barōbar nādī lāg^{nā} nī uḍāvī
younger son-by property harlots with connection was-made and having-squandered

ṭākī, tyāsāthī ōḍhī mōṭhī jēv^{nāva} kasā karīs?' Tēdhavā bāhās-nī
was-thrown, him-for so-great big feast how is-made?' Then the-father-by
 sōh^{ra}-lā ākhā, 'sōh^{ra}, tū mā-nē pāṭi nēh^{mi} āhās, mā-nā kāy āha
the-son-to it-was-said, 'son, thou me-of with always art, mine what is
 tī sag^{lā} tu-nā-ts āhā. Madzā kar^{vā} has^{vā} khē^{vā} ī karū-lā hatā.
that all thine-only is. Feast to-make to-laugh to-play this to-do was.

Kāran tu-nā bhāūs mar^{nā} hatā, tō jivā thīhin ānā; dzō gayēi,
Because thy brother dead was, he alive having-become came; who had-gone,
 tō ātā sāpaḍ^{nā}.
he now was-found.

[No. 33.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KĀTHŌPI OR KĀTKARĪ DIALECT.

(STATE JANJIRA.)

SPECIMEN II.

A TALE.

दोन दोस एकेच वाटन संगत जाहँव । त्याना नदरमा एक आखल पडनेल । त्यामा एक बिहीनी एका भाडा-वर चढनेल, आन भाडाच्या खांद्यामा आपना जीव जगवा दपना । वीसरा आपल्या एकल्याच्यान अखला समोरानी नीवाव लागार नाहा, आसा हेरानी जमीनी-वर पडना आन मरनाना नीमीत लीदा । त्यान मरुना ठोंग लीदाना कारन त्यान ऐकीला व्हाता, आखल मुरदाना सीवत नाहा । तो पडना आहा ती आखल त्याच्या डोयपा आनी आन त्याना काळीज कान आन नाक गंदवा पर त्या मानसान हालवेल नाही, दम धरी रहना, आन ती आखल तो मरी-गई ये ध्यानमा लीदा । ती आखल हेरी गई । ती आखल दूर पडनी पीहीला मानूस भाडा-वरून खाल उतरना आन वीसऱ्याना आखा, आखल तुज्या कानामा काय गुंदव हती । तो आखा, मी त्याना तोंड तुज्या काना-पा हेरा । त्याना दोसदार बोला, त्यामा मोठासा दपाडा नाहा । त्यान वडाच आखा, जा मानूस कासनीमा आहा ता आपल्या बचावाचा ईचार करवाहा आन आपल्या दोसदाराना फसवाहा ये लोकासी संगत करवा नाही ॥

TRANSLITERATION AND TRANSLATION.

Dōn dōs ēkē-ts vāṭ-na saṅgat dṛāhāv. Tyā-nā nadar-mā ēk
Two friends the-same way-by in-company were-going. Them-of sight-in one
 āsval paḍ'nēl. Tyā-mā ēk bihīnī ēkā dṛhādā-var tsadh'nēl, ān dṛhādā-chyā
bear fell. Them-in one fearing one tree-on climbed, and the-tree-of
 khāndyā-mā āp'nā jīv dzag'vā dap'nā. Bis'rā āp'lyā ēk'lyā-chyān
the-branches-in his-own life to-save hid. The-second his-own by-self-alone
 asvalā samōrānī nībāv lāgār nāhā, āsā hērānī dṛamīnī-var
of-the-bear in-front protection would-occur not, so seeing the-ground-on

paḍ^anā ān mar^anā-nā nīmit lidā. Tyā-na maru-nā ḍhōṅ lidā-nā
fell and death-of pretence was-taken. Him-by dying-of pretence taking-of
 kāran, tyān aikēlā-vhātā, āsval mur^adā-nā sīvat nāhā. Tō paḍ^anā-āhā
reason, by-him heard-was, bear a-corpse-to touching not-is. He fallen-was
 tī āsval tyā-chyā ḍōy-pā ānī ān tyā-nā kālīṇḍz kām ān nāk
that bear his head-near came and his heart ears and nose
 gand^avā, par tyā mān^asān hāl^avēl nāhī, dam dhari rah^anā,
smelled, but that by-man it-was-moved not, breath having-held he-remained,
 ān tī āsval tō marī-gai yē dhyān-mā lidā. Tī āsval hēri
and that bear then dead-is this mind-in was-taken. That bear having-seen
 gai. Tī āsval dur paḍ^anī, pīhilā mānūs .ḍzhāḍā-varūn khāl utar^anā
went. That bear far went, the-first man the-tree-from-on down alighted
 ān bis^aryā-nā ākhā, 'āsval tujyā kāmā-mā kāy gundava hatī?' Tō
and the-other-to said, 'the-bear thy ear-in what whispering was?' He
 ākhā, 'mī tyā-nā tōṇḍ tujyā kāmā-pā hērā.' Tyā-nā dōs^adār bōlā, 'tyā-mā
said, 'I his mouth thine ear-near saw.' His friend said, 'that-in
 mōthā-sā dapāḍā nāhā. Tyān vadā-ts ākhā, ḍzā mānūs kās^anī-mā
so-great a-secret was-not. Him-by so-much was-said, what man difficulty-in
 āhā tā āp^alyā batsāvā-tsā ichār kar^avāhā ān āp^alyā dōs^adārā-nā
is then his-own protection-of thought should-be-made and his-own friends-to
 phas^avāhā yē lōkā-sī saṅgat kar^avā nāhī.
should-be-deceived such people-with company should-be-made not.'

FREE TRANSLATION OF THE FOREGOING.

THE TRAVELLERS AND THE BEAR.

Two friends were travelling together on the same road when they were met by a bear. The one in great fear climbed a tree and hid himself among the branches, thinking only of himself. The other seeing that he had no chance single-handed against the bear, threw himself on the ground and feigned to be dead. He did this because he had heard that the bear will never touch a dead body. As he thus lay, the bear came up to his head, smelling and sniffing at his nose and ears and heart, but the man immovably held his breath; and the beast supposing him to be dead walked away. When the bear was fairly out of sight, the other man came down out of the tree and asked what it was that the bear had whispered to him, for, said he, 'I observed he put his mouth very close to your ear.' 'Well,' replied his companion, 'it was no great secret; he only bade me never again keep company with those who, when any danger threatens, look after their own safety, and leave their friends in the lurch.'

[No. 34.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

KĀTHŌDĪ OR KĀTKARĪ DIALECT.

(DISTRICT THANA.)

SPECIMEN III.

किन्या एका मानसाला दोन सोहरा हुतात । त्यातला धाकला बाहासला आखूला लागनाहा, वा मानी काय दौलत वाव्याला येऊनी ती मानी माला वाटा करी दे । मा वाडूलांच राहाँहा । मग त्यान्या वानी त्याला दौलत वाटी दिनी । मंग थोडक्या दिसानी धाकला सोहरा सगळी दौलत लीहीन दूर देसामा गेहा, आन तठ उधळपनान रहीन सगळी दौलत खपवी टाकी । मग त्यानी सगळा खर्ची टाकात मागून त्या देसामा मोठा काळ पडना । त्यामुळ त्याला अडचन पडूला लागनी । तवा तो त्या देसामा एका गरस्ता जवळ जाई रहना । त्या गरस्तानी त्याला डुकर चारूला आपल्या शेतामा घालवाहा । तठ त्याला वाटनाहा डुकरा जी टरफल खाहात तिच खाहीन पोट भरवाँ । दुसर त्याला कोनी काही ओपेल नाही । मग तो सुन्नी-वर इहीन आपल्या जीवाला आखूला लागाना, मान्या बापान्या घरी जवर मंजूरकन्या पोट भराहाँ न मा अठ भुकन मराहाँ । मा आता मान्या वास-कड जायन न त्याला आखीन, वा, मा तुना न देवाना बहु अपराद कराहाँ । तूँ माला आता-पासून सोहरा नको आखशील । मा तुना गडी तुन्या गड्यामा रहीन, न पोट भरीन । तुन्या गड्यामा माला ठेव । मग तो उठीहीन आपल्या वास-कड गेहा । त्यान्या बाहासनी त्याला दुरूच हेराहा न त्याच्या पोटांमा रवंदळू लागनाहा । आन धाँवदी जाहीन त्याना गळामा मीठी घालीही, आन त्याना बगडीमा बगडी घालीन त्याला गुळा दीनाहा ॥

[No. 34.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KÁTHŌPI DIALECT.

(DISTRICT THANA.)

SPECIMEN III.

TRANSLITERATION AND TRANSLATION.

Kinyā ēkā mām'sā-lā dōn sōh'rā hutāt. Tyāt'lā dhāk'lā bāhās-lā
Some one man-to two sons were. Them-among the-younger the-father-to
 ākhū-lā lāg'nā-hā, 'bā, mā-nī kāy daulat vātyā-lā yēū-nī tī mā-nī
to-say began, 'father, my what property share-to is-to-come that mine
 mā-lā vātā kari dē; mā vāilā-ts rāhā-hā.' Mag tyā-nyā bā-nī
me-to share having-made give; I separate shall-live.' Then his father-by
 tyā-lā daulat vātī dinī. Maṅg thōḍ'kyā disā-nī dhāk'lā
him-to property having-divided was-given. Then few days-in the-younger
 sōh'rā sag'i daulat lihī-na dūr dēsā-mā gēhā, ān taṭha
son all property having-taken far country-in went, and there
 udha!panān rahī-na sag'i daulat khap'vī ṭākī. Mag tyā-nī
riotously having-lived all property having-spent was-thrown. Then him-by
 sag'lā kharchī ṭākāt māgūn tyā dēsā-mā mōṭhā kāl
all having-spent was-thrown afterwards that country-in great famine
 paḍ'nā. Tyā-muḷa tyā-lā ad'tsan paḍū-lā lāg'nī. Tavā tō tyā dēsā-mā
fell. Therefore him-to difficulty to-fall began. Then he that country-in
 ēkā garastā dzaval dzāi rah'nā. Tyā garastā-nī tyā-lā ḍukar tsārū-lā
one householder near having-gone lived. That householder-by him swine to-tend
 āp'lyā sētā-mā ghāl'vā-hā. Taṭha tyā-lā vāt'nā-hā, ḍuk'rā jī ṭar'phal
his field-in sent-was. There him-to it-appeared, swine which husks
 khāhāt ti-ts khāhī-na pōṭ bhar'vā; dus'ra tyā-lā kōnī
ate that having-eaten belly should-be-filled; else him-to (by-)anybody
 kāhī opēl nāhī. Mag tō suddhī-var ihī-na āp'lyā jivā-lā
anything given was-not. Then he senses-on having-come his mind-to
 ākhū-lā lāgānā, 'mā-nyā bāpā-nyā gharī dzabar mandzūr-karyā
to-say began, 'my father's in-house a-great-many labourers
 pōṭ bharā-hā, na mā aṭha bhuka-na marā-hā. Mā ātā mā-nyā
belly fill, and I here hunger-with dying-am. I now my
 bās-kāḍa dzāy'n na tyā-lā ākhīn, "bā, mā tu-nā na Dēvā-nā
father-to will-go and him-to will-say, "father, by-me thee-of and God-of

bahu ap'rād karā-hā. Tū mā-lā ātā-pāsūn sōh'rā nakō ākh'sil. Mā
much sin done-is. Thou me-to now-from son not will-say. I
 tu-nā gadi tu-nyā gadyā-mā rahin na pōt bharin. Tu-nyā
thy servant thy servants-among will-live and belly will-fill. Thy
 gadyā-mā mā-lā thēv." ' Mag tō uṭhīhīn āp'lyā bās-kaḍa gēhā.
servants-among me keep." ' Then he having-risen his father-to went.
 Tyā-nyā bāhās-nī tyā-lā durū-ts hērā-hā, na tyā-chyā pōtā-mā
His father-by him far-even seen-was, and his belly-in
 ravandaḷū lāg'nā-hā, ān dhāv'di dzāhīn tyā-nā gaḷā-mā mīṭhī ghālī-
to-move it-began, and running having-gone his neck-on embracing put-
 hī ān tyā-nā bag'dī-mā bag'dī ghālī-na tyā-lā gulā dīnā-hā.
was and his neck-on neck having-put him-to kiss given-was.

VĀRLĪ.

The Vārlis are one of the early tribes in Thana where they are estimated at 89,000 individuals. Their head-quarters are in the north-west in Dahanu, where they form more than half of the population. They are also found in Mokhada, Murbad, Kalyan, Karjat, and in the Jawhar State. Three thousand Vārlis have been returned from Khandesh, where they inhabit the Satpura Range. No specimens have, however, been obtained from this latter locality. The Vārlis of the Dangs speak a Bhil dialect, founded on Gujarātī.

The Vārlis of Thana are also Bhils, and their language must originally have been of the same kind as other Bhil dialects and Khāndēśī. In the course of time it has, however, been so largely influenced by Marāṭhī, that it must now be classed as a dialect of that language, except in the extreme north, where it is stated to be a form of Gujarātī.

According to the District Gazetteer the Vārlis have a tendency to shorten the words, and say for instance *kōṭ dzās*, instead of *kōṭhē dzātōs*, where are you going? Moreover, they use some peculiar words such as *nāng-nē*, to see. The specimen received from Thana corroborates these statements. *Nāng*, see; *nāngūn*, having seen, occur, and an instance of the so-called shortening of words is *vichār*, he asked, for which the fuller Marāṭhī form is *vichār^olā*.

The language of the specimen is a mixed form of speech. In most respects it agrees with the current language of Thana. Other characteristics it shares with the Marāṭhī of Poona, and, lastly, there is an admixture of Gujarātī.

Ḍ is used as in the dialects of the Northern Konkan in many cases where Standard Marāṭhī has *ē*; thus, *tatha*, there; *paḍ^olā*, it fell; *ḍuk^ora*, swine; *sāṅgan*, I shall say.

The Anunāsika is often dropped, and often also added where it seems to be incorrect. Thus, *tyāt-sī*, from among them; *tēnhā*, by him; *dēvā-tsē*, and *dēvā-chyā*, *gharā*, in God's house; *āhā*, *āha*, and *āhē*, is.

The aspirates are sometimes irregularly used; thus, *asāmī-na davad^olā*, the man sent him; *maṅgh*, afterwards; *dilhā* and *dilā*, given; *tēnhā* and *tyān*, by him.

In the inflection of nouns we find typical Konkan forms such as *bās-lā*, to a father; *bhās*, a brother; *ḍuk^ora*, swine, etc.

On the other hand, *n*, *l*, and *ḍ* are used as in the Dekhan. Thus, *māṇ^osā-lā*, to a man; *dukāl*, famine; *paḍ^olā*, he fell. In *milat*, meeting, however, *l* is substituted for *ḷ* as in the Northern Konkan.

The Gujarātī element is chiefly seen in the vocabulary. Compare *bijā*, another; *pōtē*, by himself; *tyā-nē*, his; *marēl*, dead; *ḍzarā*, a little, and so forth.

The mixed nature of the dialect will be seen from the beginning of the Parable of the Prodigal Son which follows.

[No. 35.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

VĀRLĪ DIALECT.

(DISTRICT THANA.)

एका माणसाला दोन पोयरे होते। त्यातशी लहाना बासला विचार, वा इस्तेलाचा भाग जो माला घेल तो दे। मंधा बानी इस्तेलाचा भाग सरखा वांटून दिल्ला। मंधा थोडके दीसानी लहाना पोयरा असघ लांव बिंजे गावांत घेन गेला। मंध तथ जाऊन असघ इस्तेल उधळून टाकला। मंधा तेन्ह असघ खर्चून टाकल्या-वर तथ मोठा दुकाळ पडला। तैशी त्याला हाल पडलं। त्या-खाल तो तथचे एका असामी-जवळ जाऊन रहला। ते असामीन त्याला डुकर चाराया त्याच्या शेतांत दवडलं। तड्ड डुकर टरफल खात ती पोते खाऊन पोट भराव असं त्याला वाटलं। पण त्याला कोणी कांहीं दिलं नाहीं। तड्ड त्याची सुद जरा वलली न बोलला। माझे बासचें घरां कोठेक मजुराना खाया मिलत आहं नमी भुकेचा फार आभदलत आहं। मी अथशी माझे बा-कडे जाईन न त्याला सांगन, वा मी देवाचें उलटां न तुझे पुढां पाप केला आहे। आयाशीं तुम्हा पोयरा मी आहे अस तूं समजशीं नको। तुम्हा मी एक चाकरुच जसा आहं ॥

[No. 35.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

VĀRLĪ DIALECT.

(DISTRICT THANA.)

TRANSLITERATION AND TRANSLATION.

Ekā mān^asā-lā dōn pōy^arē hōtē. Tyāt-sī lahānā bās-lā
 One man-to two sons were. Them-in-from the-younger father-to
 vichār, 'bā istēlā-tsā bhāg dzō mā-lā yēl tō dē.' Maṅghā
 asked, 'father estate-of share which me-to shall-come that give.' Then
 bā-nī istēlā-tsā bhāg sar^akhā vātūn dilhā. Maṅghā thōd^akē
 father-by estate-of share like having-divided was-given. Then few
 disā-nī lahānā pōy^arā as^agha lāmb bindzē gāvāt ghēn
 days-in the-younger son all far another to-village having-taken
 gēlā. Maṅgh tātha dzāun as^agha istēl udh^alūn tāk^alā.
 went. Then there having-gone all estate having-squandered was-thrown.
 Maṅghā tē-nhā as^agha khartsūn tāk^alyā-var tātha mōthā dukā
 Then him-by all having-spent being-thrown-after there great famine
 paḍ^alā. Tai-sī tyā-lā hāl paḍ^alā. Tyā-khāl tō tath-tsē ēkā
 fell. Therefore him-to distress fell. That-under he there-of one
 asāmī-dzaval dzāun rah^alā. Tē asāmī-na tyā-lā duk^ara tsārāyā
 person-near having-gone stayed. That person-by him-to swine to-feed
 tyā-chyā sētāt davad^alā. Taī duk^ara tar^aphal khāt tī
 his in-field it-was-sent. There swine husks used-to-eat them
 pōtē khāun pōt bharāva asā tyā-lā vāt^alā. Paṇ
 himself-by having-eaten belly should-be-filled thus him-to it-seemed. But
 tyā-lā kōnī kāhī dilā nāhī. Taī tyā-chī sud
 him-to (by-)anybody anything was-given not. Then his consciousness
 dzarā val^alī na bōl^alā, 'mādzhē bās-tsē gharā kōdhēk
 somewhat was-turned and he-said, 'my father-of in-house how-many
 madzurā-nā khāyā milat āhā, na mī bhukē-tsā phār ābh^adalat āhā. Mī
 servants-to to-eat got is, and I hunger-of much perishing am. I
 ath-sī mādzhē bā-kaḍē dzāin na tyā-lā sāṅgan, "bā, mī
 here-from my father-to will-go and him-to will-say, "father, (by-)me
 Dēvā-tsē ul^atā na tudzhē pudhā pāp kēlā āha. Āthā-sī tudzhā pōy^arā mī
 God-of against and thee before sin done is. Now-from thy son I
 āhē asa tū samadz^asī nakō. Tudzhā mī ēk tsākaru-ts dzasā āhā."'
 am thus thou wilt-consider not. Thy I one servant-only like am."

VĀD'VAL.

The Vādvals are one of the sub-tribes of the Pāchkaśī Kun'bis. They are returned to the number of 3,500 from Thana, where they are found in the coast talukas of Bassein, Mahim, and Dahanu. Like the rest of the Pāchkaśī they are supposed to have immigrated from Gujarat.

Their dialect is most intimately connected with the usual Marāṭhī of the Central and Northern Konkan. The cerebral *ḍ* is not, however, changed to *r* after vowels; thus, *ghōḍā*, a horse. The cerebral *ṇ* is often written, but seems to be pronounced as a dental, *n* being often written instead; thus, *pāṇī*, water; but *kōṇī*, anyone. The cerebral *ḷ* is used as in the Dekhan; thus, *dōḷā*, an eye; *miḷ'ā*, he was found.

The peculiar appearance of the dialect is due to some phonetical changes which Vād'val shares with several Bhil dialects. The most important ones are as follows:—

Ch becomes *s* or *ś*; thus, *sākar*, a servant; *sāṇḍ*, moon; *śār*, four.

S and *ś* become *h*, i.e., probably the sound of *ch* in 'loch.' Thus, *hōṇa*, gold; *bah*, sit; *hāṅga'tla*, it was said; *hēt*, field; *hēmbār*, hundred. The *s* of the genitive suffix *sā* usually becomes *h* and is often dropped altogether; thus, *bābā-hā*, *bābā-yā* and *bābā-ā*, of the father; *tyā gāv'sā dukān'dārā-hyā mērsan*, from a shopkeeper in the village. Compare the Bhil dialects of Chhota Udepur, etc.

H is regularly dropped; thus, *āth*, a hand; *āy*, he is. Forms such as *hāy*, he is; *hōtā*, he was, are, however, also met with, and *h* is perhaps in reality a feeble *h*-sound, a kind of *spiritus lenis*.

Ordinary Marāṭhī forms occasionally also occur; thus, *sāt*, seven; *vīs*, twenty; *pannās*, fifty.

Most of the common characteristics of the current language of Thana occur in this dialect. Thus we find *a* in many places where the dialects of the Dekhan have *ē*; compare *dīla*, it was given; *lāg'la*, they began.

The Anunāsika is usually dropped; thus, *barī māh'na*, good men; *tyāt-na*, from among them.

The case of the agent usually ends in *n*; thus, *bābān*, by the father; *tyān*, by him; *mīn* and *mīna*, by me.

The genitives of the personal pronouns are *māā*, *māyā*, *māy*, my; *tuā*, *tuwā*, thy; *ām-sā*, our; *tum-sā*, your.

The verb substantive is *hāy*, or *āy* in all persons of the singular; the plural forms are 1, (h)āt, 2, āhā, āt, 3, (h)āt. The past tense is 1, (h)ōtāv, ōtā, 2, hōtā, 3, hōtā; plural, hōtē.

The present tense of finite verbs is formed as in the neighbouring dialects; thus, *mār'tāy*, I strike; 2, *mār'tē*, 3, *mār'tē*, plural 1, *mār'tāv*, 2, *mār'tā*, 3, *mār'tāt*. 'You go' is *tumī dzā*.

The past tense is regularly formed; thus, *gēlāv* or *gēlā*, I went, 2, *gēlā*, 3, *gēlā*; plural 1, *gēlāv*, 2, *gēlē*, 3, *gēlē*.

Perfect and pluperfect are formed from the past by adding the verb substantive; thus, *ālāy*, he has come; *gēl'tāv*, I have gone; *mēl'tā*, he had died. A curious form is *paḍ'lōā*, he was lost.

Future forms are *ahēn*, I shall be; *sāllān*, I shall go; *hāṅgēn*, I shall say; *mārihīl*, thou wilt strike, etc.

Some forms and words are Gujarāṭi and not Marāṭhī; thus, *sā*, i.e. *chha*, six; *mērē*, near; *pōtē-hī* (*bāyē-kō*), one's own (woman), wife; *bhukē*, with hunger; *pōṭ bharāvō*, the belly should be filled; *tyāt-na*, from among them, etc.

The mixed character of the dialect will be seen from the short specimen which follows.

[No. 36.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

VĀD'VAL DIALECT.

(DISTRICT THANĀ.)

एका माहणाला दोन पोर होते। त्यातून धकला बाबाला बोलला, बाबा माय वाव्याअ इस्टेक माला दे। मग त्यान त्याला इस्टेक वाटून दिला। मग थोड्या दिहात धकला पोर जकल हावटून लांब गेला, आन त्याला पैसा उडवाया लागला। मग त्यान जकल खपईल्या-वर त्याला मग घणा दुकाळ पडला। त्या-करता त्याला आडसण पडली। तवा तो तटनन एकाये मेरे जाऊन रेयला। त्याला त्यान डुकर साराला त्याया हेतात धडल। तवा डुकर जी ठरफल खात आहत त्या-अरती त्यान माये पोट भरावो अह त्याला वाटल। आन कोनी त्याला काय देई नाय। मग तो हुदी-वर आला-न बोलला माया बाबाया घरा साकराला कवडी-रोटी आय। पण आते मी भुके मरतय। मी उठून बाबाया-तय साळान आन त्याला हांगेन, वो बाबा, मिन आवाला वेगळ व तुया मेरे पाप केल। आता तुआ होकरा बोलाया मी घटत नाय। माला एका साकरा हारक ठेव। मग तो उठला-न बाबाया मेरे गेला। तो लांब अहे आवड्यांत त्याआ बाबा त्याला बगून कळवळला। मग त्यान धव-मारली अन त्याआ गळ्याला अटी मारली व त्याआ मुका घेटला। मग पोर त्याआ बोलला, बाबा, मी आवाला वेगळ व तुया मेरे पाप केल। आता तुवा होकरा बोलाया मी घटत नाय। पण बावान साकराला हांगतल। वर आंगड आणून याआ आंगात घल आणि याआ हातात वाकडा घल आणि पाया-मंद जोडा घल। मग आपण जकले जाण खावन हौस करू। कारण यो माआ पूत मेलता तो पुन जिता जाला, व पडलोआ तो मिळला। तवा ते मजा करू लागल ॥

[No. 36.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

VĀḌ^AVĀḌ DIALECT.

(DISTRICT

TRANSLITERATION AND TRANSLATION.

Ēkā māh^anā-lā dōn pōr hōtē. Tyāt-na dhak^alā bābā-lā
 One man-to two sons were. Them-among-of the-younger father-to
 bōl^alā, 'bābā, māy vātyāa istēk mā-lā dē.' Mag tyān tyā-lā istēk
 said, 'father, my share-of estate me-to give.' Then him-by him-to estate
 vātūn dila. Mag thōdyā dihāt dhak^alā pōr dzak^ala
 having-divided was-given. Then few in-days the-younger son all
 hāv^atūn lāmb gēlā, ān tayālā paisā ud^avāyā lāg^alā. Mag
 having-collected far went, and there money to-squander began. Then
 tyān dzak^ala khapailyā-var, tayālā mag ghaṇā dukāl paḍ^alā.
 by-him all being-spent-after, there then mighty famine fell.
 Tyā-kar^atā tyā-lā āḍ^asaṇ paḍ^alī. Tavā tō tat^anan ēkā-yē mērē
 Therefore him-to difficulty fell. Then he there-of one-of near
 dzaūn rēy^alā. Tyā-lā tyān ḍukar sārā-lā tyā-yā hētāt
 having-gone stayed. Him-to by-him swine feeding-for his in-field
 dhaḍ^ala. Tavā ḍukar jī tar^aphal khāt āhat tyā-ar^ati tyān, 'mā-yē
 it-was-sent. Then swine which husks eating were them-with by-him, 'my
 pōṭ bharāvō,' aha tyā-lā vāt^ala. Ān kōnī tyā-lā kāy
 belly should-be-filled, thus him-to it-appeared. And anybody him-to anything
 dēi nāy. Mag tō hudī-var ālā-n bōl^alā, 'mā-yā bābā-yā gharā sāk^arā-lā
 gave not. Then he senses-on came-and said, 'my father's in-house servants-to
 kav^aḍī rōṭī āy. Paṇ ātē mī bhukē mar^atay. Mī uṭhūn bābā-yā
 how-much bread is. But here I with-hunger die. I having-risen father
 tay sāllān ān tyā-lā hāngēn, "vō bābā, min ābā-lā vēgaḷ va tu-yā
 to will-go and him-to will-say, "O father, by-me Heaven-to against and thee-of
 mērē pāp kēla. Ātā tu-ā hōk^arā bōlāyā mī ghaṭat nāy. Mā-lā ēkā
 before sin done-is. Now thy son to-say I worthy not. Me one
 sāk^arā hār^aka ṭhēv." Mag tō uṭh^alā-n bābā-yā mērē gēlā. Tō lāmb
 servant like keep." Then he arose-and father-of near went. He far
 āhē āv^adyāt tyā-ā bābā tyā-lā bagūn kaḷ^avaḷ^alā. Mag tyān dhav
 is that-in his father him having-seen felt-pity. Then by-him running
 mār^alī an tyā-ā gaḷyā-lā aṭī mār^alī va tyā-ā mukā ghēṭ^alā.
 was-struck and his neck-to embracing was-struck and his kiss was-taken.

Mag pōr tyā-ā bōl⁴lā, 'bābā, mī ābā-lā vēgaḷ va tu-yā mērē pāp
 Then son him-to said, 'father, (by-)me Heaven-to against and thee before sin
 kēla. Ātā tu-vā hōk⁴rā bōlā-lā mī ghaṭat nāy.' Paṇ bābān sāk⁴rā-lā
 is-done. Now thy son to-say I worthy not.' But the-father-by servants-to
 hāngat⁴la, 'bara āng⁴ḍa ānūn yā-ā āngāt ghal, āṇi yā-ā hātāt
 it-was-said, 'good robe having-brought his on-body put, and his on-hand
 vāk⁴ḍā ghal āṇi pāyā-mand dzōḍā ghal. Mag āpaṇ dzak⁴lē dzāṇ
 ring put and feet-on shoes put. Then we all persons
 khāv⁴n haus karū. Kāraṇ yō mā-ā pūt mēl⁴tā, tō pun jītā
 having-eaten feast shall-make. Because this my son had-died, he again alive
 dzālā; va paḍ⁴lōā, tō miḷ⁴lā.' Tavā tē madzā karū lāg⁴la.
 became; and was-lost, he was-got.' Then they merry to-make began.

PHUḌ⁴GĪ.

This is the dialect of a wandering tribe in Thana, and has been returned as spoken by 1,000 individuals.

A list of Standard Words and Phrases in Phuḍ⁴gī has been received from Thana, and it shows that the dialect is almost identical with Vāḍ⁴vaḷ. Compare *ghōḍā*, a horse; *pāṇī* and *pānī*, water; *sākar*, a servant; *śār*, four; *hōna*, gold; *sāt*, seven; *vis*, twenty, etc.

The inflection of nouns and pronouns is the same as in Vāḍ⁴vaḷ; thus, *tuyā bābā-hyā gharāt kav⁴ḍē-ra pōr hāt*, how many sons are there in your father's house? *tum-sā*, your, etc.

The conjugation of verbs is also mainly the same, and the difference between the two forms of speech must, to say the least, be unimportant. Our materials are, however, not sufficient to decide whether Vāḍ⁴vaḷ and Phuḍ⁴gī are absolutely identical, and it is therefore safer to separate them.

SĀMVĒDĪ.

The Sāmvēdīs live as husbandmen and gardeners in Bassein and Mahim. Their number is estimated at 2,700.

They speak a mixed dialect, the chief components of which are the current Marāṭhī of Thana and vulgar Gujarātī.

Ch has become *s* and *h*; thus, *sākar*, a servant; *nās^styāt*, they dance; *āḍ^shan*, difficulty. The suffix of the genitive is *hō*, *hā* or *ā*; thus, *bāpā-hā*, of a father; *rāṇḍā-ā*, of prostitutes.

S becomes *h*; thus, *dihāt*, in a day; *hōk^rrō*, a son; *hēt*, a field. *Ns* becomes *hn* and *rs hr*; thus, *māhṇā-dō*, to a man; *vahrē*, years.

Lil becomes *il*; thus, *bōilō*, he said; *ghāilī*, she was put.

Other phonetical changes are also shared by the neighbouring dialects.

Strong masculine bases form their nominative as in Gujarātī and Kōṇkaṇī; thus, *hōk^rrō*, a son; *vāṭō*, a share. The corresponding feminine plural also ends in *ō*; thus, *rōṭhyō*, breads. The instrumental ends in *ē*, *hē*, and *dē*; thus, *nirbhayē*, without fear; *ānandā-hē*, with joy; *bhukē-dē*, with hunger.

The dative ends in *dō*; thus, *māhⁿā-dō*, to a man. The usual Marāṭhī postpositions *lā* and *tē* (usually *dē*), also occur; thus, *bāpā-lā*, and *bāpā-tē*, to the father; *sāk^rrā-dē*, to the servants.

The inflection of verbs mainly agrees with the Marāṭhī of Thana; thus, *hā*, thou art; *hāy*, he is; *hāt*, they are; *mar^ttē*, I die; *vāṭ^ttē*, it appears. The third person masculine of the past tense usually ends in *ō*; thus, *bōilō*, he said; *gēlō*, he went. We find, however, also forms such as *gēlā*, he went; *dhāḍ^tlā*, he was sent. The pluperfect is formed by adding the abbreviated verb substantive to the weak form of the past participle; thus, *mēl-tō*, he had died.

On the whole the Sāmvēdī dialect must be characterised as a mechanical mixture of Konkan Marāṭhī and Gujarātī, as will appear from the specimen which follows.

[No. 37.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

SĀMVĒDĪ DIALECT.

(DISTRICT THANA.)

कोणे एका माहणादो दोन पुत होते । त्यातने धाकलो बापाते बोडलो, दादा, जो माहो वीष्टकीहो वाटो आहंदे तो माहो माते दे । मिंगे त्याह त्यान धन वाटून दिला । मिंगे थोड्या दिहात धाकलो होकरो जकला हवटून कडसो-कडे गेलो, आन निरभये जकल्या पैशाहो निकाल-पाडलो । मिंगे त्याया-मेरसा जकला खपल्यो-वर त्या गावा-मिने मोठो दुकाळ पडिलो । त्याहे त्याला आडहण जाली । तेगळा तो त्या गावा-मिने डुकर साया धाडला । तिगळा डुकर जी हालपटे खात्यात ती आपण खायां अहं वाटते । कोणे त्याला काय दिला नाय । तिगळा तो धारे-वर येऊन बोडलो, माहा बापाहा तडे साकरादो कवडे रोठ्यो खायादो हात, अने मे भुकेदे मरते । मे आते बापाहा-तडे जाते आन त्याला हांगाते, ओ बाबा, मे आभाहा डुरुद आन तुया-मेरे पाप केला । आते तुवा होकरो हांग्या मे हारको नाय । तुया एका साकरा हारका माते ठोव । मिंगे तो उठून आपल्या बाबा द्यातो गेला । तो लांब हाय तोव त्याहो बाप त्यादो देखोन कळ-वळलो, आन त्याने धाओन त्याया गळ्यादो आठी घाईलो आन त्यादो गोको घेटलो । मिंगे त्याओ होकरो त्याला बोडलो, बाबा, आभाहा डुरुद अने तुया-मेरे पाप केला अने मे आते तुवो होकरो हांग्या हारको नाय । तो पण बाप साकरादे बोडलो । बरा आंगडा हाडोन त्याया आंगा-मिने घाल अने याया हाता-मिने वाकुडो अने पाया-मिने वाणो घाल । मिंगे आपण जिवो मज्याये बेहो । कारण माहो होकरो मेलतो तो आते जेतो जालो, आन भालो तो लालो । तिगळा ते आनंदाहे हांडो लागलो ॥

तिगळा त्याओ मोठो होकरो हेतात होतो । तो घराया आलो तोड्या-मिने तुरे वाजत्यात आन नासत्यात आहो आकिलो । तिगळा एका साकराला हाक मारिली आन डुसारला ई काय हाय । तो बोडलो, तुवो भा आलो अन तो तुआ दादाला हुकाहे मिळाली त्याहाटीमोठा जिवण केले । तिगळा तो रागाहे घरांत खिरे नाय । तिगळे त्याओ बाप बार येओन त्या हमजाज लागलो । तिगळा त्याने बापाला हांगिला । बग, मे तुई आवडे व्हरे साकरो केली, आन

तुई हांगी कते नाकारली नाय । तो पण होपल्या-बरावर सैन करेई तरी तु माते
 वोकरुला दिला नाय । आन जाणे तुआ धन रांडाआ-बरोबर खाला तो तुओ
 होकरो आलो तिगळा त्याआ-करिता मोठे जिवणे केले । तिगळा त्याआ बाप
 बोवलो, तू जकलो जलम माआ मिरे हा, आन माई जकल धन तुआच हाय ।
 पण आहा आणंद क्यो अही रीतस हाय । कारण तुवो भा मेलतो तो जेतो
 जालो व भालो तो लालो हाय ॥

[No. 37.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHĪ.

SĀMVĒDĪ DIALECT.

(DISTRICT THANĀ.)

Kōṇē ēkā māh^anā-dō dōn put hōtē. Tyāt-nē dhākulō bāpā-tē
Some one man-to two sons were. Them-in-from the-younger father-to
 bōilō, 'dādā, dzō māhō viṣṭēki-hō vātō āhēdē, tō māhō
said, 'father, which my the-estate-of share is, that mine
 mā-tē dē.' Miṅgē tyāh tyān dhan vātūn dilā.
me-to give.' Then to-him by-him wealth having-divided was-given.
 Miṅgē thōḍyā dihāt dhāk^alō hōk^arō dzak^alā hav^atūn kaḍ^asō-kaḍē
Then few in-days the-younger son all having-gathered abroad
 gēlō ān nir^abhayē dzaklyā paiśā-hō nikāl pāḍ^alō. Miṅgē tyā-yā
went and without-fear all money-of spending effected. Then him-of
 mēr^asā dzak^alā khap^alyō-var tyā gāvā-minē mōṭhō dukāl
near-being all being-spent-after that village-in great famine
 paḍilō. Tyā-hē tyā-lā āḍ^ahan dzālī. Tēg^alā tō tyā gāvā-minē dukar
fell. Therefore him-to difficulty became. Then he that village-in swine
 sārāyā dhāḍ^alā. Tig^alā dukar jī hāl^apatē khātyāt tī āpaṇ
to-feed was-sent. Then swine which husks eat that himself-by
 khāyā^ā ahā vāt^atē. Kōṇē tyā-lā kāy dilā
should-be-eaten thus appears. (By-)anyone him-to anything was-given
 nāy. Tig^alā tō dhārē-var yēūn bōilō, 'māhā bāpā-hā taḍē
not. Then he senses-on having-come said, 'my father-of place-at
 sāk^arā-dō kav^adē rōṭhyō khāyā-dō hāt, anē mē bhukē-dē mar^atē.
servants-to how-much breads eating-for are, and I hunger-with die.
 Mē ātē bāpā-hā taḍē dzātē ān tyā-lā hāngātē, "Ō hābā,
I now father's place-to will-go and him-to will-say, "O father,
 mē ābhā-hā irud ān tu-yā mērē pāp kēlā. Ātē tuvā
(by-)me Heaven-of against and thee-of before sin is-done. Now thy
 hōk^arō hāngyā mē hār^akō nāy. Tuyā ēkā sāk^arā hār^akā mā-tē ṭhōv."'
son to-say I worthy not. Thy one servant like me keep."'
 Miṅgē tō uṭhūn āp^alyā bābā hyā-tō gēlā. Tō lāmb hāy,
Then he having-risen his-own father this-to went. He far is,
 tōv tyā-hō bāp tyā-dō dēkhōn ka^aval^alō ān tyā-nē
then his father him having-seen felt-compassion and him-by
 dhāōn tyā-yā galyā-dō āṭhī ghāilō ān tyā-dō gōkō ghēṭ^alō.
having-run his neck-to embracing was-put and him-to kiss was-taken.

Mingē tyā-ō hōk'rō tyā-lā bōilō, 'bābā, ābhā-hā irud anē
 Then his son him-to said, 'father, Heaven-of against and
 tu-yā mērē pāp kēlā, anē mē ātē tu-vō hōk'rō hāngyā hār'kō
 thee-of before sin is-done, and I now thy son to-say worthy
 nāy.' Tō-pan bāp sāk'rā-dē bōilō, 'barā āng'dā hādōn
 not.' Still-however the-father servants-to said, 'good coat having-brought
 tyā-yā āngā-minē ghāl, anē yā-yā hātā-minē vākuḍō anē pāyā-minē
 his body-on put, and this-of hand-on ring and feet-on
 vāṇō ghāl. Mingē āpan jivō majyāyē bēhō. Kāraṇ māhō
 shoes put. Then we will-eat in-merriment will-sit. Because my
 hōk'rō mēl'tō, tō ātē jētō dzālō; ān bhālō, tō lālō.
 son dead-was, he now alive became; and was-lost, he was-found.'
 Tig'lā tē ānandā-hē hāṇḍō lāg'lō.
 Then they joy-with to-overflow began.

Tig'lā tyā-ō mōṭhō hōk'rō hētāt hōtō. Tō gharā-yā ālō
 Then his eldest son in-fields was. He house-to came
 tōdyā-minē turē vādz'tyāt ān nās'tyāt āhō ākilō. Tig'lā ēkā
 that-in trumpets they-play and they-dance thus he-heard. Then one
 sāk'rā-lā hāk mārili ān isār'lā, 'i kāy hāy?' Tō
 servant-to a-call was-struck and it-was-asked, 'this what is?' He
 bōilō, 'tu-vō bhā ālō, ān tō tu-ā dādā-lā hukā-hē miḷālō,
 said, 'thy brother came, and he thy father-to happiness-with was-got,
 tyāhātī mōṭhā jivaṇ kēlē.' Tig'lā tō rāgā-hē gharāt
 therefore great feast was-given.' Then he anger-with in-house
 khirē-nāy. Tig'lē tyā-ō bāp bār yēon tyā hām'dzāū
 would-enter-not. Then his father out having-come him to-appease
 lāg'lō. Tig'lā tyā-nē bāpā-lā hāngilā, 'bag, mē tu-i
 began. Then him-by the-father-to it-was-said, 'lo, (by-)me thy
 āv'dē vah'rē sāk'ri kēli, ān tu-i hāngi katē nākār'li
 these-many years service was-done, and thy word ever was-neglected
 nāy. Tō-pan hōp'lyā-barābar sain karēi, tarī tu mā-tē
 not. Still friends-with merry should-be-made, then (by-)thee me-to
 bōk'ru-lā dilā nāy; ān dzā-nē tu-ā dhan rāṇḍā-ā-barōbar
 a-kid was-given not; and whom-by thy wealth prostitutes-of-with
 khālā tō tu-ō hōk'rō ālō, tig'lā tyā-ā karitā mōṭhē jiv'nē
 was-eaten that thy son came, then his for-sake great feast
 kēlē.' Tig'lā tyā-ā bāp bōilō, 'tū dzak'lō dzalam mā-ā mirē
 was-made.' Then his father said, 'thou all time me-of near
 hā, ān mā-i dzak'la dhan tu-ā-ts hāy. Paṇ āhā āṇand
 art, and my all wealth thine-only is. But thus happiness

karyō-ahī rītas hāy. Kāraṇ tu-vō bhā mēl'tō, tō jētō
should-be-made-thus proper is. Because thy brother dead-was, he alive
 dzālō; va bhālō, tō lālō hāy.'
became; and was-lost, he found is.'

In the north of Thana Marāṭhī is gradually superseded by Gujarātī. The minor caste dialects are often of a more or less mixed appearance, but it would be waste of time and paper to give specimens of all of them. It may, however, be of interest to print one, and the beginning of a version of the Parable of the Prodigal Son in the dialect spoken by the Māngēlās will therefore be subjoined.

The Māngēlās are a tribe of fishermen in Thana. The greatest numbers have been returned from Mahim, Bassein and Dahanu. The total number of Māngēlas returned at the Census of 1901 were 11,538. The dialect of the Māngēlās is, however, probably nowhere different from that of the district where they live, and it has not been separately returned.

The specimen printed below has been forwarded from Bhiwndi. It will be seen that it is a dialect of the same kind as Vāḍ'vaḷ, Sāmvēdī, etc., with a strong admixture of Gujarātī. The palatals have been transliterated as *ch, j*, and so on. It is, however, possible that they are in reality pronounced as in Marāṭhī.

[No. 38.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

SO-CALLED MĀNGELĀ DIALECT.

(DISTRICT THANA.)

कोण्या एका माणसाला दोन पोरां होतीं । तीमनसो धाकलो बापाला बोललो बापा, जो मालमत्तेहो वांटो माना येव्याहो तो दे । मिंगे त्याला संपत्ति वांटून दिली । मिंगे थोड्या दिहान धाकलो पोर सखली जमा करून दूर देशांत गेलो आणि त्यां उधळेपणान वागून आपली संपत्ति उडविली । मिंगे त्यान सखली खर्चिल्या-वर त्या देशांत बोठो दुकाळ पडलो । त्या-मुळे त्याला अडचण पडू लागली । तवां तो त्या देशा-मनीं एका माणसा-खनी जाऊन रेलो । त्यान तर त्याला डुकरा सारव्याला आपल्या हेतांत धाडलो । तवां डुकरां जीं टरफळा खात होतीं त्या-वर त्यान आपला पोटा भरवें अहे त्याला वाटला । आणि कुण त्याला कय दिलें नय । मिंगे तो शुद्धी-वर येऊन बोललो । माया बापाहो कवडो मोलकयास भरपूर लोटी आय आणि मी भुकीन मरतां । मी उठून आपल्या बापा-खनी जान व त्याला बोलेन, ओ बापा मी देवाहा विरुद्ध व तुया हमोर पाप केले, न ते आतां-पासून तुयो पोर मी बोलव्याला लायक नय । आपल्या एका मोलकया प्रमाणें माना ठेव । मिंगे तो उठून आपल्या बापा-खनी गेलो । तवां तो दूर आय अवढ्या-मनीं त्याहो बापू त्यास बघून कळवळलो । आणि त्यान धावून त्याहा गळ्यांत मिठी घातिली व त्याहा चुंबो घितिलो । मिंगे पोर त्याला बोललो बापा देवाहा विरुद्ध व तुया समोर मिन पाप केले आय । आणि आथा-पासून तुयो पोर बोलव्याला मी योग्य नय । परंतु बापान आपल्या साकरांस हांगितला । बरो भगो आणून याला घाल, आणि याहा हातांत आंगठी व पाया-मनीं जोडा घाल । मिंगे आपून खाऊन मजा करूं । कारण यो मयो पोर मरालतो तो फिरून जितो भालो, व हरपलतो तो हापडलो । तवां ते मजा करूं लागला ॥

[No. 38.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

SO-CALLED MĀNGĒLĀ DIALECT.

(DISTRICT THANĀ.)

TRANSLITERATION AND TRANSLATION.

Kōnyā-ēkā mān'sā-lā dōn pōrā hōtī. Ti-man-sō dhāk'lō
Some-one man-to two sons were. Them-in-of the-younger
 bāpā-lā bōl'lō, 'bāpā, jō māl'mattē-hō vātō mā-nā yēvyā-hō tō dē.'
father-to said, 'father, which property-of share me-to is-to-come that give.'
 Miṅgē tyā-lā sampatti vātūn dili. Miṅgē thōd'yā
Afterwards them-to property having-divided was-given. Afterwards few
 dihā-n dhāk'lō pōr sakh'li jamā karūn dūr dēsāt gēlō
days-after younger son all together having-made far country-in went
 āṇi tayā udhalēpaṇā-na vāgūn āp'li sampatti udavilī. Miṅgē
and there riotousness-with having-lived his property was-wasted. Afterwards
 tyān sakh'li kharchiyā-var tyā dēsāt bōthō dukāl paḍ'lō.
him-by all being-wasted-on that country-in big famine fell.
 Tyā-mulē tyā-lā aḍ'chan paḍū lāg'li. Tavā tō tyā dēsā-manī ēkā
Therefore him-to difficulty to-fall began. Then he that country-in one
 mān'sā-khanī jāūn rēlō. Tyān tar tyā-lā duk'rā sār'vyā-lā āp'lyā
man-near having-gone stayed. Him-by then him swine feeding-for his-own
 hētāt dhād'lō. Tavā duk'rā jī tar'phalā khāt hōtī, tyā-var tyān
field-in was-sent. Then swine which husks eating were, those-on him-by
 āp'lā pōt bhar'vē ahē tyā-lā vāt'lā. Āṇi kuṇ tyā-lā
his-own belly should-be-filled so him-to it-appeared. And by-anybody him-to
 kay dilē nay. Miṅgē tō śuddhi-var yēūn bōl'lō, 'mā-yā
anything was-given not. Afterwards he sense-on having-come said, 'my
 bāpā-hō kav'dō mōl-karyās bhar-pūr lōṭī āy, āṇi mī bhukin
father-of how-many servants-to sufficient bread is, and I hunger-with
 mar'tā. Mī uṭhūn āp'lyā bāpā-khanī jān va tyā-lā bōlēn, "ō
die. I having-arisen my-own father-near will-go and him-to will-say, "O
 bāpā, mī Dēvā-hā viruddh va tu-yā hamōr pāp kēlē, na tē
father, (by-)me God-of against and thee-of before sin was-done, and that
 ātā-pāsūn tu-yō pōr mī bōl'vyā-lā lāy'k nay. Āp'lyā ēkā mōl-karyā-
now-from thy son I saying-for worthy not. Your-own one servant-
 pramāṇē mā-nā thēv." Miṅgē tō uṭhūn āp'lyā bāpā-khanī
like me keep." Afterwards he having-arisen his-own father-near

gēlō. Tavā tō dūr āy av^ādhya-manī tyā-hō bāpū tyās baghūn
went. Then he far is that-much-in his father him having-seen
 ka^āval^ālō. Āṇi tyān dhāvūn tyā-hā galyāt mithī ghātīli va
pitied. And him-by having-run his neck-on embrace was-put and
 tyā-hā chumbō ghitilō. Miṅgē pōr tyā-lā bōl^ālō, 'bāpā, Dēvā-hā
his kiss was-taken. Afterwards son him-to said, 'father, God-of
 viruddh va tu-yā samōr min pāp kēlē āy. Āṇi āthā-pāsūn tu-yō pōr
against and thee-of before by-me sin done is. And now-from thy son
 bōl^āvyā-lā mī yōgya nay.' Parantu bāpān āp^ālyā sāk^ārās hāṅgit^ālā,
saying-for I worthy not.' But the-father-by his servants-to it-was-said,
 'barō jhagō āṇūn yā-lā ghāl, āṇi yā-hā hātāt āṅ^āṭhī va
'good cloth having-brought this-one-to put, and this-of on-hand ring and
 pāyā-manī jōḍā ghāl. Miṅgē āpūn khāūn majā karū. Kāraṇ
feet-on shoes put. Then we having-eaten merry will-make. Reason
 yō mā-yō pōr marāl^ātō, tō phirūn jītō jhālō; va harapāl^ātō tō
this my son dead-was, he again alive became; and lost-was he
 hāpaḍ^ālō.' Tavā tē majā karū lāg^ālā.
was-found.' Then they merry to-make began.

MĀHĀRĪ.

The Mahārs are found all over the Bombay Presidency. Like their namesakes in the Central Provinces, they speak the dialect of their neighbourhood. Compare pp. 300 and ff.; and 351 and ff. Specimens of their language have been forwarded from Thana. According to the District Gazetteer it is ordinary Marāṭhī, with some strange words, and, especially in the north, with a curious accent.

At the last Census of 1901, 44,039 Mahārs were enumerated in Thana. They are also known under other names, such as Dhēḍ Holia, and Parvārī. They claim to be village servants, and in many villages are authorities in the matter of boundaries, carry Government treasure, escort travellers, and take away dead animals. Some of them are husbandmen, and others gather wood, cut grass, and make brooms and coir slings, and so forth. A considerable number find employment in Bombay as street sweepers and carriers, and a good many take service in the Bombay army.

The local belief is that the Thana Mahārs were brought from the Dekhan by the Marāṭhās to help the Dēśmukhs and the Dēśpāṇḍyās to collect the revenue.

The Māhārī version of the Parable of the Prodigal Son printed below shows that the dialect in all essential points agrees with the Konkan Standard of Marāṭhī.

Ē and *ō* are commonly written *yā* and *vā*, respectively. Thus, *tyā*, Standard *tē*, that; *ghvārā*, horse; *ghōrē*, horses. Instead of *yā* we also find *ya* and *yō*; thus, *yak* and *yōk*, one. Final *ē* commonly becomes *a*; thus, *bhuka-na*, Standard *bhukē-nē*, with hunger. The instances just given show that the Anunāsika is commonly dropped.

Ā apparently has a broad sound. Compare *ānōnd*, happiness; *harōs*, joy, etc.

There is no cerebral *n*, *ḍ*, or *ḷ*. Compare *pānī*, water; *ghvārā*, horse; *ḍvālā*, eye.

Ṭs is often substituted for *s*; thus, *hīṭṣā*, share; *duṭskōl*, famine.

V is dropped before *i* as usual; thus, *īs*, twenty; *istō*, fire.

Note the tendency to aspiration in words like *hāt*, eight; *nhav*, nine; *dhāt*, tooth, and so forth.

Forms such as *jyēlā* and *gyālā*, went; *jhyēt^ala* and *ghyātla*, took, are well known from other neighbouring dialects.

The inflexional system is mainly regular. The neuter gender is on the road to disappearance, it being often replaced by the masculine.

With regard to nouns we may note the oblique base ending in *s* in forms such as *tuhyā bāpus-lā*, to thy father. Note also forms such as *śātān*, in the field.

The inflexion of pronouns shows the same peculiarities as in the case of other neighbouring dialects. Compare *mahā*, *māḍhā* and *māḍzā*, my; *tyāhā* and *tyāṭṣā*, his; *hāmī*, we; *tumī* and *tumhī*, you. Note also *manā*, to me; *miyā* and *mīhā*, by me; *tuyā* and *tunhā*, by thee, and so forth.

The present tense of the verb substantive is inflected as follows:—

Sing. 1	<i>hāyē</i>	Plur. 1	<i>hāvō</i>
2	<i>hāyēs, hāyas</i>	2	<i>hā</i>
3	<i>hāyē, hāy</i>	3	<i>hāyēt, hāyētī.</i>

Other verbal forms are regular. Compare *ālāy*, he has come; *ḍāin*, I shall go; *mhanan*, I shall say.

Note *sāngla*, said; *tsārāyāsni*, in order to tend; *mhaṅgāy-lā*, to be called; *vāṭun-ṣani*, having divided, and so forth.

For further details the student is referred to the specimen which follows.

[No. 39.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

MĀHĀRĪ DIALECT.

(DISTRICT THANA.)

क्वाना योका मानसाला हान मुलग कृत । आनीख त्या-मंधला धाकला
वापुसला म्हनला, बावो जो मालमिलकतीचा हिच्चा मना मिलायचा तो मना
दे । मंग त्यान तो समदा पैका वाटुन-शनि धिला । शोरक्या दिवसानी त्या
धाकला प्वार समद दिर्वे गोला करुन-शनि लांबच्या पर्देसांत ग्याला आन तिठ
उधल्यपनान व्याफाम रहून त्या समदा धन उधलून टाकल्या । मंग त्यान त्या
दिर्वे समद खराचल्या-वर त्या देशा-मन्हीं स्वाटा दुचकोल परला । त्या-मुल त्याला
जागो-जाग आरचान परू लागली । तंधी तो त्या देशा-मंधल्या यका गिरस्ता पशि
जाउन-शनि हायला आन त्या गिरस्तान डुकरा चारायास्त्री आपल्या शातान
पाठव्ल । ती डुकरा जी ठरफला खात कृती त्या-वरयि त्यान आपला प्वाट भरावा
अस त्याला कलल । आन त्या वक्ती त्याला क्वान काय वि धिला नाय । तंधी तो
सुद्धी-वर यजन म्हंगाला । मद्धा बावोच्या मंजुरदाराना प्वाट भर भाकोर हाये
आन मी भुकन मरोतो । मी उठुन-शनि आपल्या बापुस-कर जाडन त्याला म्हनन,
हावो बावो मिंहा आकासा डुरुधा आन तुद्धा संवुख लय पाप क्वाल हाये । आथा
डुठुन-शनि तुंभा प्वार म्हंगायला मना लय सरमा वाटते । आपल्या यका चाकरा
परमान मना संभाल । तो उठुन-शनि आपल्या बापा-कर ज्याला । तवाँ तो लय दूर
आये इतक्या-मन्हीं त्याचा बापुस त्याला हेरुन-शनि लय कलवलला । त्या वक्ती त्यान
पलुन-शनि त्याहा गल्या-मन्हीं मिठी मरली आन त्याच मुक ध्यातल । मंग प्वार
त्यासनी म्हंगाला, वो बाप्पो आभाला डुरुधा आन तुद्धा संवुख मिंहा पाप क्वाल
हाये । आन आथा-पून तुंभा प्वार म्हंगायला वास्तकि न्हायी । त्या वक्ती
बापुसन आपल्या न्हाकरास फर्माव्ल, लय व्यस योक डगला आनुन-शनि
याला पेहरवा । आन याच्या हाता-मन्ही यक मंदी पायान ज्वारा घाला । मंग
मांजोरी क्हासरू आनुन-शनि काटा आन आपुन वी खाजन पिउन-शनि खुचि

व्हवू । कारान कीं य माज प्वार म्याल व्हत त्या सजी भाल आन गमावला
व्हता त्या गावला हाये । ते नाचू उरून हरोस करायासनी लागले ॥

त्या वक्ती त्याचा वरला पुतुर शातान व्हता । तो यवून घरा-गोटी धरा-
कल्या-वर त्यान वजची न्हाच हायीकल । तंधी चाकोर-मानसातील योक
आसामी बलवुन-शनि त्यान पुसल, द्या काय हाय । तवा त्यान सांगल
किनय तुम्हा भाव आलाय आन तो तुम्हा वापुसला सुखाचा मिलला । आवस्था
कर्ताना त्यान मांजोरी वासरू कापला हाये । तंधी तो लय कुर्धी भरून-शनि
आन मन्ही जाय-ना । म्हुन-शनि त्याचा बावो भायर यजन त्या संग ग्वारग्वार
बोलू ल्हागला । पन वापुसला जाव धिला कीं पद्य मिंहा इतकी साला
तुम्हा गोटी चाकरी करून-शनि तुम्हा हुकुम वि कंदी म्वारला न्हाय । तरी-पन
मिंहा आपल्या खेलगद्या-प खुचेली करावी म्हुन-शनि तुम्हा कंदी कडु वि धिला
न्हाई । आन ज्यान तुम्हा समदा धन कलवातनी-संग खादुन-शनि टाकल्हा
त्योयो तुम्हा प्वार आलाय तुम्हा त्याच्या जिवासाठी मांजोरी व्हासरू कापलास ।
त्या वक्ती त्यान त्या-संग ब्यालन क्वाल, प्वारा तु हार घरी मद्द्या गोटी हायस ।
आन मांजी समदी धन-दौलत तुंजीच हाये । परन्तु हरोस व आनोंद करावा
द्य वाजयी व्हत । कारान की यो तुंजा भावो म्याला व्हता तो फिरून सजी
हाये । गमावला व्हता तो गावला हाये ॥

[No. 39.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

MĀHARĪ DIALECT.

(DISTRICT THANA.)

TRANSLITERATION AND TRANSLATION.

Kvānā-yōkā mām'sā-lā dvān mul'ga vhata. Ānikh tyā-mandh'lā
Some-one man-to two children were. And them-in-being
 dhāk'lā bāpus-lā mhan'lā, 'bābō, dzō māl-mil'kati-tsā hitstsā ma-nā
younger father-to said, 'father, which property-of share me-to
 milāy-tsā tō ma-nā dē.' Maṅg tyā-na tō sam'dā paikā vātun-
to-be-obtained that me-to give.' Then him-by that whole money divided-
 śani dhilā. Thōr'kyā div'sā-nī tyā dhāk'lā pvar sam'da dirvē
having was-given. Few days-in that young child all money
 gōlā karun-śani lāmb'chyā pardēsāt gyālā, ān tiṭha
together made-having far-being other-country-in went, and there
 udhalyapanā-na byāphām rahūn tyā sam'dā dhan udh'lūn
debauchery-with heedless lived-having that all property wasted-having
 tāk'lhā. Maṅg tyā-na tyā dirvē sam'da kharāts'lyā-var tyā dēsā-
was-thrown. Then him-by that money all spent-on that country-
 manhī mvātā dutskōl par'lā. Tyā-mula tyā-lā dzāgō-dzāg ār'tsān parū
in big famine fell. Therefore him-to everywhere difficulty to-fall
 lāg'li. Tandhi tō tyā dēsā-mandh'lyā yakā gir'stā-paśi dzāun-śani
began. Then he that country-in-being one householder-near gone-having
 rhāy'lā. Ān tyā gir'stā-na duk'rā tsārāyās-nī āp'lyā śātān pāṭhailā.
lived. And that householder-by swine feeding-for his field-in it-was-sent.
 Tī duk'rā jī ṭar'phalā khāt vhati tyā-var-thi tyā-na āp'lā
Those swine which husks eating were those-on-from him-by his-own
 pvāt bharāvā asa tyā-lā kal'la. Ān tyā vakti tyā-lā kvān
belly should-be-filled so him-to appeared. And that time-at him-to by-anybody
 kāy-bi dhilā nāy. Tandhi tō suddhi-var yaūn mhaṅgālā, 'mahyā
anything-even was-given not. Then he sense-on come-having said, 'my
 bābō-chyā mañjurdārā-nā pvāt-bhar bhākōr hāyē. Ān mī bhuka-na
father-of hired-servants-to belly-full bread is. And I hunger-with
 marōtō. Mī uṭhun-śanī āp'lyā bāpus-kara dzāin, tyā-lā mhanan,
die. I arisen-having my father-near will-go, him-to will-say,
 "hāvō bābō, mīhā ākāsā irudhā ān tuhyā sambukh laya pāp
 "O father, me-by heaven against and of-thee before much sin
 kyāla hāyē. Āthā ithun-śani tūdzhā pvar mhaṅgāy-lā ma-nā laya sar'mā
 done is. Now from thy son call-myself-to me-to much shame

vāt'tē. Āp'lyā yakā tsāk'rā parmāna ma-nā sambhāl." To uṭhun-
 appears. Your-own one servant as me consider." He arisen-
 śani āp'lyā bāpā-kara jyālā. Tavā tō laya dūr āyē, it'kyā-manhī
 having his father-near went. Then he much far is, this-much-in
 tyā-tsā bāpus tyā-lā hērun-śani laya kal'val'lā. Tyā vakti tyā-na
 his father him-to seen-having much pitied. That time-at him-by
 palun-śani tyāhā galyā-manhī miṭhī mār'li ān tyā-tsa muka
 run-having his neck-on embracing was-struck and his kiss
 ghyāt'la. Maṅ pvar tyās-ni mhaṅgālā, 'vō bāppō, ābhā-lā irudhā
 was-taken. Then child him-to said, 'O father, heaven-to against
 ān tuhyā sambukh mīhā pāp kyāla hāyē. Ān āthā-pūn tudzhā pvar
 and of-thee before by-me sin done is. And now-from thy child
 mhaṅgāy-lā vāstaki nhāyī.' Tyā vakti bāpus-na āp'lyā nvhāk'rās
 to-call-myself fitness not-is.' That time-at father-by his servants-to
 pharmāila, 'laya byas yōk ḍag'lā ānun-śani yā-lā pēh'ravā; ān
 it-was-ordered, 'much good one robe brought-having this-to put-on; and
 yā-chyā hātā-manhī yak mandī, pāyān dzvārā ghālā. Maṅ māndzōrī
 this-of hand-on one ring, feet-on shoes put. And fat
 vhas'rū ānun-śani kātā. Ān āpun bī khāūn piun-śani
 calf brought-having kill. And we also eaten-having drunk-having
 khuchi vhavū. Kārān kī ya mādza pvar myāla vhatā, tyā śaji
 happy shall-be. Reason that this my child dead was, it alive
 dzhāla; ān gamāv'lā vhatā, tyā gāv'lā hāyē.' Tē nātsū urūn
 became; and lost was, it found is.' They dancing jumping
 harōs kārāyās-ni lāg'lē.
 joy to-make began.

Tyā vakti tyā-tsā var'lā putur śātān vhatā. Tō yavūn
 That time-at his big son field-in was. He come-having
 gharā-gōṭi dharāk'lyā-var tyā-na vajatrī nhāts hāyik'la. Tandhi tsākōr-
 house-near coming-on him-by music dance was-heard. Then servant-
 mān'sātīl yōk āsāmī bal'vun-śani tyā-na pus'la, 'hyā kāy hāya?'
 men-among one person called-having him-by it-was-asked, 'this what is?'
 Tavā tyā-na sāng'la kinay, 'tudzhā bhāv ālāy, ān tō tuhyā
 Then him-by it-was-said that, 'thy brother come-has, and he thy
 bāpus-lā sukhā-tsā mil'lā. Āvaryā-kartānā tyā-na māndzōrī vās'rū kāp'lā
 father-to happiness-of was-met. This-reason-for him-by fat calf killed
 hāyē.' Tandhi tō laya kurdhi bharun-śani ān manhī
 is.' Then he much anger-with filled-having-become and inside
 dzāy-nā. Mhun-śani tyā-tsā bābō bhāyar yaūn tyā-sānga gvār-
 would-not-go. Therefore his father outside come-having him-with sweet-
 gvār bōlū lhāg'lā. Pan bāpus-lā jāb dhilā kī, 'pahya, mīhā
 sweet to-speak began. But father-to answer was-given that, 'lo, me-by

it^{kī} sālā tuhyā-gōṭi tsāk^{ri} karun-śani tūdzhā hukum-bi kandī
so-many years thy-near service done-having thy order-even ever
 mvār^{lā} nhāy. Tārī-pan mīhā āp^{lyā} khēl^garyā-pa khutsēli
was-broken not. Still me-by my playmates-with merriment
 karāvī mhun-śani tunhā kandī kaḍḍu bi dhilā nhāi. Ān
should-be-made said-having thee-by ever kid even was-given not. And
 jyā-na tūjhyā sam^{dā} dhan kal^{vāt}nī-saṅga khādun-śani tāk^lhā,
whom-by thy all property harlots-with eaten-having was-thrown,
 tyō yō tūdzhā pvār ālāy, tunhā tyā-chyā jivāsāthī māndzōrī vhas^{rū}
that this thy son come-has, thee-by his life-for fat calf
 kāp^{lās}. Tyā vakti tyā-na tyā-saṅga bvāl^{na} kyāla, 'pvārā,
was-killed-by-thee.' That time-at him-by him-to saying was-made, 'son,
 tu hār gharī mahyā gōṭi hāyas; ān māji sam^{di} dhan-daulat tūji-ts
thou all time of-me near art; and my all property thine-only
 hāyē. Parantu harōs va ānōnd karāvā, hya vādz^{yī} vhata.
is. But joy and happiness should-be-made, this proper was.
 Kārān kī yō tūdzā bhāvō myālā vhatā, tō phirūn saji hāyē;
Reason that this thy brother dead was, he again alive is;
 gamāv^{lā} vhatā, tō gāv^{lā} hāyē.
lost was, he found is.'

KŌŊKANĪ.

KŌŊkanĪ is the language of the Konkan to the south of Rajapur. The number of speakers may be roughly estimated at about 1,500,000 people.

The name KŌŊkanĪ seems to be of a relatively recent date. The authors who first mentioned the language describe it as *lingua bramanica*, *lingua Canarim* or *Canarina*, *lingua bramana Goana*, and so forth. KŌŊkanĪ means the language of the Konkan, *i.e.*, the strip of country between the Ghats and the sea, and it might therefore also be used to connote the language of the country to the north of Rajapur. This has sometimes been the case,—in Mr. Beames' Comparative Grammar, for instance; and the common statement that there are two main dialects of Marāṭhī, Dakhaṇī and KŌŊkanĪ, is partly based on this wider use of the word. The dialects spoken in the northern Konkan are, however, closely related to Standard Marāṭhī. The dialects of the northern part of Ratnagiri gradually lead from this form of speech to the language of the Southern Konkan, and the name KŌŊkanĪ should be reserved for this latter form. It is pronounced *KŌŊkanĪ* and *KŌŊkṇī* in the north, and *KonkanĪ* in the south. The original seat of the language was Gōmānta or Goa, and it is, therefore, often called Gōmāntakī or Goanese. After the Portuguese had conquered Goa a large number of Brāhmaṇs and Śūdras fled and settled on the coast of Kanara. At a later period emigrants brought the language to Belgaum, Sawantwadi, and Ratnagiri, where it is locally known as *Bārdēskari*, *Kudālī* and *Mālvaṇī*.

The KŌŊkanĪ language is spoken throughout the Konkan from Malwan in the north to Karwar in the south. The purest form is considered to be that spoken in Tishwaḍa in Sasṭī, a province of Goa. In North Kanara, KŌŊkanĪ is the home tongue of higher caste Hindus, and partly also of the lower classes. It is the language of the Native Christians of North and South Kanara, and it has also been brought by Konkani settlers to Honawar, Mangalore, and even to Cochin. The Linguistic Survey is not concerned with the languages spoken in South Kanara and Malabar. In North Kanara, KŌŊkanĪ is spoken on the coast, from Karwar to Bhatkal, and inland in Supa Peta and in the towns of Siddapur, Sirsi, and Yellapur.

In Belgaum KŌŊkanĪ is spoken in the south-west of the district, on the frontier towards Sawantwadi, especially in the Belgaum Taluka. It has been variously returned as KŌŊkanĪ, Gōmāntakī, and Bārdēskari. Under the latter name it is also spoken in Khanapur, by the Bardeskars, a tribe of Marāṭhā Brāhmaṇs, which forms one of the subdivisions of the Śēṇvis.

In Sawantwadi, Christians from Goa have been settled for about two centuries. They are chiefly found in villages in the south-west corner of the State. KŌŊkanĪ is, moreover, the main language of the State. It is usually known as Kudālī, *i.e.*, the language of the Kudal Peta. The same name is also used in Ratnagiri where KŌŊkanĪ is the chief language south of Rajapur. From the Taluk Malwan in the south of Ratnagiri is derived the name Mālvaṇī under which the language is locally known.

KŌŊkanĪ has also been returned from Kolaba, but the Collector states that the dialect so designated is simply the ordinary Marāṭhī of the district.

A few speakers are also found in Dharwar, in Kolhapur and, outside the Bombay Presidency, in Chanda in the Central Provinces, while strong communities of Kōṅkaṇī and Kuḍālī speaking people are found in Bombay Town and Island.

Kōṅkaṇī is bounded on the east and south by Kanarese, and towards the north it gradually merges into Standard Marāṭhī through the dialects known as Saṅgamēśvarī and Bāṅkōṭī.

Linguistic Boundaries.

Kōṅkaṇī is a Marāṭhī dialect, having branched off from the common parent Prakrit at a relatively early period. This fact accounts for the many apparent divergencies between the two forms of speech.

Relation to Marāṭhī.

Kōṅkaṇī has, in many respects, preserved an older stage of phonetical development, and shows a greater variety of verbal forms than Standard Marāṭhī. Several forms are peculiar to the dialect, and others have come to be used in a different way from what is the case in Standard Marāṭhī. The tradition according to which the Śēṇvīs, a tribe of Brāhmaṇs who have largely spread over the Konkan from Goa, were originally brought from Trihōtra by Paraśurāma, has been adduced by native writers as pointing to the conclusion that Kōṅkaṇī has a different origin from Marāṭhī and is derived from some old dialect called Sarasvatī Bālabhāshā, which was originally spoken in Tirhut. The same writers also point to the broad pronunciation of the short *a*, which sounds almost as an *o*, as a confirmation of this view. The missionaries of Goa and Mangalore, to whom we are largely indebted for our knowledge of Kōṅkaṇī, are of a similar opinion, and contend that Kōṅkaṇī is not a dialect of Marāṭhī. Their view is, however, based on too narrow a conception of the idea connoted by the word dialect. They apparently think that a dialect is a deterioration of some other form of speech, and if such were the case Kōṅkaṇī would certainly be a separate language, as would almost every dialect all over India. The line between dialects and languages is, of course, difficult to draw; but in the case of Marāṭhī and Kōṅkaṇī there cannot be any doubt. They are both derived from the same Prakrit and are both dialects of the same form of speech. The reason for our calling this language Marāṭhī and not Kōṅkaṇī is that the national literature is written in a language which is mainly derived from the northern dialects of Puna and Satara, and not from those spoken in the Konkan. Compare the General Introduction to the group, above, pp. 3 and ff.

Kōṅkaṇī is not a uniform language throughout the area in which it is spoken, but varies according to locality and to the caste of the speakers.

Dialects.

In the north, in Sawantwadi and Ratnagiri, the spoken form gradually approaches Standard Marāṭhī. The minor dialects which form the connecting link with that form of speech will be dealt with below. In Goa the language is largely mixed up with Portuguese words. Monsenhor S. R. Dalgado estimates the amount of such loanwords at about one-tenth of the whole vocabulary. In Kanara the proportion of Dravidian words is greater, and it increases as we go southwards. The pronunciation, moreover, varies from place to place. All these differences do not, however, affect the general character of the language, and we need not split it up into sub-dialects. Somewhat different is the case with regard to caste dialects such as Dāldī and Chitpāvanī, and these as well as Kuḍālī will be separately dealt with in the following pages. Minor discrepancies will be noted in the remarks on Kōṅkaṇī grammar below.

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Compare the authorities mentioned above on pp. 15 and ff.

Kōṅkaṇī is said to have developed an indigenous literature before the Portuguese conquest. This conquest aimed at the introduction of Christianity, and the old manuscripts were burnt by the invaders as containing pagan doctrines. The zeal of the missionaries caused the temples to be burnt and at the same time destroyed the old literature so that no traces are now left. They even tried to exterminate the language, and in 1684 a royal proclamation was issued forbidding the use of Kōṅkaṇī among the natives. In 1731 the Inquisitor of Goa, in a letter to the King, complains of 'the non-observance of the law of His Most Serene Lord Dom Sebastião and of the Goanese councils which forbids to the natives of the country to speak in their idiom, compelling them to speak only the Portuguese language.'

Literature.

Under such circumstances it cannot be wondered that the study of KōŏkĀŌ was not initiated by the Portuguese. The merit of having first dealt with this language belongs to an Englishman.

Thomas Stephens (Thomaz Estevāo), who came to Goa in 1579 and died there in 1619, wrote the first KōŏkĀŌ grammar. From his hand we also possess a Catechism and a paraphrase of the New Testament in the popular *Ōvī* metre. This latter book, which contains 11,018 stanzas in two parts, was printed at Rachol in 1616, was reprinted in 1649 and 1654, and is still a favourite book with native Christians. Since that time a religious literature in KōŏkĀŌ has grown up, proceeding from the pens of Portuguese missionaries and native converts. For a fuller account of this literature the student may consult Gerson da Cunha's *Materials for the History of Oriental Studies amongst the Portuguese*, quoted under authorities.

A national literature in KōŏkĀŌ does not exist. Some lyrical poems have, however, been printed by Mr. M. V. d'Abreu in his periodical publication *Ramalhetinho*, Goa, 1866.

The old KōŏkĀŌ literature is said to have been written in the Dēvanāgarī alphabet which was also used by Carey in his translation of the New Testament into this dialect. Later on the Kanarese alphabet was introduced, and, lastly, the Jesuit Fathers of the Christian College at Mangalore have made use of the Roman alphabet in several of their religious books. The modern literature is almost exclusively religious, and it is now written in all the three characters just mentioned.

Pronunciation.—KōŏkĀŌ is usually described as a strongly nasal language. The nasalisation is carried to the extreme degree by the Śēŏvīs of Karwar. Compare below, pp. 188 and ff., where a short account of their dialect will be given. The Anunāsika is much more strongly pronounced than is the case in Standard Marāṭhī, and sometimes entirely supersedes a following sound; thus, *paryān*, for *paryant*, until; *śetān*, for *śetānt*, in the field. It is usually replaced by the class nasal before all mute consonants; thus, *śetānt*, Standard Marāṭhī *śetāt*, in the field. In other respects its use is regulated in the same way as in Standard Marāṭhī.

In the extreme south, about Mangalore, and also among the Śēŏvīs of Karwar, we find the same rule as in Kanarese that no word can end in a pure consonant, a short vowel sound being always added. Thus, *pūt*°, son; *kēs*°, hair; *dzān*°, persons. This short vowel is sometimes, especially in Karwar, fully sounded, and we find forms such as *sānu*, the younger; *pūta*, sons. The preservation of old final vowels in such dialects is probably due to Kanarese influence, and, as a general rule, we may say that the short *a* is pronounced in the same cases as in Standard Marāṭhī. The accent usually rests on the final syllable, though never on the short vowel pronounced after a final consonant. Under the influence of the stress a short vowel is often dropped in the penultimate; thus, *dhā*, Standard *dahā*, ten; *sā* or *sō*, Standard *sahā*, six.

The short *a* has the usual sound like *u* in 'but' in the north, from Sawantwadi to Bombay. Farther south it becomes more open, like the *o* in 'hot,' and it is then usually written *o* or *u*; thus, *borē*, well; *boin*, sister; *mon*, *mhan*, and *mhun*, say. It is then often lengthened before compound consonants; thus, *pōd-chē*, which will fall; *kōrn*, having done. In such cases the *ō* is also due to the dropping of the *u* which originally followed; compare Standard Marāṭhī *karūn*, having done. A final *i* and *u* are similarly sometimes reflected epenthetically in the preceding vowel, changing a short *a* to *ē* and *ō* respectively; thus, *gēr*, from *gari*, in the house; *vair* or *voir*, from *uvāri*, Standard Marāṭhī *var*, on; *bōv*, much, but *bavuts*, with the emphatic particle *ts* added.

A long *ā* corresponds to Standard Marāṭhī *ē* in the Nominative plural of neuter nouns ; thus, *vorsā*, Standard *varshē*, years. On the other hand the final *ē* in strong neuter bases is preserved as *ē* in Kōṅkaṇī ; thus, *borē bhurgē*, a good child. Kōṅkaṇī has here preserved an older state of affairs than Standard Marāṭhī, the termination *ē* in the neuter plural being derived from Prakrit *āi*, while *ē* in the neuter singular goes back to a Prakrit *ayā*. In the same way Kōṅkaṇī has *ā* in the Future of the first conjugation where Standard Marāṭhī has *ē* ; thus, *uṭhān*, Standard *uṭhēn*, I will rise.

I and *ū* are generally treated as in Standard Marāṭhī. They are, however, sometimes shortened, and even dropped, in cases where they are pronounced long in Standard Marāṭhī. Thus, *ghet^{li}* and *ghet^{li}*, she was taken ; *mārūn* and *mārⁿ*, having struck.

E and *o* have two different sounds, a long and closed, and an open and short one. The short *e* and *o* are best distinguished in the specimens written in Kanarese letters. The Sawantwadi specimens, which are written in Dēvanāgarī, make use of the signs ऐ and ओ in order to denote the short *e* and *o* respectively. These signs are also used in Bihārī.

The two sounds are interchangeable in somewhat the same way as short and long *i* and *u*, the long sound being shortened in the penultimate and in syllables preceding it. Thus, *ēk*, one, oblique *ekā* ; *lōk*, people, oblique *lokā*. The open sounds, however, also occur in many other instances.

E is short in the terminations of the plural masculine, and in the neuter singular ; thus, *chede gele*, the boys went ; *kelē*, it was done ; *sag^{le}*, all, etc. The short *e* sometimes also occurs in words such as *tel*, oil ; *set*, field ; *ek* and *ēk*, one, in all of which the following consonant is derived from a double consonant in Prakrit ; compare Māhārāṣṭri Prakrit *tella*, oil ; *chhetta*, field ; *ekka*, one. In the same way we also find *put* and *pūt*, Prakrit *putta*, son. In this respect Kōṅkaṇī agrees with Sindhī, Lahndā, and the Pāisāchī languages of North-Western India. In some of the specimens, however, no distinction is made between the two sounds, and our materials are not sufficient to define the rules regarding their interchange.

The short, open, *o* is found in the nominative of strong masculine bases and in the verbal forms agreeing with them, in which cases we find *ā* in Standard Marāṭhī ; thus, *ghoḍo*, a horse ; *gelo*, he went. The feminine plural of weak bases, on the other hand apparently ends in *ō* ; thus, *vāḥō*, ways ; but also *dhuvo*, daughters. Open *o* also occurs in the infinitive, which ends in *ūk* or *ōk*, or else in *ūk* ; thus, *mhaṇōk*, to say ; *mārūk* and *mārūk*, to strike.

Initial *e* and *o* are usually pronounced as *ye* and *vo* respectively. Pater Maffei illustrates this tendency by some instances of the native pronunciation of foreign words ; thus, *yergo* for Latin *ergo* ; *vordo* for Latin *ordo*. He thinks it probable that this pronunciation is due to the influence of Kanarese. Instead of *ye* we dialectically find *yō* in *yōk*, one (Goa and Belgaum), *yō*, go (Belgaum), etc.

ai and *au* are not proper diphthongs in Kanarese, but are frequently written instead of *āy* and *āv* respectively. The same seems to be the case in Kōṅkaṇī, where *ai* and *āy*, *au* and *āv* are continually interchanged ; thus, *ailo* and *āylo*, he came. When these sounds are nasalised the semivowels *y* and *v* are apparently pronounced through the nose. This we must infer from such spellings as *bāpāy^k* and *bāpāy^k*, to fathers ; *hāⁿ*, *hā^u*, and *hāvā*, I. The correct spellings are probably *bāpāy^k* and *hā^v*.

It has not been possible to give definite rules for the pronunciation of the vowels in Kōṅkaṇī, because the spelling of the specimens received is not very consistent. The question is, however, of considerable importance for the understanding of the phonetical development of Kōṅkaṇī and also of Marāṭhī, and it is much to be desired that some phonetically trained scholar in the Konkan will give us an exact description of the sounds.

The consonants are, generally speaking, pronounced as in Standard Marāṭhī. Some few exceptions will be noted in what follows.

Aspirated letters have a strong tendency to lose their aspiration (another instance of agreement with the languages of the North-West). Thus, we find *boin*, Standard *bhain*, sister; *bāv*, Standard *bhāū*, brother; *gēr*, Standard *gharē*, at the house; *āmī*, Standard *āmhī*, we; *āē* and *hāē*, I; *o* and *ho*, this. In *bōv*, much; *rāv^olo*, he remained, the *h* seems to have been elided and replaced by a euphonic *v*. The aspirates are, however, often preserved in writing. How indistinct their pronunciation is, is shown by the fact that they are sometimes written instead of unaspirated letters; thus, *dhūr* and *dūr*, far.

The palatals are pronounced as in Standard Marāṭhī. The emphatic particle *ts*, before which a short *a* is inserted if the preceding word ends in a consonant, has preserved the older form *chi* in Karwar.

The common pronunciation of *jñ* is *gny*; thus, *gnyān*, knowledge. This sound only occurs in borrowed words.

The cerebral letters are pronounced as in Standard Marāṭhī. *D* and *dh* appear instead of *ḍ* in *dukar* or *dhukar*, swine. This is probably due to the influence of Kanarese, in which language an initial *ḍ* is sometimes interchangeable with *d*.

The cerebral *ṇ* is used as in Standard Marāṭhī. Note, however, *āni*, Standard *āṇi*, and.

The cerebral *l* is also used as in Standard. *Sakaḷ*, all, is probably different from *sag^olo*, all.

V is often dropped before *i*, and occasionally also before *e*; thus, *ikūk* and *vikūk*, to sell; *is^okaḷ* and *vis^okaḷ*, scattered; *isār* and *visār*, forget; *yepār*, business. It has sometimes an aspirated sound; thus, *vhaḍ*, *vhoḍ*, and even *hoḍ*, great; compare Standard *vaḍil*; *vhāḍap*, music; *sirvhidor*, Portuguese *servidor*, a servant. Similarly we also find *mhāl*, Standard *māl*, property. *V* between vowels is sometimes interchangeable with *y*; thus, *tuvē* and *tuyē*, by thee.

A dental *n* and *l* often become cerebralised when a cerebral sound precedes; thus, *mhaṇ* for *mhaṇn*, having said; *hoḍlo*, for *hoḍ^olo*, big; *dhāḍlo* and *dhālo*, for *dhāḍ^olo*, sent; *meḷlo* and *meḷo* for *meḷ^olo*, he was found. Occasionally we find other instances of assimilation; thus, *māllī*, for *mār^olī*, she was struck; *viṭsāllē* for *viṭsār^olē*, it was asked. In a similar way an Anunāsika usually coalesces with a following *n*; thus, *dukrā-nē*, for *dukrā-nē*, by pigs. It may be noted in this connection that some dialects, especially in Belgaum, show the same tendency to drop altogether the Anunāsika that is so characteristic of other Marāṭhī dialects.

Nouns.—Gender is usually distinguished in the same way as in Standard Marāṭhī. Nouns denoting women before puberty or marriage are, however, neuter, and the same gender is also used to denote women of inferior rank. Thus, *chedū*, a daughter, a girl; *tē khañ gēlē*, where did she (*lit.* it) go? In the case of animals the gender is sometimes distinguished by adding the adjectives *dāḍlo*, male, and *bāilo*, female; thus, *sunē*, dog, *bāil* or *bāilē sunē*, a bitch; *dāḍlē ḍoṇk*, a male crane, and so forth.

The plural is formed as in Standard Marāṭhī. We need only remember that the feminine plural ends in *ō*, *ī*, and *o*, and the neuter plural of weak bases in *ā*; thus, *rāṇyo*, queens; *vorṣā*, years.

The oblique form of feminine bases in *ī* ends in *yē*, plural *yā*; thus, *rāṇī*, a queen, dative *rāṇyēk*, plural *rāṇyāḱ*. *Bāpūy*, a father, has the oblique form *bāpāy*. In other respects the oblique form of all bases is the same as in Standard Marāṭhī.

The oblique form is sometimes used for the genitive and even for the dative ; thus, *Devā kurpā*, God's mercy ; *kityā* and *kityāk*, what for ? why ? *bāpāy* (Belgaum), to the father.

The instrumental, which case is also used as the case of the agent, is formed by adding *n* to the oblique form ; thus, *bhukēn*, by hunger. The Saraswat Brāhman of Karwar sometimes use this case irregularly ; thus, *bāpsunē āsille-kade*, father-by being-to, to where the father was ; *hāvē tugeli tsākri kartā*, me-by thy service am-doing, I am doing thy service.

The genitive is formed as in the Standard by adding the suffixes *to*, fem. *chī*, n. *chē*, to the oblique form. A derived adjective which is used as a genitive is sometimes formed by adding the same suffixes to the base ; thus, *tyā gāv-chyā ekā gēr rāv^olo*, that village-of one's house-in-remained, he stayed with an inhabitant of that village. As in Standard Marāthī, the genitive is inflected like an adjective.

Another suffix of the genitive is *gelo* ; thus, *mā-gelyā bāpsu-gelyā tsākri-paikī*, among the servants of my father. This form seems to be peculiar to the north, and occurs in specimens received from Karwar and Bombay. A form *bāpāy-lo*, my father's, also occurs in the specimen received from Bombay.

The locative is formed by adding *r* to the oblique form, or, in the case of animate beings, to the oblique form of the genitive, thus, *vātēr*, on the road ; *bāpā-chēr*, with the father. The suffix *gēr* in *ām-gēr*, with us ; *Pedrū-gēr*, at Pedro's, is originally a locative of *gar*, house. Old locatives are also *setā*, in the field ; *garā*, in the house ; *velī*, at the time, and so on.

With regard to **Pronouns**, the only point which calls for a special remark is the fact that the nominative of the first person singular is formed from the base which occurs in Sanskrit *aham* ; thus, *hāē*, *āē*, *hāv*, *hāū*, I. The case of the agent in *hāvē* or *hāvē*, by me.

The Kōnkanī **Verb** presents several characteristic features.

The verb substantive will be found in the Skeleton Grammar on pp. 172 and f. The forms used in Kuḍālī are different. It is, however, probable that the conjugation given in the Skeleton Grammar is not the only one, and that the Kuḍālī forms also occur in Kōnkanī proper. The usual forms are derived from *asū*, to be, but we also occasionally find forms such as *hāy*, is ; *hotā*, was ; and it seems safe to assume that corresponding forms may also be used in the other persons.

The finite verb differs in some points from Standard Marāthī.

The active and the passive constructions are used as in Standard Marāthī ; thus, *hāē mar^otā*, I die ; *tāñē sāsār dilo*, by-him his-property was given. The impersonal construction is also, in most cases, used regularly ; thus, *tāñē sāng^olē*, by-him it-was-said, he said. In the cases, however, where an inflected object is dependent on a transitive verb in the past tense the verb usually agrees with the object as in the Konkan Standard. Compare Gujarātī. Thus, *tāñē tā-kā dhād^olo*, him-by as-for-him he-was-sent, he sent him.

With regard to the formation of tenses, Kōnkanī has apparently lost the past habitual. There are no traces of it in Pater Maffei's grammar. In the specimens received from Sawantwadi and Bombay, however, we find forms such as *tsalait*, they used to treat ; *hādīt*, they used to bring ; *charat*, they used to carry. On the other hand, Kōnkanī has developed some new tenses.

The present tense differs from Marāthī in that it does not change for gender. Thus we find *to*, *tī*, and *tē nid^otā*, he, she, and it sleeps. This tense is often used to denote future time, and a new future tense has been formed from it by adding *lo* ; thus, *nid^otolō*, I shall sleep. Compare Rājasthānī. The form ending in *ān* or *in*, corresponding to

Standard *ēn*, *in*, respectively, is also used but has commonly the sense of a contingent future; thus, *nidān*, I may sleep; *mārīn*, I may strike.

The imperfect is often formed in the same way as in Standard Marāṭhī, but it may also take the suffix *tālō*; thus, *nid^otālō*, fem. -*lī*, n. -*lē*, I was sleeping.

Kōṅkaṇī has developed a perfect as well as a past tense, the former being a contraction of the past participle and the verb substantive. Thus, *nid^olō*, I slept; *nid^olā*, from *nidal āhā*, I have slept.

The two forms of the past participle, Marāṭhī *nid^olā* and *nid^olēlā*, have been differentiated in their use in Kōṅkaṇī, the former being a past, and the latter a pluperfect participle, from which a pluperfect tense is formed; thus, *nidullō* or *nid^ololō*, I had slept; *gellō*, I had gone.

The infinitive in *ũ* is often used as an imperative; thus, *āsũ*, be; *gālũ*, let him put, or, he may put. The usual case suffixes may be added to it; thus, *korũk*, in order to do; *yēũ-chē āsā*, it is to be gone. The suffix *tso*, *chī*, *chē*, added to the infinitive in *ũ* or to the root, forms a future participle passive, which is used like the corresponding Latin participle in *undus* to denote the different forms of the verbal noun. Thus, *yēũ-chē āsā*, Latin *eundum est*, a going should be done; *khuśālāy kar-chī āni santōs pāv-tso somā dzāvn āsā*, merriment to-be-made and pleasure to-be-felt proper having-become is, it is proper to make merry and to be glad. Compare Latin *ad urbem condendam*. This participle also corresponds to the Standard Marāṭhī form in *vē*, from which the subjunctive mood is formed; thus, *hāvē nid-chē*, I ought to sleep.

The various participial forms are also employed to form relative clauses. The relative pronoun is seldom used, especially in the south. This state of affairs is probably due to the influence of Kanarese.

The causal verb is formed by adding *āy* instead of Standard *āv*; thus, *karāylō*, I caused to do.

The potential verb is always used impersonally and ends in *ye* or *yet*; thus, *hāvē mārīye*, I can beat.

Dzā or *dzāy* is added in order to denote obligation or necessity; thus, *hāvē mārī-dzāy*, I should beat.

The irregular verbs will be found in the Skeleton Grammar. In this place we may only note that the root *dzān*, to know, forms its present from the root; thus, *dzānā*, I know. The corresponding negative verb is *nyānā* or *neṇā*, I do not know. Other tenses do not occur. In a similar way we also find *tsallō*, I go; compare Māhārāṣṭrī Prakrit *challāmi*, I go.

The negative verb is a characteristic feature of Kōṅkaṇī. The usual Marāṭhī forms often occur, but a new system of negative conjugation has also been developed. It is effected by adding the various forms of the negative verb to the base in the present and imperfect tenses; thus, *nida-nā*, he does not sleep; *nida-nānt*, they do not sleep; *nida-nāt^olō*, I was not sleeping. The past tense is often formed from the present by adding *dzālo*, became; thus, *vatsa-nā dzālo*, he did not go. More commonly, however, it is formed by adding the present tense of the verb substantive to the infinitive in *uk* (*ōk*) or *ũ* (*ō*); thus, *nidũk-nā*, I did not sleep; *vatsōk-nānt*, they did not go.

It is hoped that when the preceding remarks are borne in mind the student will be able to easily grasp the features of the language from the skeleton grammar which follows. Space does not allow us to go into further detail, and in order to get a thorough knowledge of the language it will be necessary to work through Pater Maffei's grammar.

KŌNKAṆĪ SKELETON GRAMMAR.

I.—NOUNS.

	Masculine nouns.		Feminine nouns.			Neuter nouns.	
Sing.							
Nom.	<i>pūt</i> , a son	<i>goḍo</i> , a horse	<i>vāṭ</i> , a road	<i>kūḍ</i> , body	<i>rāṇī</i> , a queen	<i>vors</i> , a year	<i>burgē</i> , a child.
Instr.	<i>putān</i>	<i>goḍyān</i>	<i>vāṭēn</i>	<i>kudīn</i>	<i>rāṇyēn</i>	<i>vorsān</i>	<i>burgyān</i> .
Dat.	<i>putāk</i>	<i>goḍyāk</i>	<i>vāṭēk</i>	<i>kudīk</i>	<i>rāṇyēk</i>	<i>vorsāk</i>	<i>burgyāk</i> .
Gen.	<i>putā-chē</i>	<i>goḍyā-chē</i>	<i>vāṭe-chē</i>	<i>kudī-chē</i>	<i>rāṇye-chē</i>	<i>vorsā-chē</i>	<i>burgyā-chē</i> .
Loc.	<i>putā-chēr</i>	<i>goḍyā-chēr</i>	<i>vāṭēr</i>	<i>kudīr</i>	<i>rāṇye-chēr</i>	<i>vorsār</i>	<i>burgyā-chēr</i> .
	<i>putānt</i>	<i>goḍyānt</i>	<i>vāṭēnt</i>	<i>kudīnt</i>	<i>rāṇyēnt</i>	<i>vorsānt</i>	<i>burgyānt</i> .
Plur.							
Nom.	<i>pūt</i>	<i>goḍe</i>	<i>vāṭō</i>	<i>kudī</i>	<i>rāṇyo</i>	<i>vorsā</i>	<i>burgī</i> .
Instr.	<i>putā-nī</i>	<i>goḍyā-nī</i>	<i>vāṭā-nī</i>	<i>kudī-nī</i>	<i>rāṇyā-nī</i>	<i>vorsā-nī</i>	<i>burgyā-nī</i> .
Dat.	<i>putāk</i>	<i>goḍyāk</i>	<i>vāṭāk</i>	<i>kudīk</i>	<i>rāṇyāk</i>	<i>vorsāk</i>	<i>burgyāk</i> .
Gen.	<i>putā-chē</i>	<i>goḍyā-chē</i>	<i>vāṭā-chē</i>	<i>kudī-chē</i>	<i>rāṇyā-chē</i>	<i>vorsā-chē</i>	<i>burgyā-chē</i> .

Postpositions are added to the oblique form; thus, *bāpā-kade* or *bāpāy-kade*, with the father; *putā-lāgī*, near the son. The genitive is inflected as an adjective; thus, *bāpā-chī burgī*, the father's children.

Adjectives ending in *o* have different forms for genders and numbers. Thus, *boro*, good; fem. *bori*, n. *borē*, obl. *boryā* and *borē*; plur. *bore*, f. *boryō*, n. *borī*. Other adjectives do not change.

II.—PRONOUNS.

	I	We	Thou	You	Self	Who?	What?	
Nom.	<i>hāv</i>	<i>āmī</i>	<i>tū</i>	<i>tumī</i> ¹	<i>āpun</i>	<i>kōṇ</i>	<i>kitē</i>	(1) Also used as an honorific singular. (2) Plural <i>koṇāk</i> , etc.
Instr.	<i>hāvē</i>	<i>āmī</i>	<i>tuvē</i>	<i>tumī</i>	<i>āpⁿē</i>	<i>koṇē</i>	<i>kityān</i>	
Dat.	<i>mā-kā</i>	<i>ām-kā</i>	<i>tu-kā</i>	<i>tum-kā</i>	<i>āpⁿāk</i>	<i>koṇāk</i> ²	<i>kityāk</i>	
Gen.	<i>mojē</i>	<i>ām-chē</i>	<i>tujē</i>	<i>tum-chē</i>	<i>āpⁿlē</i> <i>āpⁿā-chē</i>	<i>koṇā-chē</i>	<i>kityā-chē</i>	
Obl.	<i>mojyā</i>	<i>ām-chyā</i>	<i>tujyā</i>	<i>tum-chyā</i>	<i>āpⁿlyā</i>		<i>kityā</i>	

That

	masc.	fem.	neuter.	plural.	
Nom.	<i>to</i>	<i>tī</i>	<i>tē</i>	<i>te</i> , f. <i>tyō</i> , n. <i>tī</i>	Instead of <i>tā-kā</i> , etc., we also find <i>te-kā</i> , <i>tyā-kā</i> , etc.
Instr.	<i>tāṇē</i>	<i>tīṇē</i>	<i>tāṇē</i>	<i>tā-nī</i>	
Dat.	<i>tā-kā</i>	<i>tī-kā</i>	<i>tā-kā</i>	<i>tā-kā</i>	So also <i>ho</i> , <i>hi</i> , <i>hē</i> , obl. <i>hyā</i> , this; <i>āo</i> , <i>jī</i> , <i>jē</i> , obl. <i>jyā</i> , which.
Gen.	<i>tā-chē</i>	<i>tī-chē</i>	<i>tā-chē</i>	<i>tā-chē</i>	
Obl.	<i>tyā</i>	<i>tyā</i>	<i>tyā</i>	<i>tyā</i>	

Indefinite pronouns are *kōṇ*, some one; *koṇ-i*, anyone; *kāhī*, something.

III.—VERBS.

A. Verbs Substantive—

Āsā, to be, is conjugated as a regular verb. Only the Present tense is irregular, and has two forms *āsā* and *āhā*. Both are conjugated in the same way. Thus, *āsā*, I am; *āsāy*, thou art; *āsā*, he is; *āsāv*, we are; *āsāt*, you are, they are.

Negative Verb Substantive—*nā*, I am not, 2. *nāy*, 3. *nā*; plural 1. *nāv*, 2. *nāt*, 3. *nānt*; or *naī* throughout. Imperfect *nat'lō*, I was not; Past *nas'lō*, I was not.

B. Finite Verb—

FIRST CONJUGATION.—*nidūk* or *nidōk*, to sleep.

Verbal Nouns, *nid-chē*, *nidū-chē*, *nidūk*, to sleep.

Participles, Present, *nidat*, *nid'tolo*; Imperfect, *nid'tālō*; Past, *nid'lo*; Future, *nid'tso*, he who will sleep.

Conjunctive Participle, *nidūn*, *nidon*, *nidn*, having slept.

Adverbial Participle, *nid'tanā*, *nid'tā āstandā*, while sleeping.

	Present.	Past.	Perfect.	1st Future.	2nd Future.	Imperative.
Sing. 1	<i>nid'tā</i>	<i>nid'lō</i> ; f. <i>-lī</i> ; n. <i>-lō</i>	<i>nid'lā</i> , f. <i>-lyā</i> , n. <i>-lā</i>	<i>nid'tolō</i> , f. <i>-telī</i> , n. <i>-telō</i>	<i>nidān</i>	
2	<i>nid'tāy</i>	<i>nid'loy</i> ; f. <i>-līy</i> ; n. <i>-lōy</i>	<i>nid'lāy</i> , f. <i>-lyāy</i> , n. <i>-lāy</i>	<i>nid'tolōy</i> ; f. <i>-telīy</i> ; n. <i>-telōy</i>	<i>nid'sī</i>	<i>nid.</i>
3	<i>nid'tā</i>	<i>nid'lo</i> ; f. <i>-lī</i> ; n. <i>-lō</i>	<i>nid'lā</i> , f. <i>-lyā</i> , n. <i>-lā</i>	<i>nid'tolo</i> , f. <i>-telī</i> , n. <i>-telō</i>	<i>nidāt</i>	
Plur. 1	<i>nid'tāv</i>	<i>nid'le</i> ; f. <i>-lyo</i> ; n. <i>-lī</i>	<i>nid'lyāv</i>	<i>nid'telyāv</i> or	<i>nidū</i>	<i>nidyā.</i>
2	<i>nid'tāt</i>	" " "	<i>nid'lyāt</i>	<i>nid'telyāt</i> or <i>nid'tele</i> ; f. <i>-lyō</i> ; n. <i>-lī</i>	<i>nid'sāt</i>	<i>nidā.</i>
3	<i>nid'tāt</i>	" " "	<i>nid'lyāt</i> , n. <i>-lyāt</i>	<i>nid'telyāt</i> or	<i>nid'tit</i>	

Present Definite, *nidat āsā*, I am sleeping.—Imperfect, *nidat ās'lō*, I was sleeping; or *nid'tālō*.—Pluperfect, *nidullō* or *nid'lolō*, f. *-lelī*, n. *-lelō*, I had slept.—Contingent Future, *nid'tō*, if I had slept, or, I would have slept. The second form of the Imperfect, the Pluperfect and the Contingent Future are conjugated as the first future.

SECOND CONJUGATION.—*mārūk*, to strike.

	Past.	Perfect.	Second Future.	Imperative.
Sing. 1	<i>hāvē</i>	<i>hāvē</i>	<i>mārīn</i>	
2	<i>tuvē</i>	<i>tuvē</i>	<i>mār'sī</i>	<i>mār.</i>
3	<i>tā-ṇē</i> , etc.	<i>tā-ṇē</i> , etc.	<i>mārīt</i>	
Plur. 1	<i>āmī</i>	<i>āmī</i>	<i>mārū</i>	<i>mār'yā.</i>
2	<i>tumī</i>	<i>tumī</i>	<i>mār'sāt</i>	<i>mār.</i>
3	<i>tā-nī</i>	<i>tā-nī</i>	<i>mār'tit</i>	

Pluperfect, *hāvē mār'lolō*, I had struck. *Y* is often added to the Past, Perfect, and Pluperfect tenses when the agent is of the second person singular. Thus, *tuvē mār'lōy*, thou struckest. Present participle *mārīt*, striking. Other tenses are formed as in the first conjugation.

C. Irregular Verbs.—*Dzānā*, I know, has only a present, conjugated as *nid'tā*; thus, *dzānāy*, thou knowest; *dzānāt*, they know. So also *nenā*, I don't know.

Votsūk, to go, forms its tenses irregularly; thus, *voitā*, or *vetā*, I go; *getō*, I went.

Verbs ending in vowels form their future after the second conjugation; thus, *gēn*, for *gein*, I shall take; *getit*, they will take.

Several verbs form their past tense irregularly. Thus, *khā*, eat, past *khelō*; *kar*, do, past *kelō*; *mor*, die, past *melō*; *var*, carry, past *velō*; *yē*, come, past *āylō*; *votz*, go, past *gelō*; *mon*, say, past *moļē*; *gē*, take, past *getlo*; *aik*, hear, past *aikalo*.

D. Causative Verb.—Formed by adding *āy*; thus, *karāy-tā*, I cause to do; *hāvē karāylō*, I caused to do.

E. Potential Verb.—Only used impersonally with the agent in the Dative, the Instrumental, or the Instrumental formed from the Genitive. Thus, *tā-kā*, *tā-ṇē*, or *tā-chyān*, *mārīye* (or *mārīyet*), he may, he can strike. In a similar way *dzāi* or *dzā* is added to the verb in order to denote what is necessary, the agent being put in the Instrumental. Thus, *hāvē votzā-dzāi*, I must go.

F. Negative Verb.—Present, *nida-nā*, I did not sleep; Imperfect, *nida-nāt'lō*, I was not sleeping; Past, *nida-nā-dzāilo* or *nidūk-nā*, I did not sleep; Future, *nid-tso nā*, I shall not sleep, etc.

Of the specimens which follow the two first ones have been received from Sawantwadi. They represent the language spoken by the higher classes of settlers from Goa. The language of the lower classes is stated to differ but slightly. The third specimen has been taken down from the mouth of a Native Christian in North Kanara. A list of Standard Words and Phrases will be found below on pp. 394 and ff. It has been received from Kanara and is independent of the specimens.

[No. 40.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KONKANI DIALECT.

(STATE SAWANTWADI.)

SPECIMEN I.

अेका मनश्याक दोन चेडे आसले । आनि तांतलो धाकटो बापायक म्हणों लागलो, पाय माका येवो तो सँसाराचो वांटो माका दी । मागीर ताणें तांकां आपलो सँसार वांटून दिलो । मागीर थोड्याच दिसां भितर धाकट्या चेड्यान सगळें अेकठांय केलें, आनि पैशिल्या मुलखाक गेलो, आनि थेंसर जाय तसो रावोन आपलें सगळें होंगडायलें । ताचे कडलें सगळें सरल्या उपरांत त्या मुलखांत व्हड दुकळ पडलो आनि तो जिगजिगलो । मागीर तो गेलो आनि त्या गांवच्या अेका गेर रावलो आनि ताणें ताका धुकरां चरौक शेतांत धाडलो । आनि धुकरां खातात तो कुंडो आपणाक मेळत की कितें अशें ताका जालें । आनि कोण ताका दि-ना । आनि जेन्नां ताचे दोळे उगडले तेन्नां तो म्हणोंक लागलो, मज्या पायचे कितले चाकर खावन जेवन आहात, आनि हांव भुकेन मरतां । हांव उठान आनि मज्या पाय-लागीं वचान आनि ताका म्हणान, पाय हांव देवार आनि तुज्या मुखार चुकलों, आनि फुडें तुजो पुत म्हणोंक फाव-ना । तुज्या चाकरांतलो अेक माका कर । आनि तो उठलो आनि बापाय-कडे आयलो । पुण तो पैस आसतनांच ताच्या बापायन ताका पळेलो, आनि ताका काकूत आयली आनि तो धांवलो आनि ताणें ताच्या गळ्याक मिटी मारली आनि ताचो मुको घेतलो । आनि पुत ताका म्हणों लागलो, पाय हांव देवार आनि तुज्या मुखार चुकलों, आनि ह्या उपरांत तुजो पुत म्हणोंक फाव-ना । पुण बापुय आपल्या चाकरांक म्हणोंक लागलो, अेक वरें आंगलें हाडा आनि तें हाका घाला, आनि हाच्या हातांत मुदी घाला, आनि पायांत व्हाणो घाला । आनि आमी जेव्या आनि खुशाल जाव्या । कित्या तर हो मर्जो पुत मेललो तो परतो जिवो जालो, तो सांडललो आनि मेळलो । आनि ते खुशाल जाले ॥

आतां ताचो व्हडलो चेडो शेतांत गेल्लो । आनि तो येवूंक लागलो आनि घराचे लागीं पावलो तेन्नां ताणें व्हाजप आनि गाणें आयकलें । आनि

ताणें अेका चाकराक आपयलो, आनि विचारलें हें कितें । आनि ताणें ताका म्हळें, तुजो भाव आयला आनि तो परतो आपणाक मेळलो म्हण तुज्या बापायन जेवण दिलां । आनि ताका राग आयलो आनि तो घरांत वचना । म्हण ताचो बापुय भायर आयलो आनि ताका विनवूंक लागलो । आनि तो बापायक म्हणों लागलो, पळे इतलीं वर्सां हांव तुजी चाकरी करतां आनि केन्नाच हांवें तुजें उतर मोडलें ना । इतलें आसोन मज्या इष्टां बरोबर खोशी करूंक तुवें माका अेक वोकड पर्यान दिलें ना । पुण हो तुजो पुत जाणें तुज्या संसाराची कसविणीं बरोबर रावोन वाट लायली तो येवूंच्या आदीं ताचे पासून तुवें जेवण दिलें । आनि तो ताका म्हणों लागलो, पुता तूं सदां मजे बरोबर आहाय, आनि मजें आहा तें सगळें तुजेंच आहा । आमीं खुशाल जावूंक फावा, कित्या तर हो तुजो भाव मेललो आनि परतो जिवो जालो, तो सांडललो आनि मेळलो ॥

[No. 40.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KONKANĪ DIALECT.

(STATE SAWANTWADI.)

SPECIMEN III.

TRANSLITERATION AND TRANSLATION.

Ekā manśyāk dōn cheḍe ās^{le}. Āni tānt^{lo} dhāk^{to} bāpāy^k mhaṇḥ
One to-man two sons were. And them-among the-younger to-father to-say
 lāg^{lo}, 'pāy, mā-kā yevo to sāsārā-tso vāṇto mā-kā di.' Māgīr
began, 'father, me-to may-come that fortune-of share me-to give.' Then
 tāṇḥ tā-kā āp^{lo} sāsār vāṇtūn dilo. Māgīr thoḍyā-ts disā
him-by them-to his property having-divided was-given. Then few-only days
 bhitar dhāk^{tyā} cheḍyān sag^{lē} ek-thāy kelē, āni paśilyā mul^{khāk}
within younger son-by all together was-made, and far to-country
 gelo, āni thaī-sar dzāy taso rāvon āp^{lē} sag^{lē} hog^{dāy}lē.
he-went, and there it-chanced thus having-lived his all was-spent.
 Tā-chē kaḍ^{lē} sag^{lē} sar^{lyā}-up^{rānt} tyā mul^{khānt} vhaḍ dukaḷ pad^{lo},
His near-being all was-spent-after that country-in great famine fell,
 āni to jig^{jig}lo. Māgīr to gelo āni tyā gāv^{chyā} ekā gēr rāv^{lo};
and he was-poor. Then he went and that village-of one-man's at-house stayed;
 āni tā-ṇḥ tā-kā dhuk^{rā} tsaraūk śetānt dhāḍ^{lo}. Āni dhuk^{rā} khātāt
and him-by him-as-for swine to-feed fields-in he-was-sent. And pigs eat
 to kuṇḍo āp^{nāk} melat kī kitē, aśē tā-kā dzālē. Āni koṇ
that husk to-himself will-be-got or what, thus him-to became. And anyone
 tā-kā di-nā. Āni jennā tā-che doḷe ugaḍ^{le} tennā to mhaṇḥk
him-to would-not-give. And when his eyes opened then he to-say
 lāg^{lo}, 'majyā pāy-che kit^{le} tsākar khāvⁿ jēvⁿ āhāt,
began, 'my father-of how-many servants having-eaten having-dined are,
 āni hāṇ bhukēn mar^{tā}. Hāṇ uṭhān, āni majyā pāy-lāgī vatsān,
and I with-hunger die. I will-arise, and my father-to will-go,
 āni tā-kā mhaṇān, "pāy, hāṇ Devār āni tujyā mukhār tsuk^{lō}
and him-to will-say, "father, I to-God and thy in-face sinned,
 āni phudē tudzo put mhaṇḥk phāva-nā. Tujyā tsāk^{rānt}lo ek mā-kā
and hereafter thy son to-say am-fit-not. Thy servants-among one me
 kar." Āni to uṭh^{lo} āni bāpāy-kaḍē āy^{lo}. Puṇ to pais ās^{tanā}-ts
make." And he arose and father-to came. But he far being-only

tā-chyā bāpāy'n tā-kā paḷelo, āni tā-kā kākūt āy'li, āni to dhāv'lo
his by-father him-to he-was-seen, and him-to pity came, and he ran
 āni tā-nē tā-chyā galyāk miṭi mār'li, āni tā-tso muko ghet'lo.
and him-by his on-neck embracing was-struck, and his kiss was-taken.
 Āni put tā-kā mhaṇō lāg'lo, 'pāy, hāv Devār āni tujyā mukār
And the-son him-to to-say began, 'father, I to-God and thy in-face
 tsuk'lō, āni hyā-up'rānt tudzo put mhaṇōk phāva-nā.' Puṇ bāpuy
sinned, and hence-forward thy son to-say deserve-not.' But the-father
 āp'lyā tsāk'rāk mhaṇōk lāg'lo, 'ek barē āng'lē hādā āni tē hā-kā
his to-servants to-say began, 'one good robe bring and that him-to
 ghālā, āni hā-chyā hātānt mudī ghālā āni pāyānt vhaṇō ghālā, āni āmi
put, and his hand-on ring put and feet-on shoes put, and we
 jēvyā āni khuśāl dzāvyā, kityā, tar ho madzo put mel'lo, to par'to
let-us-feast and merry let-us-be, why, then this my son was-dead, he again
 jivo dzālo; to sāṇḍ'lalo, āni mel'lo.' Āni te khuśāl dzāle.
alive became; he was-lost, and was-found.' And they merry became.

Ātā tā-tso vhaḍ'lo chedo śetānt gel'lo. Āni to yēvūk lag'lo,
Now his elder son in-the-fields had-gone. And he to-come began,
 āni gharā-chē lāgī pāv'lo, tennā tā-nē vhaḍzap āni gāṇē āy'k'lē.
and house-of near reached, then him-by music and singing was-heard.
 Āni tā-nē ekā tsāk'rāk āpay'lo, āni vitsār'lē, 'hē kitē?' Āni
And him-by one to-servant was-called, and it-was-asked, 'this what?' And
 tā-nē tā-kā mhaḷē, 'tu-dzo bhāv āy'lā āni to par'to āp'nāk
him-by him-to it-was-said, 'thy brother has-come and he again to-him
 mel'lo, mhaṇ tujyā bāpāy'n jevaṇ dilā.' Āni tā-kā rāg
was-got, therefore thy by-father feast has-been-given.' And him-to anger
 āy'lo, āni to gharānt vatsa-nā; mhaṇ tā-tso bāpuy bhāy'r
came, and he house-into would-not-go; therefore his father outside
 āy'lo āni tā-kā vinaṣ'k lāg'lo. Āni to bāpāy'k mhaṇō lāg'lo, 'paḷe, it'lī
came and him to-entreat began. And he to-father to-say began, 'see, so-many
 varsā hāv tujī tsāk'ri kartā, āni kennā-ts hāvē tujē utar mōḍ'lē nā.
years I thy service do, and at-any-time-even by-me thy word was-broken not.
 It'lē āson majyā ishtā barōbar khōśī karūk tuvē mā-kā ek
So-much having-been my friends with merriment to-make by-thee me-to one
 bokaḍ paryān dilē nā. Puṇ ho tudzo put dzā-nē tujyā sāsārā-chi kas'biṇī
kid even was-given not. But this thy son whom-by thy property-of harlots
 barōbar rāvon vāt lāy'li, to yēvū-chyā ādī, tā-chē pāsūn tuvē
with having-lived waste was-caused, he coming-of before, him for by-thee
 jevaṇ dilē.' Āni to tā-kā mhaṇō lag'lo, 'putā, tū sadā majē-barōbar
feast was-given.' And he him-to to-say began, 'son, thou always me-with

āhāy, āni majē āhā, tē sag^lē tujē-ts āhā. Āmī khuśāl dzāvūk phāvā,
art, and mine is, that all thine-only is. By-us merry to-become is-fit,
 kityā tar ho tudzo bhāv mel^lo, āni par^{to} jivo dzālo; to sāṇḍ^lalo
why then this thy brother was-dead, and again alive became; he was-lost
 āni mel^lo.
and was-found.'

[No. 41.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KONKANI DIALECT.

(STATE SAWANTWADI.)

SPECIMEN II.

देडशें वर्सां जातीत आमचे पूर्वज गोंयथान आयल्यार। ते हांगासर येज्जक पावो गोंयच्या परास हांगा तांकां काम धंदो बरो मेळा। त्या-वेळा वाडी भोंसल्यांचें राज आसलें, आनि ते राजा तांकां बरे भाशेन चलैत। तांतले जायते जण बरे कसबी आसले, आनि थोडे येपारी आसले। येपारी आसले ते गोंयथान तुप आनि घाण्यांचें ताजें तेल हाडीत, आनि वाडीथान पानाचो गोंयां व्हरत। ते समय वाडीथान गोंयां वचोंक बरे मारग नसले म्हण म्हाल हाडचो व्हरचो तो सगळो बैलां वेल्यान व्हरत। वाटेर चोरांची भिरांत आसताली त्या-पासून दुडू हाडचे व्हरचें जाल्यार तेलाच्या दवड्यांनीं घालून तेल म्हण व्हरत। वाडींत बरीं बरीं घरां आनि बांदकामां आहात। तीं सगळीं तांचे आनि तांचे ससतीचे हातचीं। आजून पर्यांन वाडीच्यां किरिस्तांवां-भितर जायते बरे गवंडी आहात। वाडी किरिस्तांवांची वस्ती चडली तेन्नां गोंयच्या विस्पान (भिस्मान) हांगा एक पाद्री धाडलो। वाडीच्या राजान इयज बांदूंक ताका जागो दिलो। आनि किरिस्तांवांची समुत बरी चलोक लागली। हकू हकू वाडी अेका विगारान जायना म्हण एक कुर धाडलो। आतां वाडीच्या राज्यांत पांच हजारों वैर किरिस्तांव आहात। तांचे भितर वामण, चारोडे आनि सुदिर अशे-वरग आहात, आनि तांच्यो भासोय वेगवेगळ्यो आहात, पुण त्यो चड वेगळ्यो नांत। आनि अेकाची भास समजोंक दुसऱ्याक कठीन पडना। गोंयच्या लोकांचे भाशेंत फिरंगीं उत्रां जायतीं मिसळल्यांत, तशींच वाडीच्या किरिस्तांवांचे भाशेंत मराठी उत्रां मिसळल्यांत, पुण तितलीं नांत। आनि कांय थोडीं फिरंगी उत्रां मिसळल्यांत पाद्रीं-वरवीं। कित्या तर वाडीक पाद्री येतात ते सगळे गोंयचे आनि तांची भास गोंयची फिरंगी उत्रां मिसळलेली। पुण ते जायत तितले करून शेरमांवांत फिरंगी उत्रां घाली-नांत। ते जाणत कीं हांगाचे लोक फिरंगी शिकनांत तेन्ना तांकां फिरंगी उत्रां समजोंचीं नांत ॥

[No. 41.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

KŌNKAṆĪ DIALECT.

(STATE SAWANTWADI.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ded-ṣē varsā dzātīt ām-che pūrvadz Gōy-thān āy'lyār.
One-and-a-half-hundred years may-be our ancestors Goa-from coming-on.

Te hāngāsar yēūk pāvo, Gōy-chyā parās hāngā tā-kā kām-dhando
They hither to-come reason, Goa-of than here them-to work-and-business
 baro melā. Tyā-velā Vādī Bhōslyā-chē rādz ās'lē, āni te rādzā
better was-got. That-time at-Vadi the-Bhonslas-of sway was, and those kings
 tā-kā barē bhāsēn tsalait. Tānt'le dzāy'te dzaṇ bare kas'bi ās'le, āni
them-to good way-in used-to-treat. Them-among many men good artists were, and
 thoḍe yepāri ās'le. Yepāri ās'le te Gōyā-thān tup āni ghānyā-chē tājē tel
a-few traders were. Traders were they Goa-from ghee and pressed fresh oil
 hādīt, āni Vādī-thān pānātso Gōyā vharat. Tē samāy Vādī-thān
used-to-bring, and Vadi-from tobacco to-Goa used-to-take. That at-time Vadi-from
 Gōyā vatsōk bare mārāg nas'le, mhaṇ mhāl hād'tso vhar'tso
to-Goa to-go good roads not-were, therefore merchandise to-be-brought to-be-taken
 to sag'lo bailā vailān vharat. Vāṭer tsorā-chī bhirānt ās'tāli,
that all oxen on they-used-to-bring. On-the-road thieves-of fear was,
 tyā-pāsūn duḍū hād'che vhar'chē dzālyār telā-chyā dab'dyā-nī ghālūn
therefore money to-be-brought to-be-taken on-becoming oil-of boxes-in having-put
 tel mhaṇ vharat. Vādīnt barī barī gharā āni bānd'kāmā āhāt; tī
oil having-said they-brought. In-Vadi good good houses and buildings are; they
 sag'li tā-chē āni tā-chē sās'ti-chē hāt-chī. Ādzūn-paryān Vādī-chyā Kiristāvā-
all their and their descendants' hand-of. Now-till Vadi-of Christians-
 bhitar dzāy'te bare gav'ndī āhāt. Vādī Kiristāvā-chī vasti tsad'li, tennā
among many good masons are. At-Vadi Christians-of population increased, then
 Gōy-chyā bispān (or bhismān) hāngā ēk pādri dhād'lo. Vādī-chyā rājān igradz
Goa-of by-bishop here one priest was-sent. Vadi-of by-king church
 bāndūk tā-kā dzāgo dilo. Āni Kiristāvā-chī samut barī tsalōk lāg'li.
to-build him-to site was-given. And Christians-of religion well to-prosper began.
 Halū-halū Vādī ekā vigārān dzāy-nā; mhaṇ ēk kur
By-and-by at-Vadi one by-vicar it-could-not-be-managed; therefore one curate

dhād^{lo}. Atā Vādi-chyā rājyānt pānts hadzārā vair Kiristāv āhāt.
was-sent. Now Vadi-of in-the-kingdom five thousand above Christians are.
 Tā-chē bhitār bāman, tsārode, āni sudir ase varag āhāt, āni tā-chyō
Them-of among Brāhmaṇs, Kshatriyas, and Śūdras such castes are, and their
 bhāsō-y vēg^{vēg}lyō āhāt; puṇ tyō tsad vēg^{lyō} nānt. Āni ekā-chi bhās
languages-also different are; but they very different are-not. And one-of language
 sam^{dzōk} dus^{ryāk} kathin paḍa-nā. Gōy-chyā lokā-chē bhāsēnt Phiraṅgī
to-understand for-another difficult falls-not. Goa-of people-of in-language Portuguese
 utrā dzāy^{tī} misal^{lyānt}; taśī-ts Vādi-chyā Kiristāvā-chē bhāsēnt Marāṭhī
words many have-been-mixed; thus Vadi-of Christians-of in-language Marāṭhī
 utrā misal^{lyānt}; puṇ tit^{lī} nānt. Āni kāy thoḍī Phiraṅgī
words have-been-mixed; but so-many they-are-not. And some few Portuguese
 utrā misal^{lyānt} pādri-var^{vī}. Kityā, tar Vādik pādri yetāt te sag^{le}
words have-been-mixed priests-through. Why, then to-Vadi priests come they all
 Gōy-che, āni tā-chī bhās Gōy-chī Phiraṅgī utrā misal^{lēli}. Puṇ te
Goa-of, and their language Goa-of Portuguese words-(with) is-mixed. But they
 dzāy^t tit^{lē} karūn śermāvānt Phiraṅgī utrā ghālī-nānt. Te
may-be-possible so-much having-done sermons-in Portuguese words put-not. They
 dzānat kī hāngā-che lōk Phiraṅgī śika-nāt, tennā tā-kā Phiraṅgī utrā
know that here-of people Portuguese learn-not, then them-to Portuguese words
 sam^{dzōk}-chī nānt.
intelligible are-not.

FREE TRANSLATION OF THE FOREGOING.

One hundred and fifty years may have passed since our ancestors came from Goa. The reason why they came was that they found better opportunities for work and business here than at Goa. At that time the Bhonslas held sway at Vadi, and those rulers treated them kindly. There were many good artists among them, and also some few traders. The traders used to bring ghee and freshly pressed oil from Goa, and took tobacco from Vadi to Goa. At that time there were no good roads between Vadi and Goa. Therefore all merchandise which should be brought and carried had to be put on oxen. On the road there was fear of robbers; therefore if there was money to be carried, it was done by putting it in tins of oil and pretending that it was oil. The good houses and buildings in Vadi are all (works) of their and their descendants' hands. Up to this time there are many good masons among the Christians of Vadi. At Vadi the Christian population increased. Then one priest was sent out here by the bishop of Goa. A site was given him by the king of Vadi to build a church on, and the Christian religion began to prosper. By and by one Vicar was not enough for Vadi, therefore a curate was sent out. At present there are over 5,000 Christians in the kingdom of Vadi; among them there are such divisions as Brāhmaṇs, Kshatriyas, and Śūdras, and their languages are also different, but they are not very different, and it is not difficult for one to understand the language of another. In the language of Goa many Portuguese words are mingled, and

in the language of the Christians of Vadi Marāthī words are mixed, but they are not so many. Through the influence of the priests, some few Portuguese words have also been adopted, owing to the fact that the priests who come to Vadi are all from Goa and their language is Goanese, which is mixed with Portuguese words. But as far as possible they avoid using Portuguese words in their sermons. They know that the people here do not learn Portuguese, and that Portuguese words will not be intelligible to them.

[No. 42.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KONKANI DIALECT.

(DISTRICT KANARA.)

SPECIMEN III.

Yekā munśāk dog pūt āsulle. Āni tāntlyā dhāktya putān āplyā
One to-man two sons were. And them-among the-younger by-son his
 bāpāi-kaḍe mhuļē, 'bāpāi, mojjā vāṇtyāk pōd-chi āst mā-kā di.' Āni
father-to it-was-said, 'father, my to-share falling estate me-to give.' And
 tā-ñē tā-chē modē āpli āst vāṇṭli. Āni tā-chē uprānt dzāite dis votsōk
him-by them between his estate was-divided. And that-of after many days to-go
 nānt, titlyānt dhāktyā putān sagli āst yekḍe kōrn . poiśilyā
were-not, that-much-in the-younger by-son all estate together having-made far
 gāvāk gelo, āni thaī āpli āst pād jinyēn ibādli. Āni tā-ñē sagli
to-country went, and there his estate bad by-living was-wasted. And him-by all
 āst kharchita-ts, tyā gāvānt yēk hōḍlō dukōl poḍlo, āni to garjevōnt
estate-on spending-only that in-country one big famine fell, and he wanting
 dzālo. Āni to votson tyā gāv-chyā yekā gāvākārā-kaḍe kāmāk rāvlo.
became. And he having-gone that town-of one townsman-to to-work remained.
 Āni tā-ñē āple dukor saraūk āplyā gādyānt tā-kā dhādlo. Āni
And him-by his swine to-feed his in-fields him-as-for he-was-sent. And
 dukrā-nī khāū-tso kuṇḍo khāvn āplē pot khuśālayēn bhorto
swine-by to-be-eaten husks having-eaten his-own belly gladly filling
 āsullo, puṇ kōṇe-ī tā-kā divūk nā. Āni to āplē gnyānā-chēr
would-have-been, but by-anyone him-to to-give not. And he his sense-on
 yeta-ts mhuṇālo kī, 'mojjā bāpāi-gēr kitle modzure-che
on-coming-only said that, 'my father's-in-house how-many hire-of
 tsākar dzāi titlē khāvn jēvn sāṇto kari-sārkhē āsāt,
servants wanting so-much having-eaten having-consumed saving to-make-like are,
 āni hāū bhukēn mortā. Hāū uṭon mojjā bāpāi-gēr vetā
and I by-hunger die. I having-risen my father's-to-house (will-)go
 āni mhuṇtā, "bāpāi, hāvē Devā-chēr āni tujjā mukār tsūk
and say, "father, by-me God-against and thy in-face fault
 kelā, āni hyā-mukār hāū tudzo pūt mhuṇ gheūk phāvo nā.
has-been-done, and hence-forward I thy son having-said to-take worthy (am-)not.
 Mā-kā tujjā modzure-chē tsākrā-vari kar." Āni to uṭon āplyā
Me thy hire-of servants-like make." And he having-arisen his

bāpāi-lāgī āilo. Puṇ to bōv pois āstānā-ts tā-chyā bāpāin tā-kā poļōvn
father-to came. But he very far on-being-only his by-father him having-seen
 tā-chi birmōt chintūn dhāvūn gelo āni tā-chē mārēr pōḍn tā-kā
him-of pity having-felt having-run went and his on-neck having-fallen him-to
 ume dile. Āni to pūt tā-kā mhuṇālo, 'bāpāi, hāvē Devā-chēr āni
kisses were-given. And that son him-to said, 'father, by-me God-to and
 tujyā dolyā mukār tsūk kelā, āni hyā-mukār hāū tudzo pūt mhoṇ gheūk
thy eyes before fault is-made, and henceforward I thy son having-said to-take
 [phāvo nā.] Puṇ tyā bāpāin āplyā tsākrāk sānglē, 'uttīm āngostor
worthy (am-)not.' But that by-father his to-servants it-was-said, 'best robe
 bhāir hādā āni tē tā-kā ghālā; āni tā-chyā hātāk yēk mudi ghālā, āni
out bring and that him-to put-on; and his to-hand one ring put, and
 tā-chyā pāyāk moche ghālā, āni āmī khāvn khuśālāi karyā, kityāk
his feet-on shoes put, and we having-eaten merriment let-us-do, why
 mholyār, ho modzo pūt mello, ātā to portūn jivōnt dzālā; to sāṇḍullo, āni
on-saying, this my son was-dead, now he again alive has-become; he was-lost, and
 to mellā.' Āni te khuśālāi korūk lāgle.
he has-been-found.' And they merriment to-do began.

Ātā tā-tso hōḍlo pūt gādyānt āsullo. Āni to yēvn gharā-lāgī
Now his big son in-the-field was. And he having-come house-near
 pāvtō-ts tā-nē vādzāp āni nāts āikalē. Āni tā-nē yekā tsākrāk
on-reaching-only him-by music and dancing was-heard. And him-by one to-servant
 āpōvn itsārlē, 'hā-tso art kitē?' Āni tā-nē tā-kā dzāp
having-called it-was-asked, 'this-of meaning what?' And him-by him-to answer
 dili, 'tudzo bhāv āilā, āni tujyā bāpāin yēk jevān dilē; kityāk
was-given, 'thy brother has-come, and thy by-father one dinner is-given; why
 mholyār, to tā-kā boryā bolāikīn mellā.' Āni to rāgār dzālo,
on-saying, he him-to good in-health has-been-found.' And he in-anger became,
 āni bhitār votsā-nā dzālo. Dekūn tā-tso bāpui bhāir āilo āni porātūk lāglo.
and inside go-not became. Therefore his father out came and to-entreat began.
 Āni tā-nē dzāp dīvn āplyā bāpāi-lāgī mhuļē, 'poļai hyā sabār
And by-him answer having-given his father-to it-was-said, 'see these many
 varsā thāvn hāū tuji tsākri kartā, āni hāvē tujē utār kāi modūk nā; āni
years from I thy service do, and by-me thy word ever to-break not; and
 tari tuvē mā-kā yēk bokde-chē pīl dekunī kāi diūk nā, hāvē mojoyā
still by-thee me-to one she-goat-of young-one even ever to-give not, by-me my
 ishtā sāngātā khuśālāi korūk. Puṇ dzā-nē tuji āst chediā sāngātā
friends with merriment for-making. But whom-by thy estate harlots with
 ibādli, to tudzo pūt āilyā-phārāts tuvē tā-chyā khātir yēk jevān
was-wasted, that thy son coming-directly by-thee his for-sake one feast
 dilē.' Āni tā-nē tā-kā mhuļē, 'putā, tū sadā mojoyā sāngātā āsāi,
was-given.' And him-by him-to it-was-said, 'son, thou always me with art,

āni moĵyā-lāgī āsā, tē saglē tujē; āni āmī khusālāi kar-chi āni
and me-with is, that all thine; and by-us merriment should-be-made and
 santōs pāv-tso somā dzāvn āsā; kityāk mholyār, ho tudzo bhāv
pleasure should-be-felt proper having-become is; why on-saying, this thy brother
 mello, ātā to portūn jivōnt dzālā; to sāṇḍullo, āni to mellā.
was-dead, now he again alive has-become; he had-been-lost, and he has-been-found.'

The preceding specimens represent what might be called Standard Kōṅkaṇī, the language of North Kanara, Goa, and Sawantwadi. The specimens received from Bombay Town and Island agree in all essential points. The same is the case with the language spoken in Malwan and Vengurla in the southern corner of Ratnagiri. The dialect spoken in the South-West of Belgaum, which is sometimes called Gōmāntakī and Bārdēskari, shows a strong tendency to drop the Anunāsika. Thus, *tsolok*, for *tsalūk*, to go; *āv*, for *hāv*, I. The aspirates usually lose their aspiration, though they are often preserved in writing, thus, *vodik*, for *adhik*, more; *vai* for *hai*, yes. *ḍ* and *ḷ* seem to be interchangeable as is also sometimes the case in Kanarese; thus, *tsod* and *tsol*, for *tsad*, much; *dukod* and *dukol*, famine. The occasional softening of hard consonants is also due to the same influence; thus, *yēk*, *yōk*, and *yēg*, one; *nesog* for *nesūk*, to put on, etc. The final *y* in verbal forms is usually dropped; thus, *āhā* and *āsā*, thou art. On the other hand, *y* is substituted for *t* in the second and third persons plural of the present tense; thus, *vetāy*, you, they, go. In other respects the various Kōṅkaṇī dialects of Belgaum only differ from the Standard form in unimportant matters, and there will be no difficulty in understanding the short specimen which follows. It has been received as illustrating the language spoken by the Bārdēskars, one of the four divisions of the Śēṇvis or Gauḍ Brāhmaṇs.

[No. 43.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

KŌNKAṆĪ (BĀRDĒSKARĪ) DIALECT.

(DISTRICT BELGAUM.)

Ēk Ārāb manuśyā-tso godyā-tso mōg. Ēk Ārāb monis
 One Arab man-of horse-of love. One Arab man
 tsoḷ garib āsulo. Tyā-chē kaḍen kāf-ts ēg nesog ōū pāṅg*rok
 very poor was. Him-of with any-even one to-dress and to-wear
 nāsulo. Poṇ yōk dzobor boro goḍo tyā-chyā kaḍe āsulo.
 was-not. But one very good horse him-of with was.
 To goḍo vik*to geū-chyāk ēk poisolo monis soditālō. Poṇ tyā-kā
 That horse buying to-take one of-a-far-country man was-seeking. But him-to
 goḍo vik-chī bilkul poīlī khoṣī nāsuli. Māgīr āpoṇ tsoḷ
 the-horse to-sell at-all at-first willingness was-not. Afterwards himself very
 garib āsā moṇ vikūk kabūl dzhālo, ānik āp*lo mogā-tso
 poor is saying to-sell willing he-became, and his-own love-of
 goḍo geūn gelo tyā manuśyā-kaḍe. Tyādnā tē manuśyān
 horse having-taken he-went that man-to. Then that by-man
 tsoḷ khuṣēn tyā-kā rupōy medzon dile. Te rupōy ātāt
 very willingly him-to rupees having-counted were-given. Those rupees in-the-hand
 geūn rupayāk ānik āp*lyā godyāk poḍoit rāilo,
 having-taken at-the-rupees and his-own at-the-horse looking he-remained,
 āni moṇok lāg*lo, 'arē āv tu-kā duśryā-chyā ātāt detā, te
 and to-say began, 'O I thee-to others' in-the-hand give, they
 tu-kā bānd*tole āni kōṇ-dzānā tu-ka mārīt, ase dagd ditalē.
 thee-to will-tie and who-knows thee-to he-will-beat, in-this-way trouble they-will-give.
 Tē pāsot tū tsoḷ āp*lyā gārā. Mājhi burge-bālā tu-kā
 That on-account-of thou go our-own to-house. My children thee-to
 poḷon khuṣāl dzāt*li.' Ase moṇon te rupaye donir
 having-seen pleased will-become.' So saying those rupees on-the-ground
 mārūn goḍo geūn phatiskon gelo. Dzālē-dzālyār te
 having-thrown horse having-taken immediately he-went. But those
 rupōy mārōn vaiche kām dzabōr oṣē korūk-nā. Poilē
 rupees having-thrown the-above business good thus he-did-not-do. At-first
 div-chyāk kobūl dzhālo, ānik māgīr nyāgār dzālo. Ase
 to-give (sell) willing he-became, and afterwards promise-breaker became. So
 korūn tyā-ṇe poilo kobūl dzālo āni māgīr
 having-done him-by at-first willing became and afterwards

nyāgār dzālo. Aśe dzātā, poile koṇoyī vost kobūl-koron
promise-breaker he-became. So becomes, at-first whatever thing having-agreed
 āni māgīr nyāgār dzāle maṇche he vāiṭ kām aśe
and afterwards refused became to-say this bad work (is) so
 sam^adzō-che.
it-should-be-considered.

FREE TRANSLATION OF THE FOREGOING.

HOW AN ARAB LOVED HIS HORSE.

Once upon a time there was a very poor Arab. He did not possess anything to wear, but had a very good horse. Now it happened that a man came from a far country in order to buy his horse. At first he was not at all willing to sell it. Afterwards, however, he agreed to sell it because he was so very poor. He took his beloved horse to the other man, who willingly paid the price for it. The Arab took the rupees in his hand, looked at them and afterwards at his horse, and said: 'I am now going to give thee up to others; they will bind thee, and, who knows, if they will not beat thee and thus torment thee. Well, go home, then. My children will be glad to see thee.' With such words he threw the rupees on the ground, took the horse, and went straight off. But it was not right of him to do so after having taken the money. First he agreed to sell the horse, and afterwards he broke his word. And thus it should be considered wrong to break your word when you have once agreed upon a thing, whatever it may be.

The Kōṇkaṇī dialect spoken by the Sarasvat Brāhmaṇs of Karwar presents several peculiarities of its own, and it will, therefore, be illustrated by means of a separate specimen.

The Sarasvat Brāhmaṇs, who belong to the Śēṇvis or Gaud Brāhmaṇs, like other Brāhmaṇs of the Konkan, assert that they were originally brought from Trihōtra by Paraśurāma. Trihōtra they wrongly identify with the modern Tirhut. This tradition is found in the Sahyādrīkhaṇḍa of the Skandapurāṇa. They assert that they first settled in Goa, from which place they fled after the Portuguese conquest. They are now found in large numbers in towns and villages in Karwar and Ankola on the coast, and inland in Haliyal, Supa, and Sirsi.

They are said to speak very fast, and with a singing tone, and their language is rich in tatsamas, but comparatively free from Kanarese and Portuguese loanwords.

The most characteristic feature of their dialect is the fact that, generally speaking, no word ends in a consonant. Thus, we find *pūtu* instead of *pūt*, son; *dōni* instead of *dōn*, two. Exceptions to this rule are only apparent; thus, *dog dzāṇa pūta*, two persons sons. Here *dog-dzāṇa* forms a compound, and this fact accounts for the termination of *dog*.

The short final vowels are unaccented. This is shown by the fact that *ī*, *ū*, *ē*, and *ō* in the preceding syllable are not shortened. Thus, *ēku ghōḍo*, a horse, but genitive *ekā ghōḍyā-gelē*.

The short final vowels seem to be the old Prākṛit terminations. Compare *ēku pūtu*, Māhārāṣṭrī Prākṛit *ekkō puttō*, a son; *ēki dhuva*, Māhārāṣṭrī *ekki dhūā*, a daughter; *pūta*, Māhārāṣṭrī *puttā*, sons; *dōni*, Māhārāṣṭrī *donni*, two. It is probable that their preservation is due to the influence of Kanarese.

Long final vowels are often shortened; thus, *āssā*, I am; *āssa*, thou art; *dī*, give; *sagli āsti*, all (his) estate.

E and *o* have the same sounds as in Standard Kōṅkaṇī, and the vowel system is, in all essentials, the same in both forms of speech.

The Anunāsika seems to be rather strongly pronounced. Final vowels are frequently nasalised; thus, *ānĩ*, and; *āmmĩ*, we; *hācā*, I; *kānũ*, ear.

Consonants are often doubled between vowels; thus, *mākkā*, to me; *tānnē*, by him; *āssa*, is; *bhittari*, inside.

Hard consonants are sometimes softened after vowels, as is also the case in Dravidian languages. Thus, *mākkā mārīda*, they will beat me, I shall be beaten; *tajjē*, Standard *tā-chē*, his.

Nouns.—Weak bases end in vowels. Masculine nouns end in *u* in the Nominative singular, and in *a* in the plural; feminine bases in *a* and *i*, plural *o* and *i*; neuter bases in *a*, plural *ā*; thus, *pūtu*, a son; *pūta*, sons; *dhuva*, a daughter; *dhuvo*, daughters; *pāthi*, a back; *pāthi*, backs; *chittala*, a deer; *chittalā*, deer. The instrumental and case of the agent ends in *nē*; the genitive in *gelē* and *chē*; the locative in *āntũ*; thus, *bāpsu-nē*, by the father; *rāḍvā-nē*, with ropes; *dhuve-chē nāvā*, the daughter's name; *ma-gelyā bāpsu-gelyā tsākrā-paikī*, among my father's servants; *gāvāntũ*, in the village. In other points the declension of nouns agrees with Standard Kōṅkaṇī.

Pronouns.—*Hācā*, I; *hācē*, by me; *majjē* and *ma-gelē*, my; *āmmĩ*, we, and so on. 'Who' is *kōṇũ*, and 'what' is *ittē*.

Verbs.—The second person singular has the same form as the third person, and the third person plural is also used for the first and second persons. Thus, *vattā*, I go; *vattā*, thou goest, he goes; *vattāti*, we, you, or they, go. The first person singular of the second future ends in *nā*; thus, *āssanā*, I shall be; *mārīnā*, I shall strike.

The second person imperative ends in *a* in the first, and in *i* in the second conjugation; thus, *vatsa*, go; *baisa*, sit; *kari*, make; *mārī*, strike.

'I should strike' is *hācē mār-kāḍa*.

The verbal noun in *chē* is used in the oblique form as an infinitive; thus, *mhoṇ-chā* (i.e. *mhoṇ-chyā*) *lāglo*, he began to say. An infinitive of purpose is often formed by adding the suffix *śi*; thus, *davar-śi*, in order to keep; *kari-śi*, in order to make.

The conjunctive participle ends in *ūnu* or *nu*, the final *u* being often nasalised; thus, *kōṛnu*, having done; *vāṭūnu*, having divided; *vatsunũ*, having gone.

In most characteristics, however, the dialect of Karwar is simply Standard Kōṅkaṇī, as will appear from a perusal of the version of the Parable of the Prodigal Son which follows. The alphabet used is Kanarese. A list of Standard Words and Phrases will be found below on pp. 394 and ff.

[No. 44.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KONKANĪ DIALECT.

(SARASWAT BRĀHMANS OF KARWAR.)

ಎಕಾ ಗೃಹಸ್ಥಾಕ ದೊಗ್-ಜಾಣ ಪೂತ ಆಶಿಲೆ | ತಾಂತುಲೆ ಪೈಕಿಂ ಸಾನು ಆಪ್ಣಾಗೆಲ್ಯಾ ಬಾಪ್ನು ಕಡೆ
 ವೊಣ್ಣ್ಯಾ ಲಾಗೊ, ಆನ್ನಾಂ, ಮಗೇಲ್ಯಾ ವಾಂಟ್ಯಾಕ ಯೆಂವ್ಚಿ ತಿತ್ಲಿ ಆಸ್ತಿ ಮಾಕ್ತಾ ದಿ | ಆನಿಂ ತಾನ್ನೆಂ
 ಆಪ್ಣಾಗೆಲಿ ಆಸ್ತಿ ತಾಂಕಾಂ ವಾಂಟೊನು ದಿಲಿ | ಆನಿಂ ಥೊಡೇಚಿ ದಿವ್ಯಾಸಿಂ ಸಾನೆ-ಪೂತು ಆಪ್ಣಾಗೆಲಿ ಆಸ್ತಿ
 ಸರ್ವ ಯೆಕ್ಡೆ ಕೋರ್ನುಂ ಧೂರ್ ಏಕ್ ಗಾವಾಂಕ ವಚುಗೆಲೊ ಆನಿಂ ಥೈಂ ವಾಣಟ್ ಚಾಲ್ತಿನೆಂ ಆಪ್ಣಾಗೆಲೊ
 ಪೈಸೊ ಸರ್ವ ವಾಣಟ್ ಕೆಲೊ | ಆನಿಂ ಸರ್ವ ಖರ್ಚನಾ ಫುಡೆ ತ್ಯಾ ಗಾವಾಂತುಂ ಹೋಡ್ ದುಪ್ಪಾಳು
 ಪಳೊ ಆನಿಂ ತಾಕ್ಚಾ ಗರಜ್ ಪಳೊ | ಆನಿಂ ತೊ ತ್ಯಾ ಗಾಂವ್ಚ್ಯಾ ಏಕ್ ಗೃಹಸ್ಥಾಕಡೆ ಕಾಮಾಕ್ ರಾಬೊ |
 ಆನಿಂ ತಾನ್ನೆಂ ತಾಕ್ಚಾ ಆಪ್ಣಾಗೆಲ್ಯಾ ಗಾದ್ಯಾಂತುಂ ಡುಕ್ರಾಂಕ ಚರಾಂಚ್ಯಾಕ ಧಾಳ್ತೊ | ಆನಿಂ ತೊ ತ್ಯಾ
 ಡುಕ್ರಾಸಿಂ ಖಾಂವ್ಚೊ ತಸ್ಲೊ ಕುಂಡೊ ಖಾಂವ್ಚೊ ಖುಶಾಲೆನೊ ಆಪ್ಣಾಗೆಲೆಂ ಪೊಟ ಭೋರ್ನುಂ ಫುತೊಶಿಲೊ |
 ಜಾಲ್ಯಾರಿ ತಾಕ್ಚಾ ಕೊಣೆಂ ದಿನೊ | ಆನಿಂ ತಾಕ್ಚಾ ಬುದ್ಧಿ ಯೇನಾಪುಡೆ ತೊ ವೊಣು ಲಾಗೊ,
 ಮಗೇಲ್ಯಾ ಬಾಪ್ನುಗೆಲ್ಯಾ ಚಾಕ್ರಾಂಪೈಕಿಂ ಕಿತ್ತೇಕಾಂಕ ಖಾಂವ್ಚೆಂ ಖಾಂವ್ಚೆ ದವರ್ತಿ ಆಸ್ತೆ ಆನಿಂ ಹಾಂವಂ
 ಭುಕ್ತೆನೊ ಮರ್ತಾಂ | ಹಾಂವಂ ಉಟಾವ್ನು ಆನ್ನಾಕಡೆ ವಚುನುಂ ಆನ್ನಾಂ ಹಾಂವೆಂ ದೆವಾಲಾಗ್ಲಿಂ ಆನಿಂ
 ತುಜಲಾಗ್ಲಿಂ ಪಾಪ ಕೆಲ್ಯಾಂ ಆನಿಂ ಹ್ಯಾಮುಖಾರಿ ತುಗೆಲೊ ಪೂತು ವೊಣ್ಣ್ಯಾಂಪೊಂಚ್ಯಾಕ ಹಾಂವಂ ಫಾವ್ಣಾಂ |
 ಮಾಕ್ತಾ ತುಗೆಲ್ಯಾ ಚಾಕ್ರಾಂಮ್ಹಣ್ ಕೋರ್ನುಂ ದವರಿ ಮುಣುಂ ಮುಣತಾಂ | ಆನಿಂ ತೊ ಉಟಾವ್ನುಂ
 ಆಪ್ಣಾಗೆಲ್ಯಾ ಬಾಪ್ನುನೆಂ ಆಶಿಲೆಕಡೆ ವಚುಗೆಲೊ | ಜಾಲ್ಯಾರಿ ತಾನ್ನೆಂ ಸೊಬಾರ್ ಧೂರ್ ಆಸ್ತನಾಂ ತಾಗೆಲ್ಯಾ
 ಬಾಪ್ನುನೆಂ ತಾಕ್ಚಾ ಪಳೊಲೊ, ಆನಿಂ ತಾಕ್ಚಾ ಕಾಕುಲ್ತಾ ಯೇವ್ಚು ತೊ ಧಾಂವ್ಚೊ, ಆನಿಂ ತಾಕ್ಚಾ
 ಪೊಟ್ಟೋಳ್ಕುಂ ಉಮ್ಮ ದಿಲಿ | ತಾವಳಿ ಪೂತು ತಾಜಲಾಗ್ಲಿಂ ಮುಣಾಲೊ ಆನ್ನಾಂ ಹಾಂವೆಂ ದೆವಾಲಾಗ್ಲಿಂ ಆನಿಂ
 ತುಜಲಾಗ್ಲಿಂ ಪಾಪ ಕೆಲ್ಯಾಂ, ಹ್ಯಾಮುಖಾರಿ ತುಗೆಲೊ ಪೂತು ವೊಣ್ಣ್ಯಾಂ ಪೊಂವ್ಚ್ಯಾಕ ಹಾಂವಂ ಫಾವ್ಣಾಂ |
 ಜಾಲ್ಯಾರಿ ತ್ಯಾ ಬಾಪ್ನುನೆಂ ಆಪ್ಣಾಗೆಲ್ಯಾ ಚಾಕ್ರಾಂಕ ಸಾಂಗೊಂ ಕೀ ಬರೀಚಿ ಏಕಿ ಆಂಗಿ ಹಾಣ್ಣುಂ ತಾಕ್ಚಾ
 ಫಾಲ್ಯಾ | ಆನಿಂ ತಾಗೆಲ್ಯಾ ಹಾತ್ತಾಕ ಏಕಿ ಮುದ್ದಿ, ಆನಿಂ ಪಾಯ್ಕಾಕ ಜೊತ್ತೆಂ ಫಾಲ್ಯಾ | ಆನಿಂ ಆಮಿತ್ರಿಂ
 ಖಾಂವ್-ಜೇವ್ಚೊ ಖುಶಾಲ್ ಕೋರ್ಯಾಂ | ಇತ್ಯಾ ಮ್ಹಳ್ಯಾರಿ ಹೊ ಮಗೇಲೊ ಪೂತು ವೊರ್ನೊ-ಗೆಲೆಲೊ,
 ಆನಿಂ ಪರ್ತೊನುಂ ಜಿವಂತ ಜಾಲ್ಲಾ, ತೊ ನಾಜಾವ್ನುಂ ಗೆಲೆಲೊ, ಮೆಳ್ಳಾ | ಆನಿಂ ತಾನ್ನಿಂ ಖುಶಾಲ್
 ಕೋರ್ಯಾಕ ಸುರು ಕೆಲೊ ||

ತಾಗೆಲೊ ಹೋಡ್ ಪೂತು ಗಾದ್ಯಾಂತುಂ ಆಶಿಲೊ | ತಾನ್ನೆಂ ಯೇವ್ಚು ಫುರಾಲಾಗ್ಲಿ ಪಾವ್ಣಾಪುಡೆ ನಾಂಚು
 ಆನಿಂ ಗಾಯನಂ ತಾನ್ನೆಂ ಆಯ್ಕಲೆಂ | ಆನಿಂ ತಾನ್ನೆಂ ಚಾಕ್ರಾಂ ಪೈಕಿಂ ಎಕ್ಚ್ಯಾಕ ಆಪೊವ್ಚೊ ಹಾಜೊ
 ಅರ್ಥು ಇತ್ತೆಂ ಮುಣುಂ ವಿಚಾರ್ಲೆಂ | ತಾನ್ನೆಂ ತಾಕ್ಚಾ ಸಾಂಗೊಂ ಕೀ ತುಗೆಲೊ ಭಾವು ಆಯ್ಲಾ ; ಆನಿಂ
 ತಾನ್ನೆಂ ಸುರಕ್ಷಿತ ಪಾವಿಲೆಮಿತಿಂ ತುಗೆಲ್ಯಾ ಬಾಪ್ನುನೆಂ ಏಕ್ ಜಿವಣುಂ ಕೆಲ್ಯಾಂ | ತಾಕ್ಚಾ ತಾವಳಿ ಕೋಪು
 ಯೇವ್ಚು ತೊ ಭಿತ್ತರಿ ವಚ್ಚ ನಾಜಾಲೊ | ತ್ಯಾಖತಿರ ತಾಗೆಲ್ಯಾ ಬಾಪ್ನುನೆಂ ಭೈರ ಯೇವ್ಚುಂ, ತಾಕ್ಚಾ
 ಸಮಜೈಶಿ ಕೋರ್ನುಂ ಸಾಂಗೊಂ | ತಾನ್ನೆಂ ಬಾಪ್ನುಕ ಆಶಿ ಉತ್ತರ ದಿಲ್ಲೆಂ ಕೀ ಹೆಂ ಪಳೆ ಹೀಂ ಇತ್ತಿಂ
 ವರ್ಸಾಂ ಹಾಂವಂ ತುಗೆಲಿ ಚಾಕ್ರಿ ಕರ್ತಾಂ, ಆನಿಂ ತುಗೆಲೆಂ ಉತ್ತರ ಕೆದ್ನಾಯಿಂ ವೊಣ್ಣೆಂ, ಜಾಲ್ತಕ್ಯಾ

ತುವೆಂ ಮಾಕ್ಶಾ ಮುಗೇಲ್ಯಾ ಮಿತ್ರಾಂಸಾಂಗಾತಿ ಋಕಾಲ್ ಕರೀಶಿ ಏಕ ಬಕ್ಶಾಪೀಲ ಸುದ್ದಾಂ ದೀನೇಂ | ಜಾ-
ಲ್ಯಾರಿ ತುಗೇಲಿ ಭೂಯಿಂಭಾಟ ಚಡಿಯಾಂ ಸಹವಾಸಾನೆಂ ಖಾವ್ನು ಕಾಳ್ಜೆಲ್ ತಸ್ಲಾ ಹ್ಯಾ ತುಗೇಲ್ಯಾ ಪುತ್ರಾನೆಂ
ಆಯಿಲ್ಲಾಕ್ಲಣಂ ತಾಜ್‌ಖತಿರ ತುವೆಂ ಹೊಡ ಜೆವಣಂ ಕೆಲೆಂ | ಆನಿ ತೊ ತಾಜ್‌ಲಾಗ್ಗಿಂ ಮ್ಹಣಾಲೊ
ಕೀ ಪುತಾ ತೂಂ ಕೆದ್ನಾಯಿಂ ಮಜ್ಜೆ ಲಾಗ್ಗೀಚಿ ಆಸ್ಸಿ ಆನಿ ಮುಗೇಲೆಂ ಸರ್ವ ತುಗೇಲೆಂಚಿ ಜಾವ್ನ್-ಆಸ್ಸಿ |
ಹೊ ತುಗೇಲೊ ಭಾವು ಮೆಲ್ಲೆಲೊ, ತೊ ಆತ್ಮಂ ಪರ್ತೊನುಂ ಜೆವಂತ್ ಜಾಲ್ಲಾ | ಆನಿ ತೊ ನಾಜಾಲ್ಲೆಲೊ
ಆತ್ಮಂ ಮೆಳ್ಳಾ ಮುಣುಂ ಆಮ್ಚಿಂ ಋಕಾಲ್ ಕೋನುಂ ಆನಂದ್‌ಪಾಂವ್ಚೆಂ ಯೋಗ್ಯ ಆಸ್ಸಿ ||

[No. 44.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

KŌŌNKAŌĪ DIALECT.

(SARASWAT BRĀHMANS OF KARWAR.)

TRANSLITERATION AND TRANSLATION.

Ekā gṛihastāka dog-dzāṇa pūta āsille. Tāntule-paikī sānu
One householder-to two-persons sons were. Them-from-among the-younger
 āpnā-gelyā bāpsu-kaḍe mhoṇ-chyā lāglo, 'ānnā, ma-gelyā vāṇtyāka yēv-chi titli
his father-to to-say began, 'father, my to-share coming so-great
āsti mākkā di.' Āñi tānnē āpnā-geli āsti tā-kā vāṇtūnu dili.
estate me-to give.' And him-by his estate them-to having-divided was-given.
 Āñi thoḍē-chi divsā-nī sān-pūtu āpnā-geli āsti sarva yekḍe kōrnū
And few-only days-in the-younger-son his estate all together having-made
 dhūr-ēk gāvāka vatsū-gelo, āñi thaī vaiṭ chālli-nē āpnā-gelo paiso sarva
far-one to-country went, and there bad conduct-by his money all
vaiṭ-kello. Āñi sarva kharṭsanā-phuḍe tyā gāvāntū hōḍ dushkālu paḷlo, āñi
bad-was-made. And all spending-after that in-country great famine fell, and
tākkā garadz paḷli. Āñi to tyā gāv-chyā ēk gṛihastā-kaḍe kāmāk rāblo.
him-to want fell. And he that country-of one gentleman-with for-service remained.
 Āñi tānnē tākkā āpnā-gelyā gādyāntū ḍukrāka tsarāū-chyāka dhāḷlo. Āñi to
And him-by him-as-to his in-field swine for-feeding he-was-sent. And he
 tyā ḍukrā-nī khāv-tso taslo kuṇḍo khāvnū khuṣāle-nē āpnā-gelē poṭa
those swine-by to-be-eaten such husk having-eaten gladness-with his-own belly
bhōrnu ghetlo-sillo. Dzālyāri tākkā koṇē di-nē. Āñi
having-filled would-have-been-taken. But him-to by-anyone it-was-not-given. And
tākkā buddhi yēnā-phuḍe to mhoṇu lāglo, 'ma-gelyā bāpsu-gelyā tsākrā-paikī
him-to sense coming-after he to-say began, 'my father-of servants-among
kittēkāka khāv-chē khāvnu davar-si āssa, āñi hāvē bhukke-nē martā.
to-how-many to-be-eaten having-eaten for-keeping is, and I hunger-with die.
 Hāvē uṭāvnu ānnā-kaḍe vatsunū, "ānnā, hāvē Devā-lāggī āñi tudz-lāggī
I having-risen father-to having-gone, 'father, by-me God-to and thee-to
 pāpa kellyā, āñi hyā-mukhāri tu-gelo pūtu mhoṇ-ghēv-chyāka hāvē
sin has-been-committed, and henceforward thy son having-said-to-take I
 phāvnā. Mākkā tu-gelyā tsākrā-mhanke kōrnu davarī," mhuṇū
am-worthy-not. Me thy servants-like having-made keep," having-said
 mhanatā. Āñi to uṭāvnū āpnā-gelyā bāpsu-nē āsille-kaḍe vatsū-gelo.
I-will-say.' And he having-risen his father-by being-to went.
 Dzālyāri tānnē sobār dhūr āstanā tā-gelyā bāpsu-nē tākkā paḷailo, āñi tākkā
But him-by very far being his father-by as-for-him he-was-seen, and him-to

kāku|tā yēvnu to dhāvlo, ānī tākkā potṭōlnū umma dili.
pity having-come he ran, and him having-embraced kiss was-given.

Tā-vaḷi pūtu tādz-lāggī mhaṇālo, 'ānā, hāvē Devā-lāggī ānī tudz-lāggī pāpa
At-that-time the-son him-to said, 'father, by-me God-to and thee-to sin
kellyā, hyā-mukhāri tu-gelo pūtu mhōṇ-ghēv-chyāka hāvē phāv-nā.'
has-been-committed, henceforward thy son to-be-called I am-worthy-not.'

Dzālyāri tyā bāpsu-nē āpnā-gelyā tsākrāka sānglē kī, 'barī-chi ēki āngi
But that father-by his servants-to it-was-said that, 'good-indeed one robe

hāṇṇū tākkā ghālyā; ānī tā-gelyā hāttāka ēki muddi, ānī pāyyāka dzottē
having-brought him-to put; and his hand-on one ring, and foot-on shoe
ghālyā; ānī āmmī khāvn-jēvnū khuśāl koryā; ityā
put; and we having-eaten-having-feasted merriment let-us-make; why

mhaḷyāri, ho ma-gelo pūtu mōrn gellelo, ānī partūnū jivant dzāllā;
on-saying, this my son having-died had-gone, and again alive has-become;
to nā-dzāvnū gellelo, mellā.' Ānī tānnī khuśāl kor-chyāka
he having-been-lost had-gone, has-been-found.' And them-by merriment to-make

suru kello.

beginning was-made.

Tā-gelo hōḍ pūtu gādyāntū āṣillo. Tānnē yēvnu gharā-lāggi
His big son in-fields was. Him-by having-come house-near
pāvnā-phuḍe nātsu ānī gāyanā tānnē āykilē. Ānī tānnē tsākrā-paikī
reaching-after dancing and music him-by was-heard. And him-by servants-among

eklyāka āppōvnū, 'hādzdzo arthu ittē?' mhuṇū vitsārlē. Tānnē
one-to having-called, 'this-of meaning what?' having-said it-was-asked. Him-by
tākkā sānglē kī, 'tu-gelo bhāvu āylā, ānī tānnē surakshita pāville-mitī
him-to it-was-said that, 'thy brother has-come, and him-by safe reaching-for

tu-gelyā bāpsu-nē ēka jevanā kellyā.' Tākkā tā-vaḷi kōpu yēvnū to
thy father-by one feast has-been-made.' Him-to then anger having-come he
bhittari vatstsa-nā-dzālo. Tyā-khatira tā-gelyā bāpsu-nē bhaira yēvnū tākkā
inside would-not-go. Therefore his father-by out having-come him-to

samdzai-si kōrnū sānglē. Tānnē bāpsūka āṣī uttara dillē kī, 'hē
to-persuade for it-was-told. Him-by father-to thus reply was-given that, 'this
pāle, hī itlī varsā hāvē tu-geli tsākri kartā, ānī tu-gelē uttara kednāyī
see, these so-many years I thy service do, and thy word ever

moṇ-nē; dzālle-tarkai tuvē mākkā ma-gelyā mitrā sāngāti khuśāl kari-si
was-broken-not; still by-thee me-to my friends with merriment making-for
ēka bakryā-pīla suddā di-nē. Dzālyāri tu-geli bhūyī-bhāṭa chediyā
one kid even was-not-given. But thy land-and-garden prostitutes'

sahavāsā-nē khāvnu-kāllel-taslyā hyā tu-gelyā puttā-nē āyillyā-kshaṇā
company-in having-eaten-squandered-such this thy son-by coming-moment-at

tādz-khatira tuvē hoḍa jevanā kellē.' Ānī to tādz-lāggī mhaṇālo kī, 'putā,
 him-for by-thee big feast is-made.' And he him-to said that, 'son,
 tū kednāyī majje-lāggī-chi āssa, ānī ma-gelē sarva tu-gelē-chi dzāvn
 thou always me-near-only art, and mine all thine-indeed having-become
 āssa. Ho tu-gelo bhāvu mellelo, to āttā partūnū jivant dzāllā; ānī to
 is. This thy brother had-died, he now again alive has-become; and he
 nā-dzāllelo, āttā mellā; mhuṇū āmmī khuśāl kōrnū ānand
 was-lost, now has-been-found; therefore by-us merriment having-made gladness
 pāv-chē yōgya āssa.
 should-be-felt proper is.'

KUḌĀLĪ.

It has already been remarked that the dialects spoken in Sawantwadi and Ratnagiri gradually approach the dialects of the Central Konkan, which again, in their turn, form the connecting link between Kōṅkaṇī and the Konkan Standard of Marāṭhī.

Standard Kōṅkaṇī is spoken in the south-west corner of Sawantwadi and also in scattered settlements of the Talukas of Vengurla and Malwan in Ratnagiri. The principal language of Sawantwadi and of the southern part of Ratnagiri is also a Kōṅkaṇī subdialect. It is usually called Kuḍālī, a name derived from the Kulal peta in Sawantwadi. In Ratnagiri it is sometimes also called Mālvaṇī.

The Kuḍālī dialect is spoken from the Santarda River, which falls in the Arabian Sea at Terekhol, in the south, to Deogad, Kankoli, and Phonda Ghat in the north. The eastern and western boundaries are the Sahyadri Hills and the Arabian Sea respectively. Kuḍālī is also spoken in Bombay Town and Island by settlers from Sawantwadi and Ratnagiri. The following numbers have been returned for this Survey :—

Sawantwadi	183,600
Ratnagiri	302,000
Bombay Town and Island	90,000
TOTAL	575,600

The chief points in which Kuḍālī differs from Standard Kōṅkaṇī are as follows :—

The long and short *e* and *o* are not clearly distinguished. The short forms are still found in considerable number in Sawantwadi. Thus, *te-kā*, to him; *kelō*, done; *hotō* and *hutō*, was, etc. Both *ē* and *ō* are, however, usually long, just as is the case in Standard Marāṭhī.

Ā or ā is used for Standard Marāṭhī *ē*, not only in cases where it is so used in Standard Kōṅkaṇī, but also elsewhere. Thus, *varsā*, years; *ḍuk^rrā*, pigs; *tā sag^alā*, that all.

There is a strong tendency to drop the Anunāsika, a tendency which is also found in the Kōṅkaṇī of Belgaum and in the dialects of the Central Konkan. Thus, *tyētullō* for *tyātullō*, from among them; *teṇī* and *teṇī*, by him (honorific plural).

The cerebral *ṇ* is correctly used in Sawantwadi, but it is freely replaced by *n* in Ratnagiri and Bombay; thus, *pānī* and *pānī*, water; *kōn* and *kōn*, who? The dental *n* is also substituted for Standard Marāṭhī *l* in *nhān*, small.

V is often dropped before *i* and *ī*; thus *vīs* and *īs*, twenty; *itṣārṇā*, to ask. It is sometimes also dropped in the conjunctive participle in *vn* or *ūn*; thus, *mhaṇān*, having said; *uṭhān*, having risen. It is replaced by *y* in *thēy*, keep (Ratnagiri), for which the Sawantwadi texts give *thēv*.

The inflection of nouns agrees with Standard Kōṅkaṇī. The word *bāpūs*, father, however, differs in the oblique form which is *bāpās* or *bāpāsi*; thus, *bāpās-tṣō* or *bāpāsi-tṣō*, of a father.

The pronoun of the first person singular takes the form *mī* or *miyā* as in Standard Marāṭhī while Kōṅkaṇī has *hāv*. *Apan* is used as the corresponding plural including the person addressed.

The pronoun *tō*, that, forms its dative and corresponding forms from the base *tē* or *tyā*; thus, *te-kā*, *tē-kā* and *tyā-kā*, to him. The other demonstrative and relative pronouns are inflected in the same way.

'What?' is *kōy* as in Standard Marāṭhī. The form *kitē* seems, however, also to be used, for we find *kityāk*, why?

The verb substantive forms its present tense as follows:—*mī āsāy*; *tū āsay*, or *āsas*; *tō āsā*; *āmī āsāv*; *tumī āsāt*; *tē āsat*. In the second person singular we also find *has* or *āhas*, and in the third *hā* or *āhā*, and the other persons can certainly be formed in a corresponding way. The past tense is 1. *hōtāy*; 2. *hōtay*; 3. *hōtō*; plural, 1. *hōtāv*; 2. *hōtyāt*; 3. *hōtē*.

Other intransitive verbs are conjugated by means of the same suffixes. Thus, *āmī dātāv*, we go; *tumī gēlyāt*, you went. In the future the form in *ān* is in common use; thus, *mhaṇān*, I shall say; *mēlāt*, it will be got. But also *yētalō*, he will come. The habitual past seems to be used as in Standard Marāṭhī; thus, *dāy-nā*, he would not go.

The past tense of transitive verbs agrees with Standard Kōṅkaṇī. The corresponding perfect seems to be used in the same sense. Only a few forms occur. The second person singular ends in *lay* or *las*, the third person singular in *lyān*, the first person plural in *lāv*; the second person plural in *lyāt*, and the third person plural in *lyānī*; thus, *tū mār^olay*, or *mār^olas*, thou struckest; *tē^onī mār^olyān*, he struck; *āmī mār^olāv*, we struck; *tumī mār^olyāt*, you struck; *tē^onī mār^olyānī*, they struck; *tū tā kōṇā-kaḍ^osūn vik^otā ghēt^olay*, or *ghēt^olas*, thou that whom-from buying tookest? from whom did you buy that? *tyē-nā tyē-chyā gaḷyāk miḷī mār^olyān ānī tyē-tṣō mukō ghēt^olyān*, him-by his neck-on embracing was-struck and his kiss was-taken, he fell on his neck and kissed him. In *tū jēvān kēla has*, thou hast made a feast, *kēla has* is the uncontracted form of *kēlas*. The future is formed as in Standard Marāṭhī; thus, *mī mārīn*, I shall strike. In the second person singular we find *mār^ośit* and *mār^ośil*.

In other respects the specimens which follow will be found to agree with Standard Kōṅkaṇī. The first specimen, which has been received from Sawantwadi, represents the language of the higher classes. The lower classes are stated to use the same form of speech, with but slight differences in pronunciation and inflection. Of the second specimen only the beginning has been given in transliteration and translation without the corresponding passage in the vernacular character. It comes from Ratnagiri.

[No. 45.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

KONKANĪ (KUDĀLĪ) DIALECT.

(STATE SAWANTWADI.)

SPECIMEN I.

अेका माणसाक दोन भील होते । तेतुरलो न्हानगो बापाशीक म्हणूक लागलो बाबा, माका येतलो तो जिंदगेचो वांटो माका दी । मगे तेणी तेंकां आपली जिंदगी वाटून दिली । मगे पुस्कळ दीस जांवचे आदींच न्हानग्या भिलान सगळां एकठंय केलां, आणि दूर देशाक जांवक गेलो आणि थेंसर मौज मारून होतां तां सगळां घालयलां । तेचे कडलां सगळां सरल्यार थेंसर एक थोर दुकळ पडलो; आणि तेका कठीण दीस आयले । मगे तो थेंसरल्या अेका गिरेस्ता-थें जावन रवलो । तेणीं तेका आपलीं डुकरां चरंवक आपल्या शेतांत धाडलो । आणि तेका दिसूंक लागलां डुकरां खातत तो कुंडो माका मेळात तर बरो । पण तो सुद्दां कोण तेका देयना । मगे तो भानार येवन म्हणूक लागलो, माज्या बापासचे कितकी तरी गडी खावन जेवन आसत आणि मी उपासांनीं मरतें । मी उठान आणि बापाशी-हार जायन आणि तेका म्हणान, बाबा मी देवा-कडे आणि तुजे-कडे चुकलेंय, आणि तुजो भील म्हणूक फावानें । तूं माका तुजो एक गडी म्हणून तुजे-कडे ठेव । आणि तो मगे उठलो आणि बापाशी-हार आयलो । तो दूर आसतानांच बापाशीन तेका वगलो, आणि तेका तेची काकळूत आयली । धांव मारून तेणीं तेच्या गळ्याक मिठी मारली आणि तेची मुका घेतली । भिलान तेका म्हटलां, बाबा, मी देवा-कडे आणि तुजे-कडे चुकलें, मी तुजो भील म्हणूक फावान । पण बापाशीन गड्यांक म्हटलां, एक बरोसो आंगरखो हाडा आणि हेका घाला आणि हेच्या हातांत एक आंगठी आणि पायांत जुतीं घाला । आणि जेवन खावन आनंद करूंया, माजो भील मेल्लो तो फिरून जितो जालो, तो सांडललो पण परत गावलो । मगे तेणीं आनंद केलो ॥

तेचो थोरलो भील शेतांत गेल्लो । तो घरा-हार येता तर तेका गाणा नाचना आयकूंक येवंक लागलां । तेणी अेका गड्याक साद घातलो आणि कायरे ह्यां म्हणून विचारलां । तेणी तेका म्हटलां तुजो भाव आयलोसा, तो खुशाल घराक

आयलो म्हणून तुज्या बापाशीन ह्या जेवाण केलांसा । तेका राग आयलो आणि तो घरांत जायना । तेचो बापूस भायर आयलो आणि तेका बाबापुता करूंक लागलो । तेणी बापाशीक म्हटलां, बग, इतकीं वर्सां मी तुजी चाकरी करतै, तुज्या शब्दा भायर कर्दीं गेलें नाय । पण तूं माका केच माज्या इष्टां वांगडा मजा मारूंक एक वकऱ्याचां पोर सुद्धां दिलय नाय । पण जेणी तुजी जिनगी रांडां बरोबर वाटेक लायली तो तुजो भील घरांत येवंचे आदींच तेचेसाठीं तूं जेवाण करतय । बापाशीन सांगलां, भिला, तूं सदीं माजे बरोबर आसय, माजां आसा तां सगळां तुजांच । आमी आनंद करूंचो ह्याच खरां । कित्या म्हणशीत तर, हो तुजो भाव मेल्लो तो जितो जालो, तो नाय जाल्लो तो गावलो ॥

[No. 45.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KONKANĪ (KUDĀLĪ) DIALECT.

(STATE SAWANTWADI.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ekā mān*sāk dōn jhīl hōtē. Tētūr*lō nhān*gō bāpāsīk mhaṇūk lāg*lō,
One to-man two sons were. Of-them the-younger to-the-father to-say began,
 'bābā, mā-kā yētalō tō jind*gē-tsō vātō mā-kā di.' Magē tē-ñī
'father, me-to will-come that the-property-of share me-to give.' Then him-by
 tē-kā āp*li jind*gi vātūn dili. Magē puskaḷ dīs dzāv*chē
them-to his-own property having-divided was-given. Then many days passing
 ādī-ts nhān*gyā jhīlān sag*lā ēk-thāy kelā, āñi dūr deśāk
before-even the-younger son-by all in-one-place was-made, and far to-country
 dzāv*k gēlō āñi thaīsar maudz mārūn hotā-tā sag*lā ghālay*lā.
to-go went and there merry-making having-done (whatever-)was-that all was-spent.
 Tē-chē-kaḍ*lā sag*lā sar*lyār thaīsar ēk thōr dukaḷ paḍ*lō; āñi te-kā
Him-with all was-spent-after there one great famine befell; and him-to
 kaṭhīn dīs āy*lē. Magē tō thaīsar*lyā ekā girēstā-thaī dzāv*n
hard days came. Then he of-that-place one householder's-house-in having-gone
 rav*lō. Tē-ñī te-kā āp*li ḍuk*rā charāv*k āp*lyā śetāt dhād*lō.
dwelt. Him-by him-as-for his-own swine to-graze his-own in-the-fields he-was-sent.
 Āñi te-kā disūk lāg*lā ḍuk*rā khātat tō kuṇḍō mā-kā melāt tar
And him-to to-appear began the-swine are-eating that husks me-to will-come then
 barō. Paṇ tō suddā kōṇ te-kā dēy-nā. Magē tō bhānār yēv*n
good. But that even anyone him-to would-not-give. Then he to-senses having-come
 mhaṇūk lāg*lō, 'mājyā bāpās-chē kit*kē-tari gaḍi khāv*n jēv*n āsat āñi mī
to-say began, 'my father-of how-many servants eating dining are and I
 upāsā-nī mar*taī; mī uṭhān āñi bāpāsī-hār dzāy*n āñi te-kā mhaṇān
hunger-with am-dying; I will-rise and (my)-father-to will-go and him-to will-say
 "bābā, mī Devā-kaḍē āñi tujē-kaḍē tsuk*lāy; āñi tudzō jhīl mhaṇūk
"father, I God-towards and thee-towards have-erred; and thy son to-be-called
 phāvā-naī; tū mā-kā tudzō ēk gaḍi mhaṇūn tujē-kaḍē thēv." Āñi tō magē uṭh*lō
am-not-fit; thou me-to thy one servant saying thee-with keep." And he then arose
 āñi bāpāsī-hār āy*lō. Tō dūr ās*tānā-ts bāpā-śin te-kā bag*lō; āñi
and father-to came. He far while-he-was-even the-father-by him-to was-seen; and
 te-kā tē-chī kāk*lūt āy*li. Dhāv-mārūn tē-ñī te-chyā galyāk
him-to him-of pity came. Running-having-struck him-by his on-the-neck

mīthī mār^{li}, āṇi tē-chī mukā ghēt^{li}. Jhilān te-kā mhaṭ^{lā},
embracing was-struck, and him-of kiss was-taken. The-son-by him-to it-was-said,
 'bābā, mī Devā-kaḍē āṇi tujē-kaḍē tsuk^{lā}, mī tudzō jhil mhaṇūk
'father, I God-towards and thee-towards have-erred, I thy son to-be-called
 phāvā-nāi.' Paṇ bāpā-sin gadyāk mhaṭ^{lā}, 'ēk barōsō āng^{rakho} hādā āṇi
am-not-fit.' But the-father-by servant's-to it-was-said, 'one good coat bring and
 he-kā ghālā; āṇi he-chyā hātāt ēk āng^{thi} āṇi pāyāt dzutī ghālā; āṇi
him-to put-on; and his in-the-hand one ring and on-the-feet shoes put; and
 jēvⁿ khāvⁿ ānand karū-yā; mādzō jhil mēl^{lō}, tō phirūn jītō
by-dining by-eating merriment let-us-make; my son was-dead, he again alive
 dzālō; tō sāṇḍ^{lālō}, paṇ parat gāv^{lō}.' Magē tē-ñī ānand kēlō.
became; he was-lost, but again is-got.' Then them-by merriment was-made.

Tē-tsō thōr^{lō} jhil śetāt gēl^{lō}. Tō gharā-hār yetā, tar te-kā
His elder son in-the-fields was-gone. He house-towards comes, then him-to
 gānā nāts^{nā} āy^{kū} yēv^k lāg^{lā}. Tē-ñi ekā gadyāk sād ghāt^{lō} āṇi,
singing dancing to-hear to-come began. Him-by one servant-to a-call was-put and,
 'kāy-rē hyā?' mhaṇūn vichār^{lā}. Tē-ñi te-kā mhaṭ^{lā}, 'tudzō bhāv
'what-O (is-)this?' saying it-was-asked. Him-by him-to it-was-said, 'thy brother
 āy^{lō}-sā, tō khusāl gharāk āy^{lō}, mhaṇūn tujyā bāpā-sin hyā jēvān kēlā-sā.'
come-is, he safe house-to came, therefore thy father-by this feast made-is.'
 Te-kā rāg āy^{lō} āṇi tō gharāt dzāy-nā. Tē-tsō bāpūs bhāy^r
Him-to anger came and he into-the-house would-not-go. His father out
 āy^{lō} āṇi te-kā bābā-putā karū lāg^{lō}. Tē-ñi bāpā-sik mhaṭ^{lā},
came and him-to entreating to-do began. Him-by (his-)father-to it-was-said,
 'bag, it^{kī} varsā mī tuji tsāk^{ri} kar^{taī}; tujyā śabdā-bhāy^r kadī
'see, so-many years I thy service have-been-doing; thy word-out-of ever
 gēlāi nāy; paṇ tū mā-kā kaī-ts mājyā ishtā-vāng^{dā} majā
have-gone not; but by-thee me-to ever-even my friends-with merriment
 mārūk ēk bak^{ryā}-tsā por suddā dilay nāy; paṇ jē-ñi
for-making one goat-of young-one even was-given not; but whom-by
 tuji jiu^{gi} rāṇḍā-barōbar vātēk-lāy^{li} tō tudzō jhil gharāt yēv^{chē}
thy property harlots-with was-wasted that thy son into-the-house coming
 ādī-ts tē-chēsāthī tū jēvān kar^{tay}.' Bāpāsin sāng^{lā}, 'jhilā,
before-even him-for thou a-feast art-making.' The-father-by it-was-told, 'son,
 tū sadī mājē-barōbar āsay; mādzā āsā tā sag^{lā} tudzā-ts. Āmī
thou always me-with art; mine is that all thine-veryly. By-us
 ānand karū-tsō hyā-ts kharā; kityā mhaṇ^{sit}, tar hō tudzō
merriment should-be-made this-only proper; why if-thou-wilt-say, then this thy
 bhāv mēl^{lō}, tō jītō dzālō; tō nāy-dzāl^{lō}, tō gāv^{lō}.
brother was-dead, he alive became; he was-lost, he is-found.'

[No. 46.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KŌŌKANĪ (KUPĀLĪ) DIALECT.

(DISTRICT RATNAGIRI.)

SPECIMEN II.

Kōṇā yēkā māṇ'sāk dōg-dzaṇ jhīl hutā. Āṇi tyētullō dhāk'lō
Some one man-to two-persons sons were. And them-in-from the-younger
 bāpāsīk upāg'lō, 'bābā, dzō jind'gyē-tsō vātō mā-kā yēū-tsō tō di.
the-father-to said, 'father, what property-of share me-to (is)-to-come that give.'
 Magē tyē-nā tyē-kā jind'gī vātūn dili. Magē thōdyā disā-nī
Then him-by them-to property having-divided was-given. Then few days-in
 dhāk'lō jhīl sag'lā ghēvn lāmb-chyā mul'kāt gēlō, āṇ'kī thāy-sar ritibhagar
the-younger son all having-taken far to-country went, and there riotously
 tsalān āp'lō paisō khartsūn tāk'lō. Magē tyē-nā sag'lā kharats'lyār tyā
living his money having-spent was-thrown. Then him-by all spent-after that
 mul'kāt mōṭhō dukaḷ pad'lō. Tyēd'vā tyē-kā paisō myēlā-nāsō dzālō.
in-country great famine arose. Then him-to money was-got-not-such became.
 Tēvā tō tyā mul'kāt'lyā yēkā giristā-lāgī dzāvn rav'lō. Tyē-nā tyē-kā
Then he that country-in-of one householder-near having-gone stayed. Him-by him
 duk'rā tsaraūk āp'lyā sētāt dhād'lyān. Tyēd'vā duk'rā dzō kuṇḍō khāy't tyā
swine to-tend his in-field it-was-sent. Then swine what husk ate that
 kundyān āp'lā pōṭ bharū-tsā asā tyē-kā dis'lā. Āṇi tyē-kā kōṇi
with-husk his belly should-be-filled thus him-to it-seemed. And him-to (by-)anybody
 kāyyēk dilyān nāy.
anything was-given not.

DĀLDĪ.

The Dāldis or Nawāits are a caste of Muhammadan fishermen. They claim an Arab descent, but speak a broken Kōṇkanī. They are found in the Madras Presidency, in Kanara, Ratnagiri, Janjira, and Bombay Town and Island. The figures returned for the Linguistic Survey are as follows :—

Bombay Town and Island	2,000
Janjira	11,500
Ratnagiri	2,000
Kanara	8,000
TOTAL	23,500

To this total must be added the Nawāits of the Madras Presidency, for the number of whom no estimates are available.

In Ratnagiri the Dāldīs are chiefly found in the Ratnagiri sub-division, and in Kanara they occur in Karwar, but mainly in Bhatkul.

The dialect spoken by the Dāldīs is not the same over all the territory in which they are found, but differs and approaches the various local dialects of their neighbours.

Many of the Dāldīs are said to be able to talk and understand Hindōstānī. This latter language has, however, had little influence on their dialect. Several Hindōstānī loanwords have been adopted, and some phonetical features are probably due to the influence of that form of speech. Thus, the change of the cerebral *ḷ* to *l*, and, in Ratnagiri and Janjira, the substituting of *r* for *ḍ* between vowels. Compare instances such as *ḍōlō*, eye; *ghōrō*, horse. These peculiarities are, however, also shared by the Marāṭhī of the Konkan.

Of the Kōnkaṇī dialects, Dāldī most closely agrees with Kuḍālī. It has the same form *mī* for I, and the same third person singular of the past tense of transitive verbs ending in *ān*; thus, *te-nā bollān*, him-by it-was-said, he said.

A peculiarity of the dialect is the use of the form *ker* in addition to *kar*, do; thus, *kerū-lā*, to do; *kerlā*, done. The latter form shows that the past tense of this verb differs from Kōnkaṇī.

Characteristic are also the many forms of nouns ending in *s*; thus, *putūs*, son; *bhāvs*, brother; *dhuvas*, daughter; *bāpā-lā* and *bāpā-lās*, to a father; *putā-chīs rāhām*, pity with the son, etc.

In most respects, however, Dāldī will be found to agree with Kōnkaṇī and with the dialects surrounding the speakers. Thus, long and short *e* and *o* are distinguished in Karwar, but apparently not in Ratnagiri and Janjira. The Anunāsika is often dropped or replaced by *n*, and so forth. On the whole, there will be no difficulty in understanding the two specimens which follow. The first is a version of the Parable of the Prodigal Son, received from Karwar. It has been printed in Kanarese characters. The second specimen is a folk-tale from Janjira, and is printed in Dēvanāgarī. Each is accompanied by a transliteration and translation.

[No. 47.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KONKANĪ (DĀLDĪ BROKEN) DIALECT.

(KARWAR, DISTRICT KANARA.)

SPECIMEN I.

ಎಕಾ ಮಾನ್ಸಾಲಾ ದೊಗ್ ಜಾಣ್ ಪುತೂಸ ಹೊತೆ | ತೆಂತೂಸಿ ಲಾನ್ಹಾ ಪುತಾಶೀನ್ ಬಾಪಾಲಾ
 ಸಾಂಗ್ಲಾನ್—ಬಾಪಾ ಮಾಜ್ಯಾ ವಾಂಟ್ಯಾಲಾ ಕಾಯ್ ಯೇತೆ ತಂ ಮಲಾ ದೇ | ಆನಿಂ ತೆನಾ ಆಪ್ಲಿ ಜಮೀನ್
 ತ್ಯಾಂಲಾ ವಾಂಟೊನ್ ದಿಲಿ | ಥೊಡ್ಯಾ ದಿಶಿಂ ನಾನ್ಹೊ ಪುತೂಸ ಸಗಟ್ ಯೆಂಕ್ಲೆ ಕರೂನ್ ಘೇವ್ನ್
 ದೂರ್‌ಗಾವಾಂತ್ ಗೆಲೊ | ಥೈಂ ಆಪ್ಲಿ ಸಗ್ಲಿ ಜಮೀನ್ ಪೆರೂನ್—ಖಾವ್ನ್ ಪಾಡ್—ಕರೂನ್ ಟಾಂಕ್ಲಾನ್ |
 ತೆನಾ ಸಗಟ್ ಐರಚ್—ಕರೂನ್ ಜೈಲಾ ತೆದ್ವಾಂ ತ್ಯಾ ಗಾವಾಂತ್ ಭಾರಿ ವೊಟೊ ಬರ್ಗಾಲ್ ಪೊಡ್ಯೊ
 ತೆದ್ವಾಂ ತ್ಯಾ ಲಾ ಗರಜ್ ಲಾಗಿ | ಆನಿಂ ತೋ ಜಾವ್ನ್ ತ್ಯಾ ಗಾಂವ್ಚೊ ಎಕಾ ಗಾಂವ್‌ಕಾರಾ ಲಾಗಟ್ ಚಾಕ್ರಿಲಾ
 ರಾವ್ಲೊ | ತೆದ್ವಾಂ ತ್ಯಾ ಗಾಂವ್ಚಾರಾನ್ ತ್ಯಾ ಆಪ್ಲೊ ಗಾದ್ಯಾಂತ್ ಆಪ್ಲಿಂ ಡುಕ್ರಾಂ ಚರಾಂವ್ಲಾ ಧಾಡ್ಲಾನ್ |
 ತೆದ್ವಾಂ ತ್ಯಾ ಡುಕ್ರಾನ್ ಖಾಂವ್ಲೊ ಕುಂಡೊ ತ್ಯಾ ಲಾ ಗಾವೊ ಹೋತೊ ತರ್ ತೋ ಖುಶಾಲೀನ್
 ಖಾತೊ ಹೋತೊ ; ಜಾಲ್ಯಾರ್ ತೆಲಾ ಕೋಣ್ ಕಾಯ್ ದೇಇನಾಂ | ತೆದ್ವಾಂ ತ್ಯಾ ಆಕ್ರಲ್ ಯೇವ್ನ್
 ತೋ ಬೊಲೊಲಾ ಲಾಗೊ ಮಾಜ್ಯಾ ಬಾಪಾ ಘರಾಂ ಚಾಕ್ರಿಚ್ಯಾ ಮಾನ್ಸಾಲಾ ಖಾವ್ನ್—ಜೇವ್ನ್ ತೇ
 ಆಪ್ಲೊ ಹಾತಾಂತ್ ಥೈತಾತ್ ಮಿಾಂ ಹಿತಿಂ ಭುಕ್ತಿಂ ಮರ್ತಾಂ | ಮಿಾಂ ಉಟೊನ್ ಮಾಜ್ಯಾ ಬಾಪಾ ಘರಾಂ
 ಜಾವ್ನ್, ಐಸೊ ಬೊಲ್ತಾಂ, ಬಾಪಾ, ಮಿಾಂ ಖುದಾ ನಾ ತುಜ್ಯಾ ಸಾವ್ಲೊ ಪಾಪ್ ಕೆರ್ಲುಂ | ಆತಾಂ
 ಹೆಚ್ಯಾಪೂಡ್ಯಾಂ ಮಿಾಂ ತುಜೊ ಪುತೂಸ ಬೊಲೊನ್ ಬೊಲೊಲಾ ಹೋಯ್—ನಾಂ | ತುಜ್ಯಾ ಚಾಕ್ರಾಂ
 ಸಾಂಗಾತಿ ಮಲಾ ಚಾಕರ್ ಕರೂನ್ ತೇವ್ | ತೆದ್ವಾಂ ತೋ ಉಟೊನ್ ಬಾಪಾ ಲಾಗಟ್ ಗೆಲೊ | ಬಾಪಾನ್
 ಪುತಾಲಾಸ್ ದೂರ್ ಆಸ್ತಾನಾಂ ಬಗೈಲಾನ್ | ತೆದ್ವಾಂ ಬಾಪಾಲಾಸ್ ಕಾಕ್ರೊಡ್ ಆಯ್ಲಿ | ತೋ ಧಾವ್ನ್
 ಜಾವ್ನ್ ತೆಲಾ ಯೆಂಗ್ ಮಾರೂನ್ ಧರ್ಲಾನ್ ಆನಿಂ ಬೋಂಚಿ ಘೆತ್ಲಾನ್ | ತೆದ್ವಾಂ ಪುತಾಶೀನ್ ತ್ಯಾಚ್ಯಾ
 ಲಾಗಟ್ ಬೊಲ್ತಾನ್, ಬಾಪಾ ಮಿಾಂ ಖುದಾ ನಾ ತುಜ್ಯಾ ಸಾವ್ಲೊ ಪಾಪ್ ಕೆರ್ಲುಂ | ಮಿಾಂ ತುಜೊ
 ಪುತೂಸ ಬೊಲೊನ್ ಬೊಲೊಲಾ ಹೋಯ್ ನಾಂ | ತೆದ್ವಾಂ ಬಾಪಾಶೀನ್ ಆಪ್ಲೊ ಚಾಕ್ರಾಲಾ
 ಸಾಂಗ್ಲಾನ್, ಏಕ್ ಚೊಕೋಟ್ ಆಂಗೊಕಾ ಹಾಡೊನ್ ತ್ಯಾಚ್ಯಾ ಆಂಗಾಂತ್ ಘಾಲಾ, ಆನಿಂ ಏಕ್ ಮುದಿ
 ತ್ಯಾಚ್ಯಾ ಬೊಟಾಂತ್ ಆನಿಂ ತ್ಯಾಚ್ಯಾ ಪಾಯಾಕ್ ವಾನ್ಲೊ ಘಾಲಾ ಆನಿಂ ಆಮಿಂ ಖಾವ್ನ್—ಜೇವ್ನ್ ಖುಶಾಲೀನ್
 ರೇವೊಲಾ | ಕಿತ್ಯಾ ಬೊಲ್ಲ್ಯಾರ್ ಮಾಜೊ ಪುತೂಸ ಮೇಲೊ ಹೋತೊ ಜಿತೊ ಹೋವ್ನ್ ಆಯ್ಲೊ |
 ತೋ ನಾಂ ಜೈಲೊ ಹೋತೊ, ತೋ ಗಾವೊ | ತೆದ್ವಾಂ ತೇ ಖುಶಾಲ್ ಕೆರೂಲಾ ಲಾಗ್ ||

ತೆದ್ವಾಂ ತೆಜೊ ವೊಟೊ ಪುತೂಸ ಗಾದ್ಯಾಂತ್ ಹೋತೊ | ತೋ ಗಾದ್ಯಾಂತ್ಲೊ ಘರಾ ಲಾಗಿಂ
 ಯೆತಾಂ ವರಿ, ಗಾಂವ್ಚೊ ಆನಿಂ ನಾಚೊಂಚಂ ಐಕ್ಲಾನ್ | ತೆದ್ವಾಂ ತೆನಾ ಎಕಾ ಚಾಕ್ರಾಲಾ ಆಪ್ಲೊ ಆನಿಂ
 ಇಚಾರಾನ್, ಹಿತ್ತಿಂ ಕಾಯ್ ಹೊತೇಂಕೆ | ತೆದ್ವಾಂ ತೆನಾ ತೆಲಾ ಬೊಲ್ತಾನ್, ತುಜೊ ಭಾವೂಸ್ ಆಯ್ಲೊಕೆ
 ಆನಿಂ ತುಜ್ಯಾ ಬಾಪಾಶೀನ್ ಏಕ್ ಜೆವಾನ್ ದೆಲಾನ್ ಕಿತ್ಯಾ ಖಾತಿರ್ ಬೊಲ್ಲ್ಯಾರ್ ತೋ ಚೊಕೋಟ್
 ಸೋವ್ನ್ ಆಯ್ಲೊ | ತೆದ್ವಾಂ ತೆಕಾ ರಾಗ್ ಆಯ್ಲೊ ಘರಾಂತ್ ಜಾಯ್ಜಾಯ್ಲೊ | ತೆದ್ವಾಂ ಬಾಪೂಸ್ ಥೈರ್
 ಆಯ್ಲೊ ತೆಕಾ ಸಮ್‌ಜಾಂವ್ಕಾ ಲಾಗ್ಲೊ | ತೆದ್ವಾಂ ತೆನಾಂ ಬಾಪಾಲಾಸ್ ಸಾಂಗ್ಲಾನ್, ಹೀ ಬಗಿ ಎತ್ತೆ ವರ್ಸಾಂ

[No. 47.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

KŌŌKANĪ (DĀLDĪ BROKEN) DIALECT.

(KARWAR, DISTRICT KANARA.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ekā mānsā-lā dog-dzān putūs hote. Tentūsi lhānsā putāśin
A-certain man-to two-persons sons were. Of-them the-younger son-by
 bāpā-lā sānglān, 'bāpā, mājyā vāṇṭyā-lā kāy yēte tã ma-lā dē.' Ānī
the-father-to it-was-said, 'father, my share-to what comes that me-to give.' And
 te-nā āpli dzamin tyā-lā vāṇṭūn dili. Thoḍyā diśī nhānsō
him-by his-own land them-to having-divided was-given. A-few in-days the-younger
 putūs sagat yēnkṭe karūn ghēvn dūr gāvānt gelo. Thāī āpli
son all together having-made having-taken distant into-country went. There his-own
 sagli dzamin kherūn-khāvn pād-karūn tāk'lān. Te-nā sagat kharach
whole land having-eaten-away bad-making was-thrown. Him-by all expenditure
 karūn dzailā tedvā tyā gāvānt bhāri moṭo bargāl poḍlo. Tedvā tyā-lā
having-made became then that into-country very great famine fell. Then him-to
 garadz lāg'li. Ānī tō dzāvn tyā gāv-chyā ekā gāv-kārā lāgat tsākri-lā
want was-felt. And he having-gone that country-of one citizen near in-service
 rāvlo. Tedvā tyā gāv-kārān tyā-lā āplyā gādyānt āplī dukrā tsaraūv-lā
remained. Then that citizen-by him-to his-own into-field his-own swine to-graze
 dhādlan. Tedvā tyā dukrān khāṇ-tso kuṇḍo tyā-lā gāvto hōto tar tō
it-was-sent. Then those swine-by eating-of husks him-to if-obtained had-been then he
 khuśālēn khāto-hōto; dzālyār te-lā kōṇ kāy dēi-nāī. Tedvā
gladness-with would-have-eaten; but him-to anyone anything would-not-give. Then
 tyā-lā akkal yēvn tō bolū-lā lāglo, 'mājyā bāpā-gharā tsākri-chyā mānsā-lā
him-to sense having-come he to-speak began, 'my father's-house-in service-of men-to
 khāvn jēvn tē āplyā hātānt thaitāt; mī hitī bhukkē martā.
having-eaten having-fed they their-own in-hands keep; I here hunger-by am-dying.
 Mī utūn mājyā bāpā-gharā dzāvn aiso boltā, "bāpā, mī Khudā
I having-arisen my of-father-to-house having-gone thus speak, "father, by-me God
 nā tu-jyā sāmko pāp kerlū; ātā he-chyā-phudiyā mī tudzo putūs bolūn bolū-lā
and thee-of before sin is-done; now henceforward I thy son speaking to-speak
 hōy-nāī; tu-jyā tsākri-sāngāti ma-lā tsākar karūn thēv." Tedvā tō
am-not-fit; thy servants-with me-to a-servant having-made keep." Then he
 utūn bāpā lāgat gelo. Bāpān putā-lās dūr āstā-nā bagailān;
having-arisen father near went. By-the-father the-son-to distant being it-was-seen;

tedvā bāpā-lās kākṛūd āyli. Tō dhāvn dzāvn te-lā yeṅ
then the-father-to compassion came. He running having-gone him-to embracing
 mārūn dharlān ānī bōñchi ghetlān. Tedvā putā-śin tyā-chyā lāgaṭ
having-struck it-was-held and kiss was-taken. Then the-son-by him-of near
 bollān, 'bāpā, mī Khudā nā tujyā sāmko pāp kerlū; mī tudzo putūs bolūn
it-was-said, 'father, by-me God and thee-of before sin is-done; I thy son saying
 bolū-lā hōy-nāī.' Tedvā bāpā-śin āplyā tsākṛā-lā sānglān, 'ēk tsokōṭ
to-say am-not-fit.' Then the-father-by his-own servants-to it-was-said, 'one good
 āngrōkā hādūn tyā-chyā āngānt ghālā, ānī ēk mudi tyā-chyā boṭānt, ānī
a-coat having-brought him-of in-body put, and one ring him-of in-finger, and
 tyā-chyā pāyāk vānnē ghālā. Ānī āmī khāvn jēvn khuśālin
him-of to-feet shoes put. And we having-eaten having-dined gladness-with
 rēvū-lā; kityā bollyār, mādzō putūs mēlo hōto, jito hōvn āylo;
let-us-live; why if-you-ask, my son dead was, alive having-become has-come;
 tō nāī-dzailo hōto, tō gāvlo.' Tedvā tē khuśālki kerū-lā lāgle.
he lost was, he is-found.' Then they merriment to-do began.

Tedvā te-tso mōto putūs gādyānt hōto. Tō gādyāntu-śī gharā-lāggī yetā-vari
Then his elder son in-the-field was. He the-field-in-from house-near coming-on
 gāv-tsā ānī nātsū-tsā aiklān. Tedvā te-nā ekā tsākṛā-lā āpailān ānī
singing and dancing was-heard. Then him-by one servant-to it-was-called and
 ichārān, 'hittī kāy hotē-śe?' Tedvā te-nā te-lā bollān, 'tudzō bhāvūs
asked, 'here what is-going-on?' Then him-by him-to it-was-said, 'thy brother
 āylo-śe ānī tujyā bāpā-śin ēk jevaṇ delān; kityā-khātir bollyār, tō tsokōṭ
has-come and thy father-by one dinner is-given; what-for if-you-ask, he good
 hōvn āylo.' Tedvā te-kā rāg āylo, gharānt dzāy-nā-dzāylo. Tedvā bāpūs
being came.' Then him-to anger came, in-the-house would-not-go. Then the-father
 bhair āylo, te-kā samjāv-kā lāg'lo. Tedvā te-nā bāpā-lās sānglān, 'hī bagi,
out came, him-to to-persuade began. Then him-by the-father-to it-was-said, 'this see,
 etle varsā mī tuji tsākri kartā, tuji bāt kedvā molleli nāī. Tē-bi āplyā
so-many years I thy service am-doing, thy word ever was-broken not. Still my-own
 dōstā-sāngātī khuśālki kerū-lā ēk bakryā-tsā pōr paṇ āplyā-lā dilōs nāī.
friends-with merriment to-do one goat-of young-one even my-own-self-to gavest not.
 Dzālyār tuji dzamīn kalāvantnyā sāngātī rēvūn khāvn kāḍlēlyā putā-lās
But thy land harlots with having-lived having-eaten that-wasted the-son-to
 āylyā barōbar tyā-chyā khātir tū moṭhā jevaṇ dilōs.' Tedvā te-nā te-lā
coming with him-of sake-for thee-by a-great dinner is-given.' Then him-by him-to
 sānglān, 'tū kedvā-bī mājyā-lāgaṭ āsas, māje-lāggī kāy āse tā tudzā-ts.
it-was-said, 'thou at-all-times my-near art, me-with what is that thine-only.
 Āmī khuśāli kerū-tsā ānī khuśin ravū-tsā tsokōṭ āse. Kityā-lā bollyār, hō
By-us merriment to-be-made and gladly to-live good is. For-what if-you-say, this
 tudzō bhāvūs mello hōto, jivān āylo; tō nāī-dzailo, ātā gāv'lo.'
thy brother dead was, alive came; he was-lost, now is-found.'

[No. 48.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

KŌŅKANĪ (DĀLDĪ BROKEN) DIALECT.

(STATE JANJIRA.)

SPECIMEN II.

A FOLK-TALE.

एक फकीर-साई होते । त्याचे चार सोकरे होते । त्याची बायको आपल्या घोवाला बोलते, तुमी घरांत बैसून झेल्यांव धंदो रोजगार नाय । तवां ही लेकरा खातील पितील काय । तवां तो बायकोला बोलते, विवी आजचे दीस सवुर करा आनि सवा चार रोटी मला भुजून द्या, म्हनजे मी धंद्याला जान । आता बायकोनी सुबोची आपल्या घोवाला चार रोटी भुजून दिलान । त्यो रोख्यो तो घो घेऊन जंगलच्या तरफ रवाना झेलो । तो मुख्या कोकस्थानांत गेलो । त्याला दिसा बारा वाजण्याच्या घुमाराला एक बाव नजर पडली । त्या बावी-वर बैठून सोबनच्यो चार रोख्यो सोडून बावीच्या चार कोना-वर ठेवलान, आनि बोलवे लागलो, एककूँ खाँव की दोकु खाँव । आवन्यांत त्या बाविंतला शेखनागाची धू होती । तवां बापानी धुवेला बोलवे लागलो की, बावी-वर एक फकीर भुका येऊन बैठलेलो हाय, त्याला काई खावेला दे । धू बोलव्या लागली आपल्या जवळ खावेला देवेला काय नाय । तवां बाप बोललो, आपली हांडी हाय, ती वरती घेऊन जा, आनि त्या हांडीच्या खलती लुवान जाल, म्हनजे त्या हांडीत काय तरी शिजून तयार होईल । तां त्याला खावे देस । त्या-परमान धू वरती येऊन बापाने सांगितल्या परमान करून फकिराला खाव्या घातलान, आनि ती हांडी वी फकिराच्या हवालीं केलान । फकिराने ती हांडी घेऊन थनशी चालतो झेलो । तो वाट चालता चालता एका खापरी चोराच्या गावात गेलो । रात झेली होती, आनि त्या गावाचे सगळे लोक चोरीला गेले होते । म्हगून एकाच्या ओटी-वर त्यान आपला विस्तार लावलान । चोराची बायको घरात होती । त्या बायकोनी त्या फकिराच्या सोबनची हांडी वगलान । तिच्या दिलाला लागला की, ही हांडी मुठी गुनवान हाय । आवन्यात तिचो घो चोरी करून गेलो । ती आपल्या घोवाला सांगते, ह्या फकिरा जवळ एक हांडी हाय, ती मोठी

गुनवान हाय । म्हनून फकीर निजल्या-वर आपल्या घरानची एक हांडी न्हा
 आनि फकिराची हांडी हाय ती आपल्या घरातला हना । त्या परमाने तेच्या
 घोवान केलान । बायकोनी ती हांडी चुली-वर ठेविल्या बरोबर त्यात आखनो
 विरियानी शिजली । ती दोघा घो बायलानी बैठून खाल्ये । तिन-वरती बायको
 आपल्या घोवाला बोलव्या लागली, तुमला आतां चोरी करव्या जान्याची काय
 जरूर नाय । आपल्याला आतां पोट भर खाव्याला मिळाय ॥

SOUTHERN GROUP.

KŌNKANĪ (DĀLDĪ BROKEN) DIALECT.

(STATE JANJIRA.)

SPECIMEN II.

A FOLK-TALE.

TRANSLITERATION AND TRANSLATION.

Ek phakīr-sāi hōtē. Tyā-chē chār sōk'rē hōtē. Tyā-chī bāy'kō āp'lyā ghōvā-lā
One faqir was. Him-of four sons were. His wife her husband-to
 bōl'tē, 'tūmī gharānt baisūn rhēlyāv, dhandō rōdz'gār nāy.
says, 'you in-the-house having-sat have-remained, occupation employment is-not.
 Tavā hī lēk'rā khētil pītil kāy?' Tavā tō bāy'kō-lā bōl'tē, 'bibī
Then these children shall-eat shall-drink what?' Then he wife-to says, 'wife
 ādz-chē dīs sabur karā, āni sabā chār rōṭī ma-lā bhudzūn dyā;
to-day-of day patience make, and to-morrow four cakes me-to having-baked give;
 mhan'jē mī dhandyā-lā dzān.' Ātā bāy'kō-nī subō-chī āp'lyā
then I work-on shall-go.' Now the-wife-by early-morning-of her-own
 ghōvā-lā chār rōṭī bhudzūn dilān. Tyō rōṭyō tō ghō
husband-to four cakes having-baked were-given. Those cakes that husband
 ghēūn dzaṅgal-chyā taraph ravānā-dzhailō. Tō mutyā kōkasthānānt
having-taken a-jungle-of in-the-direction started-off. He great in-a-forest
 gēlō. Tyā-lā disā bārā vadz'nyā-chyā shumārā-lā ēk bāv nadz'ra paḍ'li.
went. Him-to by-day twelve striking-of about-at one well in-sight fell.
 Tyā bāvi-var baiṭhūn sōban-chyō chār rōṭyō sōḍūn bāvi-chyā chār
That well-on having-sat accompanying four cakes having-taken-out the-well-of four
 kōnā-var ṭhēv'lān, āni bōl'vē lāg'lō, 'ēk-kū khāṅ kī dō-ku khāṅ.'
corners-on were-put, and to-speak he-began, 'one-to I-should-eat or two-to I-should-eat.'
 Āv'ryānt tyā bāvint'lā sēkh-nāgā-chī dhū hōti. Tavā
In-the-meanwhile that well-in-from a-cobra-snake-of daughter there-was. Then
 bāpā-nī dhuvē-lā bōl'vē lāg'lō kī, 'bāvi-var ēk phakīr bhukā
the-father-by the-daughter-to to-speak was-begun that, 'the-well-upon one dervish hungry
 yēūn bēṭh'lēlō hāy; tyā-lā kāi khāvē-lā dyē.' Dhū bōl'vyā
having-come sat is; him-to something to-eat give.' The-daughter to-speak
 lāg'li, 'āp'lyā-dzaval khāvē-lā dēvē-lā kāy nāy.' Tavā bāp bōl'lō,
began, 'of-us-near to-eat to-give anything is-not.' Then the-father said,

‘āp^{li} hāṇḍi hāy, tī var^{ti} ghēūn dzā, āni tyā hāṇḍi-chyā khal^{ti} lubān
‘our-own pot is, that up having-taken go, and that pot-of under incense
 dzāl, mhan^{jē} tyā hāṇḍit kāy tarī śidzūn tayār hōil. Tā tyā-lā
burn, then that in-pot something at-least having-cooked ready will-be. That him-to
 khāvē dēs.’ Tyā-par^{mān} dhū var^{ti} yēūn bāpā-nē
to-eat give.’ That-according-to the-daughter up having-come the-father-by
 sāngit^{lyā}-par^{mān} karūn phakirā-lā khāvyā ghāt^{lān}, āni tī hāṇḍi bī
told-way-in having-done the-faqir-to to-eat it-was-put, and that pot also
 phakirā-chyā havālī kēlān. Phakirā-nē tī hāṇḍi ghēūn than-śi
the-faqir-of in-charge was-made. The-faqir-by that pot having-taken there-from
 tsāl^{tō}-dzhailō. Tō vāt tsāl^{tā} tsāl^{tā} ēkā khāp^{ri}-tsōrā-chyā gāvāt gēlō.
went-away. He the-way walking walking one house-breaker-of in-village went.
 Rāt dzhaili-hōti, āni tyā gāvā-chē sag^{lē} lōk tsōrī-lā gēlē hōtē. Mhagūn
Night become-had, and that village-of all people theft-for gone were. Therefore
 ēkā-chyā ōti-var tyā-na āp^{lā} bistār lāv^{lān}. Tsōrā-chi bāy^{kō}
one-of verandah-on him-by his bedding was-kept. The-thief-of the-wife
 gharāt hōti. Tyā bāy^{kō}-nī tyā phakirā-chyā sōban-chi hāṇḍi bag^{lān}.
in-the-house was. That wife-by that faqir-of with-of the-pot was-seen.
 Ti-chyā dilā-lā lāg^{lā} kī, hī hāṇḍi muṭi gun^{vān} hāy.
Her mind-to it-occurred that, this pot great possessing-merit is.
 Āv^{ryāt} ti-tsō ghō tsōrī karūn ailō. Ti āp^{lyā} ghōvā-lā
In-the-meanwhile her husband theft having-made came. She her-own husband-to
 sāng^{tē}, ‘hyā phakirā-dzaval ēk hāṇḍi hāy, tī mōti gun^{vān} hāy.
tells, ‘this faqir-near one pot is, that great possessing-merit is.
 Mhanūn phakir nidz^{lyā}-var āp^{lyā} gharān-chi ēk hāṇḍi nhyā āni
Therefore the-faqir having-slept-after our-own in-house-of one pot you-take and
 phakirā-chi hāṇḍi hāy, tī āp^{lyā} gharāt-lā hanā.’ Tyā-par^{mānē} tē-chyā
the-faqir-of the-pot is, that our-own in-the-house-to you-bring.’ That-like her
 ghōvān kēlān. Bāy^{kō}-nī tī hāṇḍi tsulī-var thēvilyā-barōbar
husband-by it-was-done. The-wife-by that pot the-hearth-on was-kept-immediately-after
 tyāt ākhanī-biriyānī śidz^{lī}. Ti dōghā ghō-bāy^{lā}-nī baiṭhūn
in-that best-dishes were-cooked. That both the-husband-and-wife-by having-sat
 khālyē. Tin-var^{ti} bāy^{kō} āp^{lyā} ghōvā-lā bōl^{vyā} lāg^{lī}, ‘tum-lā ātā
was-eaten. That-on the-wife her-own husband-to to-speak began, ‘you-to now
 tsōrī kar^{vyā} dzānyā-chi kāy dzarūr nāy. Āp^{lyā}-lā ātā pōt-bhar khāvyā-lā
theft to-make going-of any necessity is-not. Us-to now belly-full eat-to
 millāy.’
 is-got.’

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a Musalmān mendicant. He had four sons. His wife said to him, 'you are sitting idle at home and do no work. What shall these children eat?' He then said to her, 'wife, wait for to-day and give me four roast cakes to-morrow morning, so that I may go in search of some employment.' Accordingly the wife gave her husband four roast cakes early the next morning, and the husband took them and set out in the direction of a forest. After having entered a thick jungle, at about noon he chanced to see a well. He sat down by the side of the well, and taking out his four cakes placed them at its four corners, one at each, and said, 'shall I eat one or two?' At that moment a serpent in the well said to his daughter, 'daughter, there is a hungry faqīr sitting by the side of the well. Give him something to eat.' The daughter replied that there was nothing in the house which she could offer him to eat. Thereupon the father said, 'take this our cooking pot up there and burn some incense underneath it. Something will then be cooked in the pot which you should offer him to eat.' The daughter accordingly ascended and did as her father had ordered. She put the food before the faqīr, and also presented him with the pot. The faqīr walked away from the place with the pot. While journeying he happened to come to a village inhabited by thieves. It was night and all the thieves of the village had gone out on business, and therefore the faqīr made his lodging in the veranda of one of their houses. The wife of the thief, who was at home, perceived the faqīr's pot, and it struck her that it must possess some special merit. In the meanwhile her husband came home from his thieving excursion. The wife said to her husband, 'this faqīr has a pot which is endowed with some special merit. When therefore the faqīr goes to bed, take one pot from our house and exchange it for the one which he possesses.' Her husband acted upon her instructions. The wife then placed the pot on the fire and in a moment she saw elaborate dishes cooked up in it, to which the husband and wife helped themselves. Then the wife said to her husband, 'there is no more need for going a-thieving, we have now enough to live upon.'

CHITPĀVANĪ.

The Chitpāvans or Koṅkanasths are the chief Konkan Brāhmins. Their headquarters are Parshuram Hill, near Chiplun, in Ratnagiri. They are found all over Ratnagiri, in Bombay Town and Island, and in Sawantwadi. In the latter district they are chiefly found in the towns of Vadi, Kudal, and Banda, in some villages near the Sahyadris, and in the Ajgaon sub-division, but are not numerous. Estimates of the number of speakers of the Chitpāvanī dialect are only available for Bombay and Ratnagiri. They are as follows :—

Bombay Town and Island	4,000
Ratnagiri	65,000
TOTAL	69,000

The Chitpāvans understand and speak Standard Marāṭhī, which language they use in their dealings with outsiders, only introducing a more marked pronunciation of the

nasal sound. Their home tongue is, however, closely related to Kōṅkaṇī, and forms a connecting link between that form of speech and the dialects of the Central Konkan.

Ā is used for *ē* in the same cases as in Kuḍālī; thus, *ḍuk^rrā*, swine; *ḍzā madzhā sē tā sag^lā tudzhā sē*, what mine is that all thine is.

Ē and *ō* are apparently always long. Thus, *ghōḍē*, horses.

The inflection of **Nouns** in many points agrees with Standard Marāṭhī. The oblique form of strong feminine bases ends in *ī*; thus, *mul^gi-tsā*, of a daughter. The dative ends in *lā*; thus, *mān^sā-lā*, to a man, etc.

Pronouns.—*Mē*, I, by me; *mā-lā*, to me; *tēnīn*, by him; *kitā*, what? Other forms mainly agree with Kōṅkaṇī.

Verbs.—The verb substantive is *sa-nā*, to be. Present tense, *sō*, I am; *sas*, thou art; *sē*, he is; *sō*, we are; *sā*, you are; *sat*, they are. The regular present *mē satsā* seems to be used as a habitual present, 'I usually am'; thus, *tū mājhē-ḍzaval rōḍz satsas*, thou art always with me. The past tense is regularly formed; thus, *tū salōs*, thou wast.

The finite verb forms its present from the participle in *tsō*; thus, *mē mār^ttsā*, I strike. This participle has no longer a passive meaning. The future participle passive ends in *vā*, corresponding to Standard Marāṭhī *vē*; thus, *mē mār^vvā*, by-me a-striking-should be done, I should strike.

The past tense of intransitive verbs agrees with Kōṅkaṇī in the singular and with Standard Marāṭhī in the plural. The second person singular, however, ends in *s* and not in *y* as in Kōṅkaṇī; thus, *gēlō*, I went; *gēlōs*, thou wentest; *gēlō*, he went; plural, *gēlō*, *gēlā*, *gēlē*.

The past tense of transitive verbs ends in *s* in the second person singular; in *n* in the third person singular; and in *t* in the second person plural. Thus, *tū mā-lā bak^rrō dilōs*, by-thee me-to a-goat was given; *bāpān ... miḥī mār^līn āṇi tē-tsō mukō ghēt^llōn*, the-father-by embracing was-struck and his kiss was-taken, the father embraced him and kissed him.

The past tense is sometimes formed without the suffix *lō*; thus, *mē tē-chē mul^ggē-lā pushkal tsābūk māy^rrē*, I have beaten his son with many stripes.

The perfect, future, and habitual past are formed as in Standard Marāṭhī. Thus, *mē pātak kēlā sē*, by-me sin made is, I have sinned; *mē mhaṇēn*, I will say; *ḍzāy-nā*, he would not go; *khāy^t*, they usually ate.

The imperative of *dē-nā*, to give, is *dē* or *dēs*. Other imperatives are regular; thus, *ghē*, take; *yā*, go ye.

The verbal noun in *nā*, corresponding to Standard Marāṭhī *ṇē*, is common; thus, *mār^vnā*, to strike; *khāṇā*, to eat. The usual oblique base of the verbal noun ends in *vē*, corresponding to Standard Marāṭhī *vyā*; thus, *ghēvē-chī yōgyatā*, fitness to take.

The conjunctive participle ends in *unī* or *nī*; thus, *mārunī* and *mār^vnī*, having struck; *ḍzāv^vnī*, having gone.

The vocabulary differs to some extent from that of Standard Marāṭhī. Thus, we find *bōdyō*, a son; *chēḍ*, a daughter; *tsōkhōṭ*, good; *tēḍ^llā*, then; *kitā*, what? etc. A short list of such words has been printed in the *Gazetteer of the Bombay Presidency*, Vol. X, Bombay 1880, pp. 111 and f.

It is hoped that the preceding remarks are sufficient to remove every difficulty in reading the version of the Parable of the Prodigal Son in Chitpāvanī which follows. A list of Standard Words and Phrases will be found below on pp. 394 and ff.

[No. 49.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

CHITPĀVANĪ DIALECT.

(DISTRICT RATNAGIRI.)

एका माणसाला दोन बोड्ये सले । ते-पैकीं धाकटो आपले बापाला म्हणालो बाबा, जो जिनग्याचो वांटो माला येचे तो दे । मग तेणीन तेला आपली जिनगी वांटून दिलीन । मग थोडे दिवसान धाकटो मुलगो सगळी जिनगी गोला-करनी दूर देशांत गेलो आणि त्याह्या उधळेपणान वागुनी आपली जिनगी उडयलीन । मग तेणीन सगळ्यां खर्चुनी टाकले-वर ते देशांत मोठो दुकळ पडलो । ते-मुळ्यां तेला गरज लागू लागली । तेडला ते देशांतले एका गृहस्था-जवळ जावनी रेहिलो । तेणीन तेला आपले शेतांत डुकरां चारवेला धाडलीन । तेडला डुकरां जीं सालां खात सत ते-वर तेणीन आपलां पोट आनंदान भरलान असतान । पण कोणी मुढां तेला कांहीं दिलान नाहीं । मग जेडला तो शुद्धी-वर आलो तेडला तो म्हणालो माझे बापाचे कितीतरी चाकरानला खावनी पुरे इतकी भाकरी से, आणि मे भुकान उपाशी मरचां । मे उठुनी बाबा-हारीं जावनी तेला म्हणेन, बाबा मे देवाचे घरा तुम्हे देखत अन्याय केलोसे । आणि हेचे उपर मे तुम्हो मुलगो म्हणुनी घेवला योग्य नाहीं । माला आपले एका पायकाच्या प्रमाण ठेय । मग तो उठुनी आपले बापा-हारीं आलो । पण तो लांब सतांच तेचे बापान तेला वधितलान आणि तेला दया आली आणि धांवनी तेचे गळेली मिठी मारलीन आणि तेचो मुको घेतलोन । मुलगो तेला म्हणालो, बाबा, मे देवाचे घरा व तुम्हे डोळ्यां देखत पातक केलां से व मे हेचे उपर तुम्हो मुलगो म्हणवला योग्य नाहीं । पण बापूश चाकरानला म्हणालो चांगलो आंगरखो सेल तो आणणी हेचे आंगांत घाला, तेचे हातांत आंगठी व पायांत जोडा घाला । मग आम्ही जेवनी-खावनी गोड करूया । कारण हो माझो मुलगो मेलो सलो तो फिरुनी जिवंत से, तो सांडलो सलो तो सांपडलो से । असां म्हणणी ते आनंद करूं लागले ॥

ते वेळा तेचो वडील मुलगो शेतांत सलो । तो जेडला येवनी घरा जवळ पोचलो तेडला तेणीन गाणा व नाचणा आयक्येलान । आणि तेणीन आपले चाकरां

पैकीं एकाला हाक मरलीन व विचारलान हें कितां चाललां से । तेडला तो तेला म्हणालो । तुम्हो भाऊश आलो से व तुम्हे वापसान मेजवानी केलीन से । कारण तेला तो सुखरूप मिळालो से । तेडला तो रागावनी आंत जायना । म्हणणी तेचो वापूश बाहेर येवनी तेची विनवणी करूं लागलो । पण तेणीन आपले वापसाला उत्तर दिलान कीं, वघ आज इतकी वर्षीं मे तुम्ही चाकरी करचां व कडही तुम्ही आज्ञा मोडली नाही । तरी मे माझे मित्रां बरोबर आनंदान वागवां असे हेतून एकादां करडू देखील तूं माला दिलांस नाही । पण जेणीन तुम्हो पैसो रांडांचे संगतीन खावनी फडशो पाडलीन से तो हो तुम्हो बोड्यो आलो तोंच तूं तेचेसाठी एक मेजवानी दिलीस । तेचे-वर तो तेला म्हणालो मुलगा तूं माझे जवळ रोज सचस व माझे जवळ जां कांही से तां सगळां तुम्हां से । आपलेनला हर्ष व आनंद करवो हें चांगलां सलां । कारण हो तुम्हो भाऊश मेलो सलो तो फिरुनी जगलो से व सांडलो सलो तो सांपडलो से ॥

[No. 49.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

CHITPĀVANĪ DIALECT.

(DISTRICT RATNAGIRI.)

TRANSLITERATION AND TRANSLATION.

Ēkā māṇ'sā-lā dōn bōdyē salē. Tē-paikī dhāk'tō āp'lē bāpā-lā
A-certain man-to two sons were. Them-from-among the-younger his-own father-to
 mhaṇālō, 'bābā, dzō jin'gyā-tsō vāṇtō mā-lā yēchē tō dē.' Mag tē-nīn
said, 'father, what the-estate-of share me-to comes that give.' Then him-by
 tē-lā āp'li jin'gī vāṇtūn dilin. Mag thōdē div'sān dhāk'tō
him-to his-own estate having-divided was-given. Then few days-in the-younger
 mul'gō sag'li jin'gī gōlā-kar'nī dūr dēsānt gēlō, āṇi tyāhā
son all estate together-having-made distant into-a-country went, and there
 udh'lēpaṇān vāgunī āp'li jin'gī uḍay'lin. Mag tē-nīn
prodigal-manner-by having-behaved his-own estate was-squandered. Then him-by
 sag'ā khartsunī-ṭāk'lē-var tē dēsānt mōthō dukaḥ pad'lō.
all having-squandered-away-after that into-country great famine fell.
 Tē-muḥā tē-lā garadz lāgū lāg'li. Tēd'lā tē dēsānt'lē ēkā gṛihassthā-
That-owing-to him-to want to-fall began. Then that country-in-of one householder-
 dzavaḥ dzāv'nī rēhēlō. Tē-nīn tē-lā āp'lē sētānt duk'rā tsār'vē-lā
near having-gone he-lived. Him-by him-as-for his-own in-the-field swine to-feed
 dhāḍ'lōn. Tēd'lā duk'rā jī sālā khāt sat tē-var tē-nīn āp'lā pōt
he-was-sent. Then swine what husks eating were that-upon him-by his-own belly
 ānandān bhar'lān as'tān. Paṇ 'kōṇi-suddhā tē-lā kāhī
gladness-with filled would-have-been. But (by-)anybody-even him-to anything
 dilān nāhī. Mag jēd'lā tō suddhī-var ālō tēd'lā tō mhaṇālō, 'mājhē bāpā-chē
was-given not. Then when he senses-on came then he said, 'my father-of
 kitī-tarī tsāk'rān-lā khāv'nī purē it'kī bhāk'rī sē; āṇi mē bhukān
how-many servants-to having-eaten enough so-much bread is; and I hunger-by
 upāsī mar'tsā. Mē uṭhunī bābā-hārī dzāv'nī tē-lā mhaṇēn,
of-starvation am-dying. I having-arisen father-to having-gone him-to will-say,
 "bābā, mē Dēvā-chē gharā tujhē dēkhat anyāy kēlō-sē. Āṇi hē-chē-upar
'father, by-me God-of at-house thy in-sight fault committed-is. And this-of-after
 mē tudzhō mul'gō mhaṇunī ghēvē-lā yōgya nāhī. Mā-lā āp'lē ēkā
I thy son having-said to-take fit am-not. Me-to thy-own one
 pāy'kālyā-pramāṇ ṭhēy." Mag tō uṭhunī āp'lē bāpā-hārī ālō. Paṇ tō
servant-like keep." Then he having-arisen his-own father-to came. But he

lāmb satā-ts tē-chē bāpān tē-lā baghit^{lān} āṇi tē-lā dayā āli;
distant being-just his father-by him-to it-was-seen and him-to compassion came;
 āṇi dhāv^{nī} tē-chē galē-lā miṭhi mār^{līn}, āṇi tē-tsō mukō ghēt^{lōn}. Mul^{gō}
and having-run his neck-to embracing was-struck, and his kiss was-taken. The-son
 tē-lā mhaṇālō, 'bābā, mē Dēvā-chē gharā va tujhē dōlā-dēkhat pātak kēlā sē.
him-to said, 'father, by-me God-of at-house and thy in-eye-sight sin made is.

Va mē hē-chē-upar tudzhō mul^{gō} mhaṇ^{vē-lā} yōgya nāhī. Paṇ bāpūs tsāk^{rān-lā}
And I this-of-after thy son to-be-called fit am-not.' But the-father the-servants-to
 mhaṇālō, 'tsāng^{lō} āngar^{khō} sēl tō āṇ^{nī} hē-chē āngānt ghālā;
said, 'good a-coat will-be that having-brought his in-body put;
 tē-chē hātānt āng^{thī} va pāyānt dzōdā ghālā. Mag āmhī jēv^{nī}-khāv^{nī}
his in-hand a-ring and in-feet shoes put. Then we having-dined-having-eaten
 gōḍ karū-yā. Kāraṇ hō mādzhō mul^{gō} mēlō salō, tō phirunī jivant
merriment will-make. Because this my son dead was, he again alive
 sē; tō sāṇḍ^{lō} salō, tō sāpaḍ^{lō} sē. Asā mhaṇ^{nī} tē ānand karū lāg^{lē}.
is; he lost was, he found is.' So having-said they joy to-make began.

Tē vēlā tē-tsō vadil mul^{gō} śētānt salō. Tō jēḍ^{lā} yēv^{nī} gharā
That time-at his eldest son in-the-field was. He when having-come the-house
 dzaval pōts^{lō}, tēḍ^{lā} tēṇin gāṇā va nāts^{nā} āy^{kyēlān}. Āṇi tēṇin āplē
near arrived, then him-by singing and dancing was-heard. And him-by his-own
 tsāk^{rā}-paikī ēkā-lā hāk mār^{līn} va vichār^{lān}, 'hē kitā tsāl^{lā} sē?'
servants-from-among one-to call was-struck and it-was-asked 'this what going-on is?'
 Tēḍ^{lā} tō tē-lā mhaṇālō, 'tudzhō bhāūs ālō-sē, va tujhē bāp^{sān} mēj^{vānī}
Then he him-to said, 'thy brother come-is, and thy father-by a-feast
 kēlin sē; kāraṇ tē-lā tō sukh^{rūp} miḷālō sē. Tēḍ^{lā} tō rāgāv^{nī} ānt
made is; because him-to he safe got is.' Then he being-angry in

dzāy^{nā}. Mhaṇ^{nī} tē-tsō bāpūs bāhēr yēv^{nī} tē-chī vinav^{nī} karū lāg^{lō}.
would-not-go. Therefore his father out having-come his entreaty to-make began.
 Paṇ tēṇin āplē bāp^{sā-lā} uttar dilān kī, 'bagh, ādz it^{kē} varshā mē
But him-by his-own father-to reply was-given that, 'look, to-day so-many years I
 tujhī tsāk^{rī} kar^{tsā} va kāhī tujhī ādnyā mōḍ^{lī} nāhī. Tarī mē mājhe
thy service do and ever thy command was-broken not. Yet by-me my
 mitrā-barōbar ānandān vāg^{vā} asē hētūn ēkāḍā kar^{ḍū}
friends-with gladness-with it-should-be-behaved such object-with one kid
 dēkhil tū mā-lā dilās nāhī. Paṇ jēṇin tudzhō paisō rāṇḍā-chē
even by-thee me-to was-given not. But whom-by thy money harlots-of

sāng^{tīn} khāv^{nī} phad^{sō}-pāḍ^{lōn} sē tō hō tudzhō bōḍyō ālō tō-ts
in-company having-eaten squandered-away is that this thy son came just-then
 tū tē-chēsāthī ēk mēj^{vānī} dilis. Tē-chē-var tō tē-lā mhaṇālō, 'mul^{gyā}
by-thee him-of-for one feast was-given.' There-upon he him-to said, 'son
 tū mājhe-dzaval rōdz satsas, va mājhe-dzaval dzā-kāhī sē tā sag^{lā} tudzhā sē.
thou of-me-near always art-usually, and of-me near whatever is that all thine is.

Āp'lēn-lā harsha va ānand kar'vō hē tsāng'lā salā. Kāraṇ hō tudzhō
Us-to delight and joy should-be-made this good was. Because this thy
 bhāūs mēlō salō, tō phirunī dzag'lō sē; va sāṇḍ'lō salō, tō sāpaḍ'lō sē.
brother dead was, he again alive is; and lost was, he found is.'

MARĀTHĪ IN BERAR AND THE CENTRAL PROVINCES.

Marāthī is the principal language of Berar and of the southern part of the Central Provinces. It has already been mentioned that the usual Dekhan form of the language is current in the western part of Buldana, and in some districts to the north of the Satpuras, which formerly belonged to the dominions of the Peshwas. The dialect spoken over the greater part of Berar and in the south of the Central Provinces is, however, slightly different. The limits within which it is spoken may be broadly defined as follows.

Beginning from the west this dialect covers the eastern part of Buldana, leaving the western border to Standard Marāthī. The frontier line thence goes northwards so far as the river Tapti, and then turns eastwards, including Ellichpur and the southern parts of Betul, Ohhindwara, and Seoni, with speakers all over the southern part of Balaghat. Thence the line turns southwards, including Bhandara and the north-western portion of Chanda, whence it turns back to Buldana including the greater part of Wun and Basim. The dialect is further spoken by scattered settlers in Raipur, Bilaspur, Nandgaon, Kawardha, and Bombay Town and Island.

The Marāthī of Berar is usually spoken of as Varhādī or Bērārī, and Nāgpuri is the traditional name of the dialect spoken in the Central Provinces. Both names have been retained, in deference to the traditional usage, though they in reality connote the same form of speech. Several smaller dialects of Marāthī have been returned from the districts under consideration. They will all be mentioned in the ensuing pages, and they will be shown to be simply local forms of the current Marāthī of Berar and the Central Provinces.

The so-called Varhādī, the Marāthī of Berar, has been returned from the following districts :—

A. Spoken at home in—

Amraoti	541,623
Akola	465,600
Ellichpur	210,600
Buldana	140,500
Wun	311,500
Basim	331,650
TOTAL	2,001,473

B. Spoken abroad in—

Betul	75,000
Chanda	4,550
Bombay Town and Island	3,000
TOTAL	82,550
GRAND TOTAL	2,084,023

The so-called Nāgpurī has been returned from the following districts :—

A. Spoken at home in—

Seoni	19,000
Chhindwara	54,950
Wardha	316,000
Nagpur	540,050
Chanda	285,000
Bhandara	490,675
Balaghat	98,700
Raipur	9,600
TOTAL	1,813,975

B. Spoken abroad in—

Bilaspur	3,500
Nandgaon	4,000
Kawardha	1,000
Akola	1,000
TOTAL	9,500

GRAND TOTAL . 1,823,475

It has been stated above that several minor dialects which were originally returned from Berar and the Central Provinces have proved to be local forms of the current Marāthī of the said districts. They are the following :—

Name of dialect.	Where spoken.	Number of speakers.
Dhan*garī	Chhindwara	1,800
Dzhārpi	Ellichpur	5,000
Gōvārī	Chhindwara	2,000
"	Chanda	500
"	Bhandara	150
Kōshṭī	Akola	300
"	Ellichpur	500
"	Buldana	2,100
Kumbhārī	Akola	4,500
"	Chhindwara	?
Kunbāu	Chanda	110,150
Māhārī	Chhindwara	9,000
"	Chanda	10,000
Marhēṭī	Balaghat	?
Natakānī	Chanda	180
	TOTAL	146,180

Of these minor dialects the Marhēṭī of Balaghat has been slightly influenced by the neighbouring dialects of Eastern Hindī, and the Natakānī of Chanda has, in some points, accommodated itself to Telugu. On the whole, however, the various forms of speech enumerated in the table are essentially identical with the form of Marāṭhī commonly spoken in Berar and the Central Provinces.

This form of speech has also largely influenced the dialect of the Katiās of Chhindwara and Narsinghpur, which has therefore been dealt with after the minor dialects just mentioned. The number of speakers has been estimated at 18,700.

We thus arrive at the following total for the Marāṭhī of Berar and the Central Provinces :—

Varhāḍī	2,084,023
Nāgpuri	1,823,475
Minor dialects	146,180
Katiā	18,700
TOTAL	4,072,378

In connection with this form of speech it has been found convenient to deal with some broken dialects spoken in the Bastar State, Kanker, and Raipur, which have been largely influenced by the neighbouring Marāṭhī. They are the following :—

Name of dialect.	No. of speakers.
Hal*bi	104,971
Bhunjiā	2,000
Nāhari	482
Kamāri	3,743
TOTAL	111,196

If we add the 3,493,858 speakers of Marāṭhī returned in Hyderabad at the Census of 1891, the grand total comes out as follows :—

Berar and Central Provinces	4,072,378
Hyderabad	3,493,858
Hal*bi, etc.	111,196
TOTAL	7,677,432

The Marāṭhī spoken in Berar and the Central Provinces is closely related to the form which that language assumes in the Dekhan. The difference between the two forms of speech is slight, and they gradually merge into each other in Buldana.

Grammar.

Pronunciation.—Long vowels, and especially final ones, are very frequently shortened; thus, *mā* and *mī*, I; *māhi bāy*ko*, my wife; *māhā* and *mahā*, my.

There is a strong tendency among the lower classes in Berar to substitute *ō* for *ava* and *avi*. Thus, *dzōl* for *dzaval*, near; *udōlā* for *udavilā*, squandered.

As in the Konkan, an *a* is very commonly used where the Dekhan form of the language has an *ē*, especially in the termination *ē* of neuter bases, in the suffix *nē* of the instrumental, and in the future. Thus, *asa*, so; *sāngit*la*, it was said; *duk*ra*, swine;

bhukē-na, with hunger; *asal*, I shall be. In some rustic dialects this short final *a* is occasionally dropped altogether; thus, *tyān*, by him, in the so-called Dhan'garī and Gōvārī of Chhindwara.

I is often interchanged with *ē* and *ya*; thus, *dila*, *dēlla*, and *dyalla*, given. The *ē* in such words is probably short. Compare *il*, *yēl*, and *vēl*, time.

An initial *ē* is commonly pronounced as a *yē*, as is also the case in the Konkan; thus, *ēk* and *yēk*, one.

The Anunāsika is very commonly dropped, or, occasionally, replaced by an *n*; thus, *karu*, to do; *tyā-mulē*, therefore; *dēvā-sin*, to God; *tun*, thou. The same is, however, also the case in the Dekhan and in the Konkan.

The cerebral *ḍ*, when preceded by a vowel, is pronounced as an *r* in the so-called Māhārī of Chhindwara. The same is probably also the case in the rustic dialects in other districts. This conclusion is forced upon us by the fact that *ḍ* in such positions is very commonly confounded with *l*. Thus, in the so-called Dzhārpī and Kōshṭī of Ellichpur we find forms such as *ghōlā*, a horse, and in the dialect of the Kuṇ'bīs of Akola *ḍ* is substituted for *l* in words such as *ḍzavaḍ*, near. The cerebral *l*, which is always distinguished from the corresponding dental sound, is commonly pronounced as a very soft *r*, and even as a *y*, in which case it is sometimes almost inaudible. Thus, *mālī*, *mārī*, *māyī* and *māī*, a gardener. All these facts can only be explained on the assumption that the cerebral *l* has a sound which is very near to that of a cerebral *r*, and that the cerebral *ḍ* after vowels assumes the same sound.

The cerebral *ṇ* is always changed to *n*, though *ṇ* is often retained in writing; thus, *kōn*, who; *pānī*, water. It has sometimes been stated that quite the opposite change takes place in Nagpur, every dental *n* being pronounced as an *ṇ*. There are, however, no traces of any such peculiarity in the specimens received from the districts.

L and *n* are continually interchanged in the future tense; thus, *mī mārīn* and *mārīl*, I shall strike; *tō māran* and *māral*, he will strike.

V is very indistinctly sounded before *i*, *ī*, and *ē*, and it is often dropped altogether. Thus, *istō*, fire; *īs*, twenty; *yēl*, time. This fact accounts for occasional spellings such as *Viśvar*, God.

Vh occasionally becomes *bh*; thus, *nabhatē* and *navhatē*, it was not.

Nouns.—The substitution of *a* for *ē* in neuter bases, together with the tendency to shorten long final vowels, has caused the distinction between the masculine and neuter genders to be weakened. Thus, the word *pōr'ga*, a child, is constantly used in the sense of 'son.' *Mān'sa*, men, which is a neuter plural, is frequently combined with an adjective in the masculine gender; thus, *tsāng'lē mān'sa*, good men, and so on. In the dialect of the Kuṇ'bīs of Akola and Chanda, of the Gōvārs of Chanda and Bhandara, in the Marhēṭī of Balaghat, the Marāṭhī dialect of Raipur, and so on, the masculine and neuter genders are constantly confounded.

The neuter gender is thoroughly preserved only in Marāṭhī and Gujarāṭī, and it will therefore be seen that the dialect of Berar and the Central Provinces in this respect forms a link between those languages and the related forms of speech to the north and east.

The plural is formed as in Standard Marāṭhī. In the oblique form plural, however, *hī* or *ī* is often added; thus, *bāpāhīs*, to fathers; *mān'sāi-lē*, to men.

The case suffixes are the same as in the Dekhan. The dative, however, is formed by adding *lē* and not *lāin* most of the rustic dialects such as the Kuṇ'bī of Akola and

Buldana, the Kumbhārī of Akola and Chhindwara, the Dhan^gari and Gōvārī of Chhindwara and Chanda, and so on. Thus, *bāpā-lē*, to the father.

Pronouns.—The case of the agent of the personal pronoun of the second person is *tyā*, by thee; 'my' is *māhā*, and 'thy' is *tuhā*. The usual Dekhan forms, however, also occur; thus, *tuvā* and *tvā*, by thee; *mādzha nāv*, my name. 'To me' is *madz*, *madz-lē*, and *ma-lē*.

The demonstrative pronoun *tō*, that, is, in most respects, inflected as in the Dekhan. The usual form of the nominative singular feminine is, however, *tē* as in Old Marāṭhī.

Kāy, what? has an ablative *kāvhun* or *kāhun*, why? *Kāmhun*, why? is a compound meaning 'what having said?'

Verbs.—There is only one conjugation; thus, *mī mar^otō*, I die; *mī mār^otō*, I strike; *mī mhanīn*, I shall say; *mī karīn*, I shall do; *mī asal*, or *asīn*, I shall be, and so on.

The second person singular has usually the same form as the third person; thus, *tū āhē*, thou art; *tū gēlā*, thou wentest. Similarly the second person plural of the past tense coincides with the third person; thus, *tumhī gēlē*, you went; *tē gēlē*, they went. The ordinary Dekhan forms are, however, also used; thus, *tū āhēs*, thou art.

The verb substantive is, with the above exceptions, regular. In the first person singular of the present tense, however, we find *mī āhō* and *mī āhē*, I am. From the root *hō* is formed *mī vhay*, I am, etc. In the past tense *vha* is interchangeable with *hō*; thus, *tū hōtā* or *vhatā*, thou wast.

The present tense of finite verbs is often formed as in the Dekhan; thus, *mī kar^otō*, I do; *tū kar^otō(s)*, thou dost; *tē kar^otāt*, they do. Frequently, however, the second and third persons singular and the third person plural are formed in the same way as in the verb substantive, in which case the verb does not change for gender; thus, *tu rāh^otē(s)*, thou livest; *tō yētē*, he comes; *tō kar^otyē*, he does; *tē dzātēt*, they go. In Berar *a* is substituted for *ē* in the terminations of the second person singular and the third person plural; thus, *tū mār^ota*, thou striketh; *tē mār^otat*, they strike.

In the imperative we may note forms such as *dzāy*, go; *khāy*, eat (Berar); *pāhya*, see.

The habitual past is often used as an ordinary past. Thus, *tō mhanē*, he said. The first person singular ends in *ō* in the only instance which occurs in the materials available; thus, *mī nidzō*, I used to sleep. Note forms such as *tō dzāyē-nā*, he would not go; *tō dēyē-nā*, he would not give.

The past tense is formed as in the Dekhan; thus, *myā mār^ola*, I struck; *tyā mār^ola*, thou struckest. The third person singular of transitive verbs sometimes ends in *an*; thus, *dhāḍ^olan*, sent. Such forms occur in the rustic dialects of Ellichpur, Chhindwara, and Bhandara. The final *n* in such forms corresponds to *n* in the Konkan, where we find forms such as *sāṅgit^olān*, it was said. It has perhaps developed from an Anunāsika. In the Central Provinces, however, it can also be due to the influence of Eastern Hindi.

The past tense of transitive verbs is used in the same way as in the Dekhan, the subject being put in the case of the agent, and the verb agreeing with the object in gender and number or being put in the neuter singular. In some rustic dialects in Chhindwara, Bhandara, and Balaghat, however, the influence of the neighbouring dialects of Eastern Hindi has caused the passive and impersonal constructions to be frequently superseded by the active one, and we find forms such as *mī pāp kēlō*, I sinned.

[No. 50.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

VARHADI (BRĀHMANI) DIALECT.

(DISTRICT AKOLA.)

SPECIMEN I.

कोना एका मानसाला दोन लेक होते । त्याच्यातला एक लाहान आपल्या बापास म्हनाला, बावा जो जिंदगीचा हिस्सा माझ्या वाढ्यास येईल तो मला द्या । मग थोडक्या दिवसान लाहान पोरान सगळ जमा करून तो दूर मुलकाला गेला । आनि तेथ उधकेपनान राहून आपला सगळा पैसा खर्च करून टाकला । मग त्यान अवघ खरचल्या-वर त्या मुलकात मोठा काळ पडला (माहागी पडली) व त्याला अडचन पडू लागली । मग तो त्या देशातल्या एका मानसा-जवळ जावून राहिला । त्या-नंतर त्यान त्याला डुकर चारायला आपल्या वावरात धाडल । त्यांका डुकर जे टप्प खात व्हते त्याच्या-वर आपन आपल पोटा भराव अस त्यास वाटू लागल । आनी त्याला कोन काही दखल नाहीं । मग तो सुढीत येऊन म्हने, माझ्या बापाच्या किती सालदाराडला पोटाभर भाकर भेटते (भेटे), आन मी उपाशी मरतो । मी उठून माझ्या बापा-कडे जाडल आनी त्याहिला म्हनल, बावा म्या देवाच्या कड्या-बाहेर व तुमच्या सामने पाप केल आहे । या-उपर तुमच पोरग म्हनन्यास मला लाज वाटते । तुमच्या एका सालदारा-वानी मज्जा ठेवा । मग तो उठून आपल्या बापा-जवळ गेला । तो दूर आहे इतक्यात त्याला पाहून त्याची त्याच्या बापाला कीव आली, आनी त्यान धावत जाऊन त्याच्या गळ्यात हात घातले व त्याचे मुके घेतले । मग ते पोरग त्याला म्हनू लागल, बावा, देवाच्या कड्या-बाहेर व तुमच्या सामने म्या पाप केल । आनि या-उपर तुमच पोरग म्हनन्याची मला लाज वाटते । पन बापान आपल्या कामदाराडला सांगितल, चांगल (चोखोट) पांघरून आनून त्याच्या आंगा-वर घाला आनी त्याच्या बोटात मुदी व पायात जोडा घाला । मग आपन खाऊन पिऊन चयन करू । का-म्हून म्हनाल तर हा माहा पोरगा मेला व्हता त जिता झाला आन हारपला व्हता त सापडला । त्यांका ते चडून करू लागले ॥

त्या वेळीं त्याचा मोठा मुलगा वावरात व्हता । मग तो घरा-जवळ आल्या-वर त्यान वाजंत्री व नाच ऐकला । त्यांका कामदारातल्या एकाला

बलावून त्यान इचारले (पुसले) हे काय व्हय । त्यान त्याला सांगितल, तुहा भाऊ आला आहे, आन तो तुच्या बापाला खुशाल भेटला, म्हून त्यान मोठी पंगत केली आहे । त्येका तो राग भरून आत जाये-ना । म्हनून त्याचा बाप बाहेर येउन त्यास समजाऊ लागला । पन त्यान बापाला म्हटल, पाह्य, मी इतकी वर्स तुमची चाकरी करतो, आन तुमची मर्जी म्या कडी-ही वलांडली नाहीं । तरी म्या आपल्या गद्याइ-वरोवर मजा करावी म्हनून मला कडी शेकीच पिलू-ही देख नाहीं । आनी ज्यान तुमचा पयसा कंचनी-वरावर खराव केला तो तुमचा पोरगा आला तेका तुम्ही त्याच्यासाठी मोठी पंगत देखी । तेका त्यान त्याला म्हटल, पोरा, तू सगळा ईळ माझ्या-जवळ आहे । आनी माही सगळी जिनगी तुहीच आहे । हा तुहा भाऊ मेला व्हाता त जिता भाला आन हारपला व्हाता त सापडला । म्हनून आनंद व चडून करावी हे वर व्हात ॥

[No. 50.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

VARHĀDĪ (BRĀHMAṆĪ) DIALECT.

(DISTRICT AKOLA.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōnā ēkā mān'sā-lā dōn lēk hōtē. Tyā-chyāt'lā ēk lāhān
Certain one man-to two sons were. Them-from-among one younger
 āp'lyā bāpās mhanālā, 'bābā, dzō jind'gī-tsā hissā māhyā vātyās
his-own to-father said, 'father, what property-of share my to-share
 yēil tō ma-lā dyā.' Mag thōd'kyā div'sā-na lāhān pōrā-na
will-come that me-to give.' Then a-few days-after the-younger son-by
 sag'la dzamā karūn tō dūr mul'kā-lā gēlā. Ānī tētha
all together having-made he a-distant country-to went. And there
 udh'lēpanā-na rāhūn āp'lā sag'la paisā kharts-karūn tāk'lā.
extravagance-by having-lived his-own all money having-spent was-thrown.
 Mag tyā-na av'gha kharats'lyā-var tyā mul'kāt mōthā kāl pad'lā
Then him-by whole having-spent-on that in-country mighty famine fell
 (māhāgī pad'li); va tyā-lā ad'tsan padū lāg'li. Mag tō tyā
(dearness fell); and him-to difficulty to-fall began. Then he that
 dēsāt'lyā ēkā mān'sā-dzavaḷ dzāvūn rāhyalā. Tyā-nantar tyā-na tyā-lā
country-in-of one man-near having-gone lived. That-after him-by him-to
 dukar tsārāy-lā āp'lyā vāv'rāt dhād'la. Tyāv'hā dukar jē tapra
swine to-feed his-own into-field it-was-sent. Then the-swine what husks
 khāt vhatē tyā-chyā-var āpan āp'la pōt bharāva asa tyās
eating were that-of-upon by-himself his-own belly should-be-filled so to-him
 vātū lāg'la. Ānī tyā-lā kōna kāhī dyalla nāhī. Mag tō
to-appear began. And him-to by-anyone anything was-given not. Then he
 suddhīt yēūn mhanē, 'māhyā bāpā-chyā kitī sāl'dārāi-lā
into-senses having-come said, 'my father-of how-many servants-to
 pōt-bhar bhākar bhēt'tē(bhēt'tē), ān mī upāśī martō. Mī
belly-full bread is-obtained, and I hungry die. I
 uṭhūn māhyā bāpā-kaḍē dzāil, ānī tyā-hi-lā mhanal, "bābā,
having-arisen my father-to will-go, and him-to will-say, "father,
 myā Dēvā-chyā kahyā-bāhēr va tum-chyā sām'nē pāp kēla āhē. Yā-upar
by-me God-of order-against and you-of before sin made is. This-after

tum-tsa pōr'ga mhan'nyās ma-lā lād̥z vāt'tē. Tum-chyā ēkā sāl'dārā-vāni
your son to-be-called me-to shame seems. Your one servant-like
 mallā thēvā." Mag tō uṭhūn āp'lyā bāpā-dzavaḷ gēlā. Tō
me-to keep." Then he having-arisen his-own father-near went. He
 dūr āhē it'kyāt tyā-lā pāhūn tyā-chī tyā-chyā bāpā-lā kīv
distant is in-the-meantime him-to having-seen him-of his father-to pity
 āli, ānī tyā-na dhāvat dzāūn tyā-chyā galyāt hāt ghāt'lē,
came, and him-by running having-gone him-of on-the-neck hands were-put,
 va tyā-chē mukē ghēt'lē. Mag tē pōr'ga tyā-lā mhanū lāg'la, 'bābā,
and him-of kisses were-taken. Then that son him-to to-say began, 'father,
 Dēvā-chyā kahyā-bāhēr va tum-chyā sām'nē myā pāp kēla. Ānī
God's order-against and you-of before by-me sin was-made. And
 yā-upar tum-tsa pōr'ga mhan'nyā-chī ma-lā lād̥z vāt'tē.' Pan
this-after your son being-called-of me-to shame appears.' But
 bāpā-na āp'lyā kām'dārāi-lā sāngit'la, 'tsāng'la (tsōkhōt) pāngh'rūn
the-father-by his-own servants-to it-was-told, 'good (good) cloth
 ānūn tyā-chyā āngā-var ghālā, ānī tyā-chyā bōṭāt mudī va
having-brought him-of body-upon put, and him-of on-finger a-ring and
 pāyāt dzōdā ghālā. Mag āpan khāūn piūn chay'n karū.
on-feet a-shoe put. Then we having-eaten having-drunk merriment shall-make.
 "Kā-mhun?" mhanāl tar, hā māhā pōr'gā mēlā vhatā, ta jītā dzhālā;
"Why?" if-you-say then, this my son dead was, he alive became;
 ān hārap'lā vhatā, ta sāpad'lā. Tyāvhā tē chaīn karū lāg'lē.
and lost was, he is-found.' Then they merriment to-make began.
 Tyā vēḷī tyā-tsā mōṭhā mul'gā vav'rāt vhatā. Mag tō gharā-dzavaḷ
That at-time his eldest son in-field was. Then he house-near
 ālyā-var tyā-na vādzantrī va nāts aik'lā. Tyāvhā kām'dārāt'lyā
having-come-upon him-by music and dance was-heard. Then the-servants-in-from
 ēkā-lā balāvūn tyā-na ichār'lē (pus'lē), 'hē kāy vhay?' Tyā-na
one-to having-called him-by it-was-asked (it-was-asked), 'this what is?' Him-by
 tyā-lā sāngit'la, 'tuhā bhāū ālā āhē, ān tō tuhyā bāpā-lā khuṣāl
him-to was-told, 'thy brother come is, and he thy father-to safe-and-sound
 bhēt'lā, mhūn tyā-na mōṭhī paṅgat kēli āhē. Tyāvhā tō rāg-
was-met, therefore him-by great a-feast made is.' Then he anger-with
 bharūn āt dzāyē-nā. Mhanūn tyā-tsā bāp bāhēr yēūn tyās
having-become-filled in would-not-go. Therefore his father out having-come to-him
 sam'dzāū lāg'lā. Pan tyā-na bāpā-lā mhaṭ'la, 'pāhya, mī it'ki varsa
to-entreat began. But him-by father-to it-was-said, 'see, I so-many years
 tum-chī tsāk'rī kar'tō, ān tum-chī marjī myā kaddhī-hī valāṇḍ'li
your service am-doing, and your will by-me ever-even was-transgressed
 nāhī. Tarī myā āp'lyā gadyāi-barōbar majā karāvi mhanūn ma-lā
not. Yet by-me my-own friends-with mirth should-be-made having-said me-to

kadhi śēi-tsa pilū-hī dēlla nāhī. Ānī jyā-na tum-tsā
ever she-goat-of a-young-one-even was-given not. And whom-by your
 pay^asā kañch^anī-barābar kharāb kēlā tō tum-tsā pōr^agā ālā, tēvhā
money harlots-with waste was-made that your son came, then
 tumhī tyā-chyāsāthī mōthī paṅgat dēlli.' Tēvhā tyā-na tyā-lā
by-you him-of-for great a-feast was-given.' Then him-by him-to
 mhaṭ^ala, 'pōrā, tū sag^alā iḷ māhyā-dzavaḷ āhē, ānī māhī sag^alī
it-was-said, 'son, thou whole time of-me-near art, and my whole
 jin^agī tuhī-ts āhē. Hā tuhā bhāū mēlā vhatā, ta jītā dzhālā; ān
property thine-alone is. This thy brother dead was, he alive became; and
 hārap^alā vhatā, ta sāpad^alā. Mhanūn ānand va chāin karāvī
lost was, he is-found. Therefore joy and merriment should-be-made
 hē bara vhatā.
this good was.'

[No. 51.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

VARHĀDĪ (BRĀHMAṆĪ) DIALECT.

(DISTRICT AKOLA.)

SPECIMEN II.

DEPOSITION OF A WITNESS.

राम-जी वल्लद सोना-जी । जात माळी । उंबर वर्स पंचेचाळीस । वस्ती सोम-
ठान । प्रतिज्ञे-वर कळवितो की, आजमास (सुमार) पंधरा दिवस भाले असतील रोज
शुक्र-वारी रात्री मी व माही बायको आनी दोन पोर असे घरात निजलो असता दोन
प्रहर रात्रीचे सुमारास माझ्या बायकोन मला जाग केल, आन म्हणू लागली की, घरात
भांडे वाजत असून मानसाचा चाहाळ येते । तेव्हा उठा । त्या-वरून मी उठलो आनी
भीती-कडे पाहिले त मला भोक दिसल । त्या-वरून खास वाटल की, कोनी-तरी
घर फोडून आत शिरल आहे । घरात दिवा नव्हता । माझ्या आथरुना-खाले आक-
पेटी व्हाती, ती लगेच काढून पेटवली । इतक्यात हाच आरोपी भीतीस पाडलेल्या
भोका-जवळ जाऊ लागला । त्याच्या-वर माही नजर गेल्या-बराबर म्या त्यास
पकडल । आनि त्याचा हात धरून त्यास म्हनालो की, अरे चोरा कोठ जात ।
त्या-वरून त्याची व माही भोंवाभोंवी वरीच भाली । मी घरातून कलमाई भाला
केला । त्या-वरून घराचे शेजारी लोक सिताराम व इठोवा हे आले । इतक्यात
माझ्या बायकोन दिवा लावला आनी घरातली साखळी काढली । व सदरहू इसम
आत आले । मग मला भल्ल जोर आल । सदरहू आरोपी-जवळ घराच्या-जवळ
पाहिल त पाच खन निघाले । ते खन तीन रुपये किमतीचे आहेत । ते माहे
आहेत । माझ्या बायकोच्या गाठोड्यात व्हाते । ते गाठोड जात्या-जवळच्या उतरंडी-
जवळ व्हात । या-शिवाय दुसरा माल गेला नाही ॥

आम्ही तिघान त्याचे हात बांधले । आनी लगेच पाटला-कडे घेऊन गेलो ।
आनी भालेली हकीकत पाटलास सांगितली । त्या-वरून पाटलान चवकीदार
आनी माहार याहिच्या ताब्यात आरोपीला देण । आनी प्रातःकाळी पोलीस
ठेसन बारीसीटाकळी या-कडे पाठवल । आरोपी कोनत्या गावाचा आहे, त्याच
नाव काय, हे मला ठाऊक नाही । कारन तो आमच्या गावाचा नाही । दिवा

लावल्या-करता म्या आक-पेटीची काडी वडडली इतक्यात आरोपी भोका-जवळ
 दिसला त्या-मुळे माझ्या-कडून दिवा लावता आला नाही। पाडलेल्या भोकातून
 मनुष्य अडचनीन जाऊ यऊ सकत। कोरटात असलेला खिळा ज्ञान भीतीस
 भोक पाडल तो मला भोका-जवळच्या न्हाणीत सापडला ॥

[No. 51.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

VARHĀPĪ (BRĀHMAṆĪ) DIALECT.

(DISTRICT AKOLA.)

SPECIMEN II.

DEPOSITION OF A WITNESS.

TRANSLITERATION AND TRANSLATION.

Rām-jī, vallad Sōnā-jī, dzāt māli, umbar varsa pañchēchālīs;
Rām-jī, son-of Sōnā-jī, caste māli (gardener), age years forty-five;
 vasti Sōmthhān. Pratidnyē-var kaḷavitō kī, ādz^mās (sumār)
residence Somthan. Solemn-affirmation-on I-inform that, about (about)
 pandh^{rā} divas dzhālē as^{til}, rōdz Śukkar-vārī rātrī mī va māhī
fifteen days become might-have, day on-Friday at-night I and my
 bāy^{kō} ānī dōn pōra asē gharāt nidz^{lō} as^{tā} dōn prahar
wife and two children these in-the-house sleeping being two quarters
 rātrī-chē sumārās māhyā bāy^{kō}-na ma-lā dzāga kēla, ān mhanū
night-of at-about my wife-by me-to awakening was-made, and to-say
 lāg^{li} kī, 'gharāt bhāṇḍē vādzat asūn mām^{sā}-tsā tsāhāl
she-began that, 'in-the-house pots sounding having-been man-of noise
 yētē. Tēvhā uṭhā.' Tyā-varūn mī uṭh^{lō} ānī bhīti-kaḍē pāhilē,
comes. Therefore get-up.' Thereupon I got-up and the-wall-towards it-was-seen,
 ta ma-lā bhōk dis^{la}. Tyā-varūn khās vāṭ^{la} kī kōnī-tarī
then me-to a-hole appeared. Thereupon certainly it-appeared that some-one
 ghar phōḍūn āt sir^{la} āhē. Gharāt divā navh^{tā}. Māhyā
house having-broken in entered is. In-the-house lamp not-was. My
 āth^{runā}-khālē āk-pēṭi vhati tī lagē-ts kād^{hūn} pēṭiv^{li}.
bed-beneath a-match-box was that at-once having-taken-out was-lighted.
 It^{kyāt} hā-ts ārōpī bhītis pād^{lē}lyā bhōkā-dzaval dzāñ
In-the-meantime this-very accused in-the-wall made hole-near to-go
 lāg^{la}. Tyā-chyā-var māhī nadzar gēlyā-barābar myā tyās pakad^{la}.
began. Him-of-on my sight went-just-as-soon by-me to-him it-was-caught.
 Ānī tyā-tsā hāt dharūn tyās mhanālō kī, 'arē tsōrā, kōṭha
And him-of hand having-held to-him I-said that, 'Ah thief, where
 dzāta?' Tyā-varūn tyā-chī va māhī dzhōmbā-dzhōmbī barī-ts dzhālī.
do-you-go?' That-upon him-of and my struggling considerable became.
 Mī gharātūn kal^{mā}-ī bhallā kēla. Tyā-varūn gharā-chē
(By-)me house-in-from noise-also great was-made. Thereupon the-house-of

śēdzārī lōk Sitārām va Iṭhōbā hē ālē. It^akyāt
neighbouring people Sitārām and Viṭhōbā these came. In-the-meantime
 māhyā bāy^akō-na divā lāv^alā, ānī gharāt^ali sāk^ah^alī kāhād^ali.
my wife-by lamp was-lighted, and house-in-from a-chain was-taken-out.
 Va sadar^ahū isam āt ālē. Mag ma-lā bhalla dzōr āla. Sadar^ahū
And the-said persons in came. Then me-to great force came. The-said
 ārōpī-dzavaḷ gharā-chyā-dzavaḷ pāhila ta pāts khan nighālē. Tē
accused-near the-house-of-near it-was-seen then five bodices were-found. Those
 khan tin rupayē kim^atī-chē āhēt. Tē mähē āhēt. Māhyā bāy^akō-chyā
clothes three rupees worth-of are. Those mine are. My wife-of
 gāṭhōdyāt vhatē. Tē gāṭhōda dzātyā-dzavaḷ-chyā ut^arandī-dzavaḷ vhata.
in-a-cloth-bundle were. That bundle of-a-grinding-stone-near jar-pile-near was.
 Yā śivāy dus^arā māl gēlā nāhī.
This besides other property went not.

Āmhi tighā-na tyā-chē hāt bāndh^alē. Ānī lagē-ts Pāt^alā-kaḍē ghēūn
Us three-by his hands were-tied. And at-once the-Patel-to having-taken
 gēlō. Ānī dzhālēli hakikat Pāt^alās sāngit^ali. Tyā-varūn Pāt^alā-na
we-went. And happened account to-the-Patel was-told. There-upon the-Patel-by
 tsav^akīdār ānī mähār yāhi-chyā tābyāt ārōpī-lā dēlla. Ānī
the-Chaukidar and a-Mahar these-of in-charge the-accused-to was-given. And
 prātaḥkāḷī pōlis ṭhēsan Bār^asītāk^ali yā-kaḍē pāṭhav^ala. Ārōpī kōn^atyā
in-the-morning police station Barsi-Takli this-to was-sent. The-accused what
 gāvā-tsā āhē, tyā-tsā nāv kāy, hē ma-lā ṭhāuk nāhī. Kāran tō ām-chyā
village-of is, him-of name what, this me-to known is-not. Because he us-of
 gāvā-tsā nāhī. Divā lāv^anyā-kar^atā myā āk-pēṭi-chī kāḍī vahaḍ^ali,
village-of is-not. Lamp to-light-in-order by-me match-box-of a-stick was-rubbed,
 it^akyāt ārōpī bhōkā-dzavaḷ dis^alā, tyā-mulē māhyā-kaḍūn
in-the-meantime the-accused the-hole-near appeared, that-on-account-of me-by
 divā lāv^atā ālā nāhī. Pād^alēlyā bhōkātūn manusy ad^atsanī-na dzāū
lamp to-light came not. Bored the-hole-through a-man difficulty-with to-go
 yāū sak^ata. Kōr^atāt as^alēlā khilā jyā-na bhītis bhōk pād^ala tō
to-come is-able. In-the-court been the-spike which-by in-the-wall a-hole was-made that
 ma-lā bhōkā-dzavaḷ-chyā nhānīt sāpaḍ^alā.
me-to the-hole-of-near in-the-bath-room was-found.

FREE TRANSLATION OF THE FOREGOING.

(DEPOSITION OF) RĀM-JĪ, SON OF SŌNĀ-JĪ, OF THE MĀLĪ CASTE, AGED FORTY-FIVE, A RESIDENT OF SOMTHAN.

I solemnly affirm that about a fortnight ago, on a Friday night, I and my wife and two children were sleeping in the house. At midnight my wife roused me and said,

'there is a rattling of pots in the house, and footsteps are heard, therefore get up.' Then I got up and on looking towards the wall I saw a hole in it. I then understood that some one must have broken into the house. There was no light in the house, but there was a match-box beneath my bed. I immediately got hold of it and lighted a match. Then this very accused began to move towards the hole made in the wall. As soon as I saw him, I caught hold of him and holding him by the hand said to him, 'Ah, thief! where do you go?' Whereupon there was a great struggle between him and me, and I cried out loudly from within the house. Thereupon my neighbours, Sītārām and Vithōbā, came. In the meantime my wife lighted a lamp and unchained the door from within, and the said neighbours stepped into the house. Then I felt more strength. On the accused being searched five pieces of bodice-cloth were found on him. They are worth three rupees. They are mine and were in the bundle belonging to my wife. The bundle was near the jar-pile by the grinding-mill. Nothing beside this is lost. We three bound the accused by his hands and immediately took him to the Patel and informed him of what had happened. Whereupon the Patel gave the accused in charge of a Chaukidar and a Mahar and in the morning sent him to the police station at Barsi-Takli. I do not know either the village the accused lives in or his name, for he does not belong to our village. I struck a match to light the lamp when I saw the accused at the hole, therefore I could not light the lamp. One can with difficulty go in and out of the hole made in the wall. The iron spike before the Court with which the wall was bored was found by me in the bath-room near the hole.

The dialect of the Kuṇ'bīs is, in all essentials, identical with that illustrated in the preceding specimens. The cerebral *ḷ* is, however, pronounced as a *y*; thus, *kāy*, famine; *yīy*, time. *Ava* usually becomes *ō*; thus, *dzōy*, *dzōḷ*, and *dzavaḷ*, near. The writing of *ḷ* in the two last forms of this word is probably only an attempt at a correct orthography. The dative ends in *lē*; thus, *mān'sā-lē*, to a man. The masculine and neuter genders are sometimes confounded; thus, *jē hisā*, which part; *ḍuk'ra khāt vhatē*, the swine were eating. In all essential points, however, the so-called Kuṇ'bī closely agrees with the usual Marāṭhī of Berar, as will be seen from a perusal of the beginning of the Parable of the Prodigal Son which follows.

[No. 52.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

VARHĀPĪ (KUṆ'BĪ) DIALECT.

(DISTRICT AKOLA.)

कोन्या एका मानसाले दोन पोर व्हते । त्यामंधला एक लाहना बापाले म्हने, बावा, जे जिनगीचा हिंसा मले येईल तो दे । मंग त्यान त्याले पैसा वाटून देला । मंग थोड्या दिसान लाहना पोर भाडून पैसा जमा करून लाम मुलकान गेला, अन तथी उधयेपनान राहून आपला पैसा गमावून देला । मंग त्यान अवघ खरचल्या-वर त्या मुलकात काय पडला । त्या-मुये तो खायाले मोताद भाला । तव्हा तो त्या मुलकातल्या एका मानसा-जोड जाऊन राहेला । त्यान तर त्याले डुकर चायाले आपल्या वावरात धाडल । तव्हा डुकर जे टप्प खात व्हते त्याच्या-वर त्यान आपल पोटा भरव अस त्याले वाटल । आनि त्याले कोन काड देल नाही । मंग तो शुदी-वर येऊन म्हने । माझ्या बापाच्या किती साल-दाराले पोटा-भर भाकर भेटते, आनि मी उपासी मरतो । मी उठून माझ्या बापा-कड जाईल आखीन त्याले म्हनील, अरे बावा, म्या देवाच्या कड्या बाहीर व तुझ्या सामने पाप केल हाये, या-पुढे तुह पोरग म्हन्याले मले वर लागत नाही । तुझ्या एका सालदारा-वानी मले ठिव । मंग तो उठून आपल्या बापा-जोय गेला ॥

[No. 52.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

VARHĀDĪ (KUN'BI) DIALECT.

(DISTRICT AKOLA.)

TRANSLITERATION AND TRANSLATION.

Kōnyā ēkā mān'sā-lē dōn pōr vhatē. Tyā-mandh'lā ēk lāhyanā bāpā-lē
Certain a man-to two sons were. Them-among one younger father-to
 mhanē, 'bāvā, jē jin'gī-tsā hisā ma-lē yēil tō dē.' Maṅg tyā-na
said, 'father, which property-of share me-to will-come that give.' Then him-by
 tyā-lē paisā vātūn dēlā. Maṅg thōdyā disā-na lāhyanā pōr
him-to money having-divided was-given. Then a-few days-in the-younger son
 dzhādūn paisā dzamā-karūn lām mul'kā-na gēlā, an tathī udh'yēpanā-na
altogether wealth having-collected far a-country-to went, and there riotousness-with
 rāhūn āp'lā paisā gamāvūn dēlā; maṅg tyā-na av'gha
having-lived his-own wealth having-wasted was-given; then him-by all
 kharats'lyā-var tyā mul'kāt kāy pad'lā; tyā-muyē tō khāyā-lē
having-been-spent-upon that into-country famine fell; therefore he to-eat
 mōtād dzhālā. Tavhā tō tyā mul'kāt'lyā ēkā mān'sā-dzōd dzāūn rāhēlā.
needy became. Then he that country-in-of one man-near having-gone lived.
 Tyā-na tar tyā-lē duk'ra tsāryā-lē āp'lyā vāv'rāt dhād'la. Tavhā duk'ra
Him-by then him-to swine to-feed his-own into-field it-was-sent. Then swine
 jē tapra khāt vhatē tyā-ehyā-var tyā-na āp'la pōt bharāva asa
what husks eating were of-that-upon him-by his-own belly should-be-filled so
 tyā-lē vāt'la; āni tyā-lē kōna kāi dēla nāhī. Maṅg
him-to it-appeared; and him-to by-anyone anything was-given not. Then
 tō śudī-var yēūn mhanē, 'māhyā bāpā-ehyā kitī sāl'dārā-lē
he senses-on having-come said, 'my father-of how-many servants-to
 pōt-bhar bhākar bhēt'tē, āni mī upāsi mar'tō. Mī uṭhūn māhyā
belly-full bread is-obtained, and I hungry die. I having-arisen my
 bāpā-kadē dzāil ākhin tyā-lē mhanīl, "arē bāvā, myā Dēvā-ehyā kahyā
father-to will-go and him-to will-say, "O father, by-me God-of word
 bāhīr va tuhyā sām'nē pāp kēla hāyē, yā-pudhē tuha pōr'ga mhan'yā-lē
against and thee-of before sin done is, hereafter thy son to-be-called
 ma-lē hara lāgat nāhī; tuhyā ēkā sāl'dārā-vānī ma-lē thiv.'" Maṅg tō
me-to well appearing is-not; of-thee one servant-like me-to keep.'" Then he
 uṭhūn āp'lyā bāpā-dzōy gēlā.
having-risen his-own father-near went.

To the west of Akola lies the district of Buldana. It has already been mentioned that the western part of the district belongs to the Dekhan form of Marāṭhī. The language of the eastern part, on the other hand, is identical with that spoken in Akola. There is said to be a slight difference between the dialect spoken above the Ghats, called *Ghāṭā var-chī Varhāḍī*, in the south, and the *Ghāṭā khāl-chī Varhāḍī*, in the north. No materials are available to illustrate this difference, and it is probably of no importance.

The beginning of the Parable of the Prodigal Son which follows illustrates the language of the Kuṇ'bīs in Melkapur Taluka. The only peculiarity of the dialect is the pronunciation of the cerebral *l* as *y* and the use of the dative suffix *lē*. Thus, *ḍōyā*, an eye; *bāpā-lē*, to a father. We may, in addition to this, note the tendency to substitute an *ō* for *ava* and *avi*; thus, *ḍzoy* and *ḍzavay*, near; *jīn'gī uḍōlī*, his property was squandered.

[No. 53.]

INDO-ARYAN FAMILY,

SOUTHERN GROUP.

MARĀṬHĪ.

VARHĀDĪ (KUṆ'BĪ) DIALECT.

(DISTRICT BULDANA.)

कोन्या एका मानसाले दोन लेक होते । त्यातुन लाह्याना बापाले म्हने
की, आरे बाबा, माह्या हिशाची जीनगानी मले दे । म्हन बापान आपली जीनगी
दोघा मंधी वाटुन देली । थोड्या दीसानी लाह्याना पोरगा आपली समदी
जीनगी घेऊन देशा-वर गेला । व तठी त्यान चैनी-मंधी समदी जीनगी उडोली ।
त्याचा समदा पैसा खर्च झाल्या-वर त्या देशा-मंधी मोठा काय पडला । म्हन त्याले
फार अडचन पडली । मंग तो एका गीरस्ताचे घरी जाउन राहिला । त्या
गीरस्तानें त्याले त्याचे वावरात डुकर राख्याले ठीवल । तठी त्या मानसानें
डुकरान खाउन टाकेल कोड्या-वर खुशीन पोट भरल असत । पन त्याले ते-वी
कोन देल नाहीं । या-करता त्याचे डोये उघडले ॥

Kōnyā ēkā mān'sā-lē dōna lēka hōtē. Tyātun lāhyānā bāpā-lē
Certain a man-to two sons were. Them-in-from the-younger the-father-to
mhanē kī, 'ārē bābā, māhyā hiśā-chī jīn'gānī ma-lē dē.' Mhun
said that, 'O father, my share-of property me-to give.' Therefore
bāpā-na āp'li jīn'gī dōghā-mandhī vātun dēli. Thōḍyā
the-father-by his-own property both-among having-divided was-given. A-few
disā-nī lāhyānā pōr'gā āp'li sam'dī jīn'gī ghēūn dēsā-var gēlā.
days-after the-younger son his-own all property having-taken a-country-to went.

Va taṭhī tyā-na chainī-mandhī sam'dī jīn'gī udōli. Tyā-tsā sam'dā
And there him-by merry-making-in all property was-squandered. His all
 paisā kharts dzhālyā-var tyā dēśā-mandhī mōṭhā kāy pad'lā. Mhun
money spent having-become-on that country-into great famine fell. Therefore
 tyā-lē phār ad'tsan pad'li. Maṅg tō ēkā girastā-chē gharī dzāun
him-to great difficulty fell. Then he one householder-of in-house having-gone
 rāhilā. Tyā girastā-nē tyā-lē tyā-chē vāv'rāt dukkar rākhyā-lē thiv'la.
lived. That householder-by him-to his into-field swine to-keep it-was-placed.
 Taṭhī tyā mān'sā-nē duk'rā-na khāun tākēla kōṇdyā-var khuśī-na
There that man-by the-swine-by having-eaten thrown husks-upon gladness-with
 pōṭ bhar'la as'ta. Pan tyā-lē tē bī kōna dēla nāhī.
belly filled would-have-been. But him-to that too by-anyone was-given not.
 Yā-kar'tā tyā-chē dōyē ughad'lē.
This-for his eyes opened.

Proceeding towards the east from Buldana we reach the district of Basim, the main language of which is Marāṭhī. The inhabitants maintain that their dialect is much purer than the so-called Varhādi. An inspection of the beginning of the Parable of the Prodigal Son which follows will, however, show that this is not the case, and that the dialect of Basim must be classed with the usual Marāṭhī of Berar. Compare forms such as *mī āhō*, I am; *mī māhyā bāpā-kada dzāil*, I will go to my father and so forth. The suffix of the dative, on the other hand, is *lā* as in the Dekhan.

[No. 54.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

VARHĀDĪ DIALECT.

(DISTRICT BASIM.)

कोनी एका मानसाला दोन पोर होते । त्यातल लहान पोरग बापाला म्हनाल बाबा, मला जिनगीचा जो हिस्सा यायचा तो दे । मग त्यान त्यास जिनगी वाटून देली । मग थोड्या दिसानी धाकट पोरग सर्व जिनगी जमा करून सुलखावर गेल । तेथ उधळमावंद्या करून सर्व खर्ची उडून टाकली । सगळी जमा खर्चिल्या-वर त्या देशां-मधे मोठा दुकळ पडला । त्या-मुळ त्याला मोठी तंगी झाली । तेव्हा तो त्या देशांतल्या एका मानसा-जवळ चाकरी राहिला । त्यान त्याला डुक्र चारायला वावरांत पाठवल । तेव्हा डुक्र जी ठरफल खाऊन राहत ती ठरफल खाऊन राहव आस त्याला वाटल । आनी त्याला कोन्ही कांहीं देल नाहीं । मग डोळे उघडल्या-वर त्यान म्हनल कीं, माझ्या बापाच्या घरीं रोजदारास भरपूर भाकर मिळते, मीं तर भुकन मरतो । मीं माझ्या बापा-कड उठून जाईल, आनी म्हनीन कीं बाबा, मीं देवाच्या उलट आनी तुझ्या समोर पाप केल । आतां-पसून तुह पोरग म्हनायला लायक नाहीं । मला एका रोजदारा-सारख ठेव ॥

[No. 54.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

VARHĀPI DIALECT.

(DISTRICT BASIM.)

TRANSLITERATION AND TRANSLATION.

Kōnī ēkā mām'sā-lā dōn pōr hōtē. Tyāt'la lahān pōr'ga
Certain one man-to two sons were. Them-among the-younger son
 bāpā-lā mhanāla, 'bābā, ma-lā jin'gī-tsā dzō hissā yāy-tsā tō dē.
father-to said, 'father, me-to property-of what share to-come that give.'
 Mag tyā-na tyās jin'gī vātūn dēli. Mag thōdyā disā-nī
Then him-by to-him property having-divided was-given. Then a-few in-days
 dhāk'ta pōr'ga sarv jin'gī dzamā karūn mul'khā-var gēla. Tētha
the-younger son all property together having-made a-country-to went. There
 udhaḷ-māvandyā karūn sarv kharchī uḍūn ṭāk'li. Sag'li
extravagance having-made all provision having-squandered was-thrown. All
 dzamā kharchilyā-var tyā dēsā-madhē mōṭhā dukal pad'lā. Tyā-mula tyā-lā
wealth being-spent-on that country-into great famine fell. Therefore him-to
 mōṭhī taṅgi dzhāli. Tēvhā tō tyā dēsāt'lyā ēkā mām'sā-dzavaḷ tsāk'ri
great difficulty became. Then he that country-in-from one man-near in-service
 rāhilā. Tyā-na tyā-lā dukra tsārāy-lā vāv'rāt pāṭhav'la. Tēvhā dukra
lived. Him-by him-to swine to-feed into-field it-was-sent. Then the-swine
 jī ṭar'phala khāūn rāhat tī ṭar'phala khāūn rāh'va
which husks having-eaten lived that husks having-eaten it-should-be-lived
 āsa tyā-lā vāt'la. Ānī tyā-lā kōnhī kāhī dēla nāhī.
so him-to it-appeared. And him-to by-anybody anything was-given not.
 Mag dōlē ughaḍ'lyā-var tyā-na mhan'la kī, 'māhyā bāpā-chyā
Then eyes having-been-opened-upon him-by it-was-said that 'my father-of
 gharī rōdz'dārās bhar-pūr bhākar mī'tē. Mī tar bhuka-na mar'tō. Mī
at-house to-servants sufficient bread is-got. I then hunger-with die. I
 māhyā bāpā-kaḍa uṭhūn dzāil, ānī mhanin kī, "bābā, mī Dēvā-chyā
my father-to having-risen will-go, and will-say that, "father, by-me God-of
 ulaṭ ānī tuhyā samōr pāp kēla. Ātā-pasūn tuha pōr'ga mhanāy-lā
against and of-thee before sin is-made. Now-from thy son to-be-called
 lāyak nāhī. Mō-lā ēkā rōdz'dārā-sār'kha ṭhēv."'
worthy am-not. Me-to one servant-like place."

To the east of Basim lies the district of Wun. The principal language of the district is Varhāḍī. In the south it meets with Telugu and Gōṇḍī, but these languages do not appear to have influenced the current Marāṭhī of the district, which closely agrees with the form which that language assumes all over Berar.

I am indebted to Captain W. Haig for an excellent version of the Parable of the Prodigal Son in the dialect of Wun. It is the only Berar specimen which can be referred to a well-known authority, and it has, therefore, been printed in full.

[No. 55.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

VARHĀDĪ DIALECT.

(DISTRICT WUN.)

(Capt. W. Haig, 1896.)

एका मानसास दोन पोर होते। त्यातल लहान पोरग वापास म्हने, बाबा माझ्या हिश्याचा माल मला देऊन टाक। तेव्हा त्यान आपल्या जिनगीच्या दोघा पोरांत वाटल्या केल्या। पुढ थोड्याच दिवसांत लहान्या पोरान आपली सर्व जिनगी सावडली। मग तो दुसऱ्या मुलखांत फिरल्यास गेला। तेथ त्यान चहूल बाजोंत आपला सर्व पैसा उडवला। जेव्हा जवळची बाकी सर्व झाली, तेव्हा त्या देशांत मोठा दुकळ पडला। व त्याला खाया पियाची वान पडली। मग तो त्या मुलखातील एका भल्या मानसाच्या घरी जाऊन त्याच्या जवळ राहिला। तेव्हा त्यान त्यास आपल्या वावरांत डुकर राखल्यास धाडल। त्या येळी डुकर जे भुस खात होते ते भुस खाऊन पोटा भरल्यास तो राजी झाला। पन ते भुस ही त्यास कोनी देयेना। अस झाल तेव्हा मग त्याचे डोळे उघडले। मग त्यान म्हणल की माझ्या बापाच्या घरी बहु सालकरी आहेत। त्याहीला पोटा-पेचा ज्यास्त भाकर मिळते, अन मी येथ भुकीन मरतो। तर मी आता उठून बापा-कडे जातो व त्यास म्हणतो। बाबा, मी तुहा व देवाचा अपराधी आहे। या उपर मी तुह पोरग व्हय अस म्हनाव हे बरोबर न व्हय। म्हणून तू मला आपला सालकरी कर। अस बोलून तो उठला अन आपल्या बापा-कडे आला। पन तो दूर अंतरा-वर होता तेव्हाच बापान त्यास पाहिल व त्याला कीव आली। म्हणून तो धावला व पोराच्या गळ्यास मिठी मारून त्यान त्याचा मुका घेतला। मग पोरग म्हने, बाबा, मी देवाचा व तुहा अपराधी आहे। व तुह पोरग म्हणवून घेण्यास मी आता लायक नाहीं! पन बापान आपल्या गळ्यास सांगितल की चांगले पांघुरन आनून यास द्या व याच्या बोटांत मुदी घाला अन याच्या पायांत जोडा

घाला । आज आपन खाऊन पिऊन चंगळ करूँ, काळून कीं हेँ माह लेकळूँ मेल
कृत पन ते पुनः जित भाल । ते हरपल होत पन आज फिरन भेटल । मग ते चंगळ
करूँ लागले ॥

त्या येळी त्याच मोठ पोरग वावरांत होत । ते-ही घरीं येऊँ लागल, तेव्हां त्यास
नाचन व गान ऐकूँ येऊँ लागल । तेव्हां त्यान एका गड्यास हाक मारून पुसल,
काँ रे, आज हे काय व्हय । तेव्हां त्यान सांगितल कीं, तुहा भाऊ आला व तो खुशा-
लीन आला म्हणून तुहा बाप त्यास पाळनचार करत्ये । तेव्हां त्याची मर्जी बिघडली,
मग तो घरांत काढ्यास जाते । म्हणून त्याचा बाप बाहेर येऊन त्याची खुशामत करूँ
लागला । तेव्हां ते पोरग म्हने, पाछ वावा इतके साल म्या तुही चाकरी केली
तुहा हुकूम म्या कधीं मोडला नाहीं । इतक असून माझ्या गड्या बरोबर मजा कर-
न्यास तुवा मज वकस्याचें पिल्लूँ ही कहीं देख नाहीं । पन रांडवाजींत तुही सर्व जिनगी
बुडवून टाकनारा हा तुहा लेक आला तेव्हां तुवा त्यास पाळनचार केला । तेव्हां
त्यान त्यास म्हटल—पोरा तूँ अजयी माझ्या जवळ राहत व जे काय माझ्या जवळ आहे,
ते सर्व तुह आहे । हा तुहा मेलेला भाऊ पुनः उठला, भेटायचा नाहीं तो पुनः
भेटला, म्हणून आपनास कौतुक व्हाव व आपन आनंद कराव हे वेस आहे ॥

[No. 55.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

VARHADI DIALECT.

(DISTRICT WUN.)

(Capt. W. Haig, 1896.)

TRANSLITERATION AND TRANSLATION.

Ēkā mām'sās dōn pōr hōtē. Tyāt'la lahān pōr'ga bāpās
 One to-a-man two sons were. Them-among the-younger son to-the-father
 mhanē, 'bābā, māhyā hiśyā-tsā māl ma-lā dēūn tāk.' Tēvhā
 said, 'father, my share-of property me-to having-given throw.' Then
 tyā-na āp'lyā jin'gī-chyā dōghā pōrāt vāt'nyā kēlyā. Pudha
 him-by his-own the-property-of both between-sons divisions were-made. Then
 thōdyā-ts div'sāt lahānyā pōrā-na āp'li sarv jin'gī sāvad'li.
 a-few in-days the-younger son-by his-own all property was-gathered-together.
 Mag tō dus'ryā mul'khāt phir'nyās gēlā. Tētha tyā-na tsahūl-bājīt
 Then he another into-country to-journey went. There him-by in-riotous-living
 āp'lā sarv paisā udav'lā. Jēvhā dzavaḷ-chī bākī sarv dzhālī,
 his-own all money was-squandered. When near-of remainder all became,
 tēvhā tyā dēsāt mōthā dukal pad'lā; va tyā-lā khāyā piyā-chī
 then that into-country mighty famine fell; and him-to eating drinking-of
 vān pad'li. Mag tō tyā mul'khātīl ēkā bhalyā mām'sā-chyā gharī
 want fell. Then he that country-in-being one noble man-of to-house
 dzaūn tyā-chyā-dzavaḷ rāhilā. Tēvhā tyā-na tyās āp'lyā vāv'rāt dukar
 having-gone him-of-near lived. Then him-by him his-own into-field the-swine
 rākh'nyās dhād'lā. Tyā yēlī dukar jē bhus khāt hōtē tē
 to-tend it-was-sent. That at-time the-swine what chaff eating were that
 bhus khāūn pōt bhar'nyās tō rāji dzhālā. Pan tē bhus hī
 chaff having-eaten belly to-fill he willing became. But that chaff even
 tyās kōnī dēyē-nā. Asa dzhāla tēvhā mag tyā-chē dōlē ughad'lē.
 to-him anybody would-not-give. Such became then after him-of eyes opened.
 Mag tyā-na mhat'la kī, 'māhyā bāpā-chyā gharī bahu sāl-karī
 Then him-by it-was-said that, 'my father-of in-house many hired-servants
 āhēt. Tyāhī-lā pōtā-pēkshā jyāst bhākar mī'tē, an mī yētha bhukē-na
 are. Them-to belly-than more bread is-got, and I here hunger-with
 mar'tō; tar mī ātā uṭhūn bāpā-kadē dzātō, va tyās
 die: then I now having-risen father-to go, and to-him
 mhan'tō, 'bābā, mī tuhā va Dēvā-tsā ap'rādhi āhē; yā
 I-say, 'father, I thy and God-of offender am; this

upar mī tuha pōr'ga vhaaya asa mbanāva hē barōbar na
 upon I thy son am so it-should-be-said this proper not
 vhaaya. Mhanūn tū ma-lā āp'lā sāl-karī kar." Asa
 is. Therefore you me-to thy-own hired-servant make." Thus
 bōlūn tō uṭh'lā; an āp'lyā bāpā-kaḍē ālā. Pan tō dūr
 having-spoken he arose; and his-own father-to came. But he far
 ant'rā-var hōtā tēvhā-ts bāpā-na tyās pāhyala, va tyā-lā
 distance-on was then-even the-father-by to-him it-was-seen, and him-to
 kiv āli. Mhanūn tō dhāv'lā va pōrā-chyā galyās
 compassion came. Therefore he ran and the-son-of to-the-neck
 miṭhī mārūn tyā-na tyā-tsā mukā ghēt'lā. Mag
 embracing having-struck him-by him-of a-kiss was-taken. Then
 pōr'ga mhanē, 'bābā, mī Dēvā-tsā va tuhā ap'rādhi āhē,
 the-son said, 'father, I God-of and thy offender am,
 va tuha pōr'ga mhan'vūn ghēnyās mī ātā lāyak nāhī.' Pan
 and thy son having-called-myself to-take I now worthy am-not.' But
 bāpā-na āp'lyā gadyās sāngit'la kī, 'tsāng'lē pānghurana
 the-father-by his-own to-servants it-was-told that, 'good robes
 ānūn yās dyā, va yā-chyā bōṭāt mudī ghālā, an yā-chyā
 having-brought to-this-one give, and this-of on-a-finger a-ring put, and this-of
 pāyāt dzōdā ghālā. Ādz āpan khāūn piūn tsāngal
 on-feet a-shoe put. Today we having-eaten having-drunk merry
 karū; kā-vhun kī, hē māha lēk'rū mēla vhata, pan tē
 shall-make; because that, this my child dead was, but it
 punah jita dzhāla; tē harap'la hōta, pan ādz phiran bhēt'la.' Mag
 again alive became; it lost was, but today again was-met.' Then
 tē tsāngal karū lāg'lē.
 they merry to-make began.

Tyā yēli tyā-tsā mōṭha pōr'ga vāv'rāt hōta. Tē hī gharī yēū
 That at-time him-of eldest son in-field was. He too to-house to-come
 lāg'la, tēvhā tyās nātsan va gān aikū yēū lāg'la. Tēvhā tyā-na
 began, then to-him dancing and singing to-hear to-come began. Then him-by
 ēkā gadyās hāk mārūn pus'la, 'kā-rē, ādz
 one to-servant a-call having-struck it-was-asked, 'what-O, today
 hē kāy vhay?' Tēvhā tyā-na sāngit'la kī, 'tuhā bhāū
 this what is?' Then him-by it-was-told that, 'thy brother
 ālā, va tō khuśāli-na ālā, mhanūn tuhā bāp tyās
 came, and he safety-with came, therefore thy father to-him
 pāvhan'tsār kar'tyē.' Tēvhā tyā-chī marjī bighaḍ'li. Mag tō
 hospitality is-making.' Then him-of temper was-spoiled. Then he
 gharāt kāhyās dzātē? Mhanūn tyā-tsā bāp bāhēr yēūn
 into-house what-for goes? Therefore him-of father out having-come

tyā-chī khuśāmat karū lāg^alā. Tēvhā tē pōr^aga mhanē,
 him-of flattery to-make began. Then that son said,
 'pāhya, bābā, it^akē sāl myā tuhī tsāk^ari kēlī; tuhā
 'see, father, so-many years by-me thy service was-done; thy
 hukūm myā kadhī mōd^alā nāhī; it^aka asūn māhyā gadyā-
 order by-me ever was-broken not; so-much having-been my friends
 barōbar madzā kar^anyās tuvā madz bak^aryā-chē pilū hī kahī
 with merriment to-make by-thee to-me a-goat-of young-one even ever
 dēlla nāhī. Pan rāṇḍ^abājīt tuhī sarv jin^agī bud^avūn tāk^anārā
 was-given not. But in-wenching thy all property having-drowned thrower
 hā tuhā lēk ālā tēvhā tuvā tyās pāvhan^atsār kēlā.' Tēvhā
 this thy son came then by-thee to-him hospitality was-made.' Then
 tyā-na tyās mhaṭ^ala, 'pōrā, tū akshayī māhyā-dzavaḷ rāhat, va
 him-by to-him it-was-said, 'son, thou always of-me-near art-living, and
 jē-kāy māhyā dzavaḷ āhē tē sarv tuha āhē. Hā tuhā mēlēlā bhāū
 whatever of-me near is that all thine is. This thy dead brother
 punaḥ uth^alā; bhētāy-tsā nāhī, tō punaḥ bhēt^alā, mhanūn āp^anās kautuk
 again arose; to-be-met not, he again was-met, therefore to-us delight
 vāva va āpan ānand karāva, hē bēs āhē.'
 should-be and by-us joy should-be-made, this good is.'

Marāṭhī is also the principal language of Amraoti. No specimens have been forwarded, but the dialect is certainly identical with that spoken in the neighbouring districts.

The district of Ellichpur is situated to the north of Amraoti and Akola. Varhāḍī is spoken all over the district. Two smaller dialects, Dzhārpī and Kōshtī will be separately dealt with below, though they do not materially differ from the principal language of the district. This latter form of speech is the same as that current elsewhere in Berar. The beginning of the Parable of the Prodigal Son which follows represents the language of the higher classes. Note the use of the dative suffix *lā* in *ma-lā*, to me, etc.

[No. 56.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

VARHĀḌĪ DIALECT.

(DISTRICT ELLICHPUR.)

एका मानसास दोन पोर होते। त्यातल लहान पोरग वापास म्हने, बाबा, माझ्या हिश्याचा माल मला देऊन टाक। तेव्हा त्यान आपल्या जिनगीच्या दोघा पोरांत वाटल्या केल्या। पुढ थोड्याच दिवसांत लहान्या पोरान आपली सर्व जिनगी सावडली। मग तो दुसऱ्या मुलखांत फिरल्यास गेला। तेथ त्यान चहूलबार्जीत आपला सर्व पैसा उडवला। जेव्हा जवळची बाकी सर्व झाली तेव्हा त्या देशांत मोठा दुकळ पडला। व त्याला खाया-पियाची वान पडली। मग तो त्या मुलखातील एका भल्या मानसाच्या घरी जाऊन त्याच्या-जवळ राहिला। तेव्हा त्यान त्यास आपल्या वावरांत डुकर राखल्यास धाडल। त्या-येव्ही डुकर जे भुस खात होते ते भुस खाऊन पोटा भरल्यास तो राजी झाला। पण ते भुस ही त्यास कोनी देयेना। अस झाल तेव्हा मग त्याचे डोळे उघडले। मग त्यान म्हणल की, माझ्या बापाच्या घरी बहु सालकरी आहेत, त्याहिला पोटा-पेचां जास्त भाकर मिळते, अन मो येथ भुकेन मरतो ॥

[No. 56.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

VARHĀDĪ DIALECT.

(DISTRICT ELLICHPUR.)

TRANSLITERATION AND TRANSLATION.

Ekā mān'sās dōn pōr hōtē. Tyāt'la lahān pōr'ga
A-certain to-man two sons were. Them-in-from the-younger son
 bāpās mhanē, 'bābā, māhyā hiśyā-tsā māl ma-lā dēūn
to-father said, 'father, my share-of property me-to having-given
 tāk.' Tēvhā tyā-na āp'lyā jin'gī-chyā dōghā pōrāt vāt'nyā
make-over.' Then him-by his-own property-of two among-sons divisions
 kēlyā. Puḍha thōdyā-ts div'sāt lahānyā pōrā-na āp'li sarv jin'gī
were-made. Then a-few-only in-days the-younger son-by his-own all property
 sāvaḍ'li. Mag tō dus'ryā mul'khāt phir'nyās gēlā. Tētha tyā-na
was-collected. Then he another into-country to-journey went. There him-by
 tsahūl-bājīt āp'lā sarv paisā uḍav'lā. Jēvhā dzavaḷ-chi
in-riotous-living his-own all money was-squandered. When near-being
 bākī sarv dzhālī tēvhā tyā dēsāt mōthā dukal paḍ'lā; va
remainder all was-over then that into-country great famine fell; and
 tyā-lā khāyā-piyā-chi vān paḍ'li. Mag tō tyā mul'khātīl
him-to eating-and-drinking-of difficulty fell. Then he that country-in-from
 ēkā bhalyā mān'sā-chyā gharī dzāūn tyā-chyā-dzavaḷ rāhilā. Tēvhā
one well-to-do man-of to-house having-gone him-of-near lived. Then
 tyā-na tyās āp'lyā vāv'rāt ḍukar rākh'nyās dhād'la. Tyā-yēl'ī ḍukar
him-by to-him his-own into-field swine to-keep it-was-sent. At-that-time swine
 jē bhus khāt hōtē tē bhus khāūn pōt bhar'nyās tō rāji dzhālā.
what chaff eating were that chaff having-eaten belly to-fill he ready became.
 Pan tē bhus-hi tyās kōnī dēyē-nā. Asa dzhālā tēvhā mag
But that chaff-even to-him anyone would-not-give. Such became then after
 tyā-chē ḍōlē ughaḍ'lē. Mag tyā-na mhat'la kī, 'māhyā bāpā-chyā gharī
him-of eyes opened. Then him-by it-was-said that, 'my father-of in-house
 bahu sāl-kari āhēt, tyāhi-lā pōtā-pēkshā jāst bhākar mī'tē, an mī yētha
many servants are, them-to belly-than more bread is-got, and I here
 bhukē-na mar'tō.
hunger-with die.'

Varhāḍī has also been returned as spoken in the southern part of Betul. The beginning of the Parable of the Prodigal Son which follows will show that it is the same form of speech as that illustrated in the preceding pages. We may only note the forms *nabhatē*, for *navhatē*, was not; *mhat^ala*, for *mhaṭ^ala*, it was said; and *tithas*, there.

[No. 57.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

VARHĀḌĪ DIALECT.

(DISTRICT BETUL.)

एका मानसाले दोन पोर होते। त्यातल्या लाहण्या पोरान बापाले म्हतल कीं, दादा माझा हिस्सा करून दे। तेव्हा त्यान दोघा पोराडले बरोबर हिस्सा देछा। थोड्यास्याच दिवसा लाहन पोरग आपला हिस्सा घेऊन दुसऱ्या मुलुकांत गेला। तीथी जाऊन त्या पोरान बदफैली करून आपल सार धन बुडवल। जेव्हा त्यान सार धन उडवल, तेव्हा त्या मुलुकांत मोठा कार पडला। तेव्हा तो मोठा गरीब भाला। मग तो जाऊन तीथस येका किरसानाचे घरी राहिला। त्यान त्याले आपल्या वावरांत डुकर चारायले धाडल। तेव्हा त्यान त्याच सेंगान आपल पोटा भरल, ज्याले कि डुकर खात होते। आणखिन त्याले कोन्ही काही भी देत नभते ॥

[No. 57.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

VARHĀḌĪ DIALECT.

(DISTRICT BETUL.)

TRANSLITERATION AND TRANSLATION.

Ēkā mān^{sā}-lē dōn pōr hōtē. Tyāt^{lyā} lāh^{nyā} pōrā-na bāpā-lē
One man-to two sons were. Them-in-from the-younger son-by father-to
 mhat^{la} kī, 'dādā, mādzhā hissā karūn dē.' Tavhā^ñ tyā-na dōghā
it-was-said that, 'father, my share having-made give.' Then him-by both
 pōrāi-lē barōbar hissā dēllā. Thōdyāsyā-ts div^{sā} lāh^{na} pōr^{ga} āp^{la} hissā
sons-to equal share was-given. A-few-only in-days the-younger son his-own share
 ghēūn dus^{ryā} mulukāt^ñ gēlā. Tīthī dzāūn tyā pōrā-na bad-phaili
having-taken another into-country went. There having-gone that son-by debauchery
 karūn āp^{la} sāra dhan buḍav^{la}. Jēvhā^ñ tyā-na sāra dhan
having-made his-own all wealth was-caused-to-be-drowned. When him-by all wealth
 uḍav^{la}, tēvhā^ñ tyā mulukāt^ñ mōṭhā kār paḍ^{la}; tēvhā^ñ tō mōṭhā
was-squandered, then that into-country mighty famine fell; then he very
 garīb dzhālā. Mag tō dzāūn tīthas yēkā kir^{sānā}-chē ghari rābilā. Tyā-na
poor became. Then he having-gone there one cultivator-of in-the-house lived. Him-by
 tyā-lē āp^{lyā} vāv^{rāt} ḍukar tsārāy-lē dhād^{la}. Tavhā^ñ tyā-na tyā-ts
him-to his-own into-field the-swine to-feed it-was-sent. Then him-by that-very
 sēngā-na āp^{la} pōṭ bhar^{la}, jyā-lē ki ḍukar khāt hōtē; āṇ^{khin} tyā-le
husks-with his-own belly was-filled, which that the-swine eating were; and him-to
 kōnhī kāhī bhī dēt nabhatē.
anybody anything even giving was-not.

The Marāṭhī spoken in the rest of the Central Provinces is usually called Nāgpurī, from the head-quarter of the Marāṭhā kingdom of Berar and the Central Provinces. It has already been stated that this form of speech is identical with the dialect of Berar.

The district of Nagpur is situated in the very heart of the Nāgpurī country, and 540,050 speakers have been returned. The numbers have been stated to include speakers of the following dialects, (1) Varhāḍī; (2) Dakh^anī; (3) Kōṅkaṇī; (4) Dhan^agarī; (5) Kēwaṭī; (6) Kōshṭī; (7) Kumbhārī, and (8) Māhārī; but in each case the number is reported to be extremely small, and not worth counting. Dakh^anī is probably the Dekhan form of Marāṭhī; Kōṅkaṇī may mean any dialect spoken by settlers from the Konkan; Kēwaṭī is a mixed form of speech, based on Baghēli mixed with Marāṭhī. The other dialects mentioned above are also reported from other parts of Berar and the Central Provinces. It will be shown later on that none of them are proper dialects, but only local forms of the Marāṭhī current in the district in which they happen to be spoken.

Of the two Nagpur specimens which follow the first is a version of the Parable of the Prodigal Son, and the second the statement of an accused person. They will be found in all essential points to agree with the so-called Varhāḍī illustrated in the preceding pages. Note the frequency with which long vowels are shortened; thus, *is*, her; *ghari*, in the house; *mi*, I. The dative is always formed in *s* in the specimens; thus, *bāpās*, to the father. There is, however, no reason for distinguishing the dialect of the specimens from that current in Berar.

[No. 58.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

NĀGPURĪ DIALECT.

(DISTRICT NAGPUR.)

SPECIMEN I.

कोन्या एका मानसास दोन पोर होते। त्या-पैकी लहान बापास म्हनाला कि, बाबा जमेत माहा जो हिस्सा असल तो मज दे। त्याने धन वाटुन देल्ले। थोड्या दिवसान लहान पोऱ्या सर्व घेऊन दूर देशी गेला। आनि तेथ उधळपट्टी करुन आपल धन उडवल। त्याने सर्व खर्चल्या-वर त्या देशात मोठा दुकाळ पडला। त्या-मुळे त्यास अडचन पडली। तेव्हा तो तेथच्या एका ग्रहस्था-जवळ जाऊन राहिला। त्यान त्यास डुकर चारायास आपल्या बावरात पाठवल। तेव्हा डुकर जो भुसा खातेत त्या-वर आपल पोटा भराव अस मनात आनल। कोनी काही त्यास देल्ले नाही। मग तो सुढी-वर एऊन म्हनाला, माझ्या बापाच्या घरी चाकरास

पोट-भर खायास मिळते, आनि मी भुकेन मरतो । आता मी आपल्या बापा-कडे जातो व त्यास म्हनतो की, देवाच्या इच्छेच्या विरुद्ध व तुझ्या सामने पाप केल आहे । म्हनुन मी तुहा लेक राहिलो नाही । मज आता चाकरा-सारख ठेव । मग तो आपल्या बापा-कडे गेला । त्यास दुरुन पाहुन बाप गहिवरला । आनि धाऊन-सऱ्या त्याच्या गळ्यास मिठी मारली, व त्याचा मुका घेतला । मग लेक त्यास म्हनाला, बाबा, देवाच्या विरुद्ध व तुझ्या सामने पाप केल, तर आता तुहा लेक राहिलो नाही । पर बापान मानसास सांगितल कि, यास उत्तम आंगरखा आनुन घाल, आनि याच्या हातात मुद्दी व पायात जोडा घाल । मग आपन खाऊन पिऊन आनंद करु । कारन की, हा माहा लेक मेला होता तो पुन्हा जिता भाला व दवडला होता तो सापडला । अस म्हनुन आनंद करायास लागले ॥

त्या येक्रेस त्याचा वडिल लेक वावरात होता । तो घरा-जवळ एऊन पोहो-चल्या-वर त्यान गान वजावन ऐकिल । चाकरा-पैकी एकास हाक मारुन पुसल कि, हे काय चालू आहे । त्यान सांगितल कि, तुहा भाऊ आला आहे व तो खुशाल तुझ्या बापास मिळाला म्हनुन त्याने मोठी मेजवानी दिली आहे । तेव्हा त्यास राग एऊन आत जायेना । म्हनुन त्याचा बाप बाहेर एऊन त्यास समजाउ लागला । परंतु त्याने बापास जवाब देछा कि, मि इतकी वरस तुही चाकरी करतो, आनि तुही आज्ञा कही मोडली नाही । अस असुन म्या आपल्या मित्रा-बरोबर चैन कराय-साठी त्वा मला कोकरु देखील देछ नाही । आनि ज्यान तुहा पैसा रांडाही-बरोबर उडवला तो तुहा लेक आला म्हनुन त्वा त्याच्यासाठी मोठी मेजवानी देछी । तेव्हा बाप म्हनाला, मुला तु सारा येळ माझ्या-बरोबर आहेस, आनि माही सारी जिनगी तुहीच आहे । पर आनंद करावा हे जरूर होत । कारन की, तुहा भाऊ मेला होता तो पुन्हा जिता भाला व दवडला होता तो सापडला आहे ॥

[No. 58.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

NAGPURI DIALECT.

(DISTRICT NAGPUR.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōnyā ēkā mān*sās dōn pōr hōtē. Tyā-paikī lahān
Certain a to-man two sons were. Them-from-among the-younger
 bāpās mhanālā ki, 'bābā dzamēt mähā dzō hissā asal
to-the-father said that, 'father in-the-estate my what share will-be
 tō madz dē.' Tyā-nē dhan vātun dēlla. Thōdyā
that to-me give.' Him-by the-wealth having-divided was-given. A-few
 div*sā-na lahān pōryā sarv ghēūn dūr dēśī gēlā.
days-after the-younger son all having-taken far-off into-a-country went.
 Āni tētha udhal*paṭṭi karun āp*la dhan udav*la.
And there debauchery having-made his-own wealth was-squandered.
 Tyā-nē sarv kharts*lyā-var tyā dēśāt mōṭhā dukāl paḍ*lā.
Him-by all had-been-spent-after that in-country great famine fell.
 Tyā-mulē tyās ad*tsan paḍ*li. Tēvhā tō tēth*chyā ēkā grahasthā-
Therefore to-him difficulty fell. Then he there-of one householder-
 dzavaḷ dzāūn rāhilā. Tyā-na tyās dukar tsārāyās āp*lyā vāv*rāt
near having-gone lived. Him-by to-him swine to-feed his-own in-a-field
 pāṭhav*la. Tēvhā dukar dzō bhusā kbātēt tyā-var āp*la pōṭ
it-was-sent. Then the-swine what husks eat that-upon his-own belly
 bharāva asa manāt ān*la. Kōnī kāhī tyās
should-be-filled so in-the-mind it-was-brought. Anyone(-by) anything to-him
 dēlla nāhī. Mag tō suddhī-var ēūn mhanālā, 'māhyā bāpā-chyā
was-given not. Then he senses-on having-come said, 'my father-of
 gharī tsāk*rās pōṭ-bhar khāyās miḷ*tē, āni mī bhukē-na mar*tō.
in-house to-servants belly-full to-cat is-got, and I hunger-with die.
 Ātā mī āp*lyā bāpā-kaḍē dzātō va tyās mhan*tō kī, "Dēvā-chyā
Now I my-own father-to go and to-him (I)-say that, "God-of
 ichhē-chyā viruddh va tuhyā sām*nē pāp kēla āhē, mhanun mī tuhā
the-will-of against and of-thee before sin made is, therefore I thy
 lēk rāhilō nāhī; madz ātā tsāk*rā-sār*kha ṭhēv.'" Mag tō āp*lyā
son remained not; me now a-servant-like place.'" Then he his-own

bāpā-kadē gēlā. Tyās durun pāhun bāp
father-to went. To-him from-a-distance having-seen the-father
 gahivar^{lā}. Āni dhāun-sanyā tyā-chyā galyās miṭhī
was-overcome-by-affection. And having-run him-of to-the-neck an-embracing
 mār^{li}, va tyā-tsā mukā ghēt^{lā}. Mag lēk tyās mhanālā,
was-struck, and him-of kiss was-taken. Then the-son to-him said,
 'bābā, Dēvā-chyā viruddh va tuhyā sām^{nē} pāp kēla, tar ātā
'father, God-of against and of-thee before sin was-made, therefore now
 tuhā lēk rāhilō nāhī.' Par bāpā-na mām^{sās} sāngit^{la} ki,
thy son (I-)remained not.' But the-father-by to-the-men it-was-told that,
 'yās uttam āngar^{khā} ānun ghāl, āni yā-chyā hātāt
'to-this-one best coat having-brought put, and this-one-of on-the-hand
 mudī va pāyāt dzōdā ghāl; mag āpan khāun piūn
a-ring and on-the-feet shoes put; then we having-eaten having-drunk
 ānand karu. Kāran kī, hā māmā lēk mēlā hōtā, tō punhā
joy shall-make. Because that, this my son dead was, he again
 jītā dzhālā; va davad^{lā} hōtā, tō sāpad^{lā}.' Asa mhanun ānand karāyās
alive became; and lost was, he is-found.' So having-said joy to-make
 lāg^{lā}.

(they)-began.

Tyā-yēlēs tyā-tsā vadil lēk vāv^{rāt} hōtā. Tō gharā-dzavā
At-that-time him-of the-eldest son in-the-field was. He house-near
 ēun pōhōts^{lyā}-var tyā-na gāna bajāv^{na} aikila.
having-come arriving-after him-by singing dancing was-heard.
 Tsāk^{rā}-paikī ēkās hāk-mārun pus^{la} ki, 'hē kāy tsālla
The-servants-from-among to-one having-called it-was-asked that, 'this what going-on
 āhē?' Tyā-na sāngit^{la} ki, 'tuhā bhāū ālā āhē, va tō khuśāl tuhyā
is?' Him-by it-was-told that, 'thy brother come is, and he safe of-thee
 bāpās miṭālā mhanun tyā-nē mōṭhī mēj^{vānī} dili āhē.' Tēvhā tyās
to-father was-got therefore him-by great a-feast given is.' Then to-him
 rāg ēun āt dzāyē-nā. Mhanun tyā-tsā bāp bāhēr ēun
anger having-come inside would-not-go. Therefore him-of father out having-come
 tyās sam^{dzāu} lāg^{lā}. Parantu tyā-nē bāpās dzavāb dēllā ki,
to-him to-entreat began. But him-by to-the-father an-answer was-given that,
 'mi it^{kē} varas tuhī tsāk^{rī} kar^{tō}, āni tuhī ādnyā kahī mōḍ^{li} nāhī.
'I so-many years thy service do, and thy order ever was-broken not.
 Asa asun myā āp^{lyā} mitrā-barōbar chain karāy^{sāthī} tvā
Such being by-me my-own friends-with merriment making-for by-thee
 ma-lā kōk^{ru} dēkhil dēlla nāhī. Āni jyā-na tuhā paisā rāṇḍāhī-barōbar
me-to a-kid even was-given not. And whom-by thy money harlots-with
 udav^{lā} tō tuhā lēk ālā mhanun tvā tyā-chyāsāthī mōṭhī mēj^{vānī}
was-squandered that thy son came therefore by-thee him-of-for great feast

dēllī.' Tēvhā bāp mhanāla, 'mulā, tu sārā-yēl māhyā-barōbar āhēs,
was-given. Then the-father said, 'son, thou all-time of-me-with art,
 āni māhī sārī jin^{gi} tuhī-ts āhē. Par ānand karāvā hē dzarur
 and my all estate thine-only is. But joy should-be-made this necessary
 hōta. Kāran kī tuhā bhāū mēlā hōtā, tō punhā jītā dzhālā; va
 was. Because that thy brother dead was, he again alive became; and
 davad^{lā} hōtā, tō sāpad^{lā} āhē.
 lost was, he found is.'

[No. 59.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

NAGPURI DIALECT.

(DISTRICT NAGPUR.)

SPECIMEN II.

STATEMENT OF AN ACCUSED PERSON.

सवाल—पटगोवारीचा चिंधु लोधी याच्या-कडे तु चाकरी होतास का ।

जवाब—होतो । सात आठ महिने चाकरी केली । गेल्या चैताचे मघात चाकरी सोडली ।

सवाल—चाकरी-वर होता तेव्हा कोठ राहत होता ।

जवाब—माहि ठेवलेली बायको इस घेऊन मि चिंधुचे घरात राहत होतो । माच्या-कडे किरसानकीच काम होत । आनखिन मालकान जे काम सांगितल ते कराव । जेव्हा सार पिक जमा भाल व वावरात खळ केल तहि मि खळ्यात राचंदिवस रखवालिस राहत होतो । व माहि बायको घरि राहे ।

सवाल—चिंधु कही-तरी खळ्यात राहेला होता ।

जवाब—तो कधी कधी खळ्यात निजे । एक कड्याच्या पेंड्याचि लहानसी भोपडी केली होती । त्यात मि निजो ।

सवाल—तारिख १२ माहे मार्च सन १८६८ रोजी, म्हनजे सनवरी चिंधु खळ्यात निजला होता ।

जवाब—हो निजला होता । त्या गोष्टीस दिड महिना भाला । त्या रात्रि मि भोपडी-मधे होतो व माहि बायको वस्तीत घरि होती । वावरी नव्हती ।

सवाल—चिंधु त्या दिवसी खळ्या-वर निजला होता, तर त्याच्या आंगा-वर डागिने होते ।

जवाब—चिंधु दिवस-भर खळ्या-वर होता । जेवायास घरि गेला नाहि । संध्या-काळी त्याचि सामु वलाड आलि पर गेला नाहि । भुक नाहि, म्हन सांगितले । त्या रात्रि खळ्या-वर निजला । त्याच्या आंगा-वर सोन्याच कड, चांदिच कड, सोन्याच्या ४ चंद्रकड्या चांदिचा करदोडा आनि सोन्याचा कड्डा इतक होत ।

सवाल—आज कोर्टात पेश केलिले डागिने कोनाचे आहेत ।

जबाब—चिंधुचे आहेत । तो निजला होता तेव्हा ते त्याच्या आंगा-वरच होते ।

सवाल—हे डागिने तुम्हा कवजात कसे आले ।

जबाब—त्या सनवारि दोन वाजता चेता झालो । तेव्हा चिंधु मेला दिसला । त्यास कोन मारल होता माहित नाही । मग त्याच्या आंगा-वरचे सारे डागिने काहाडुन निघालो । चिंधुचे दोन्ही पाय मान पहिल्यानेच रस्त्याने कोन बांधले होते । त्याच्या डोसक्यातुन रक्त चालू होत । हा गोटा त्याच्या-जवळ पडला होता । चंद्रकड्या कान तोडुन काहाडल्या नाही । लास विहिरित फेकुन मि बायको-कडे गेलो, आनि कड्या-वर तिस घेऊन गावी गेलो ।

सवाल—हा गोना चिंधुचे खक्यातुन तु काहाडुन देछा का ।

जबाब—कड्या-खालि म्या लपवुन ठेवला होता । तो काहाडुन देछा । हे धोत्र माझ आहे । माहि बायको निसली होती । तिचा हात वनत नव्हता, म्हनुन रक्ताचे डाग पडले । दोरास जे रक्ताचे डाग आहे ते बैलाच्या रक्ताचे आहे । खुन केल्याच माझ्या-वर नाव एईल म्हनुन लास अडात टाकली, आनि म्हनुच डागिने हि लपवुन ठेविले । आनि नाव न याव म्हनुन पळुन हि गेलो ॥

[No. 59.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

NĀGPURĪ DIALECT.

(DISTRICT NAGPUR.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Savāl.— Paṭgōvārī-tsā Chindhu Lōdhī yā-chyā-kaḍē tu
 Question.—Paṭgōvārī (village)-of Chindhu Lōdhī him-of-near thou
 tsāk^{ri} hōtās kā?
 in-service wast what?

Dzabāb.— Hōtō. Sāt āṭh mahinē tsāk^{ri} kēli. Gēlyā Chaitā-chē
 Answer.—(I)was. Seven eight months service was-done. Past the-Chait-of
 madhāt tsāk^{ri} sōḍ^{li}.
 in-the-middle service was-left.

Savāl.— Tsāk^{ri}-var hōtā tēvhā kōṭha rāhat hōtā?
 Question.— Service-on were then where living were?
 Dzabāb.— Māhi ṭhēv^llēli bāy^{kō} is ghēūn mi Chindhu-chē
 Answer.— My kept woman her having-taken I Chindhu-of
 gharāt rāhat hōtō. Māhyā-kaḍē kir^{sān}ki-tsa kām hōta. Ān^{khin}
 in-house living was. Of-me-near cultivation-of work was. And
 māl^{kā}-na jē kām sāngit^{la} tē karāva. Jēvhā sāra pik
 the-master-by what work was-told that would-be-done. When all ripe-produce
 jamā dzhāla, va vāv^{rāt} khaḷa kēla, tahi mi
 gathered became, and in-field threshing-floor was-made, then I
 khaḷyāt rātran-divas rakh^{vālis} rāhat hōtō, va
 in-the-threshing-floor night-and-day for-taking-care-of living was, and
 māhi bāy^{kō} ghari rāhē.
 my wife at-home used-to-live.

Savāl.— Chindhu kahī-tarī khaḷyāt rāhēlā hōta?
 Question.— Chindhu at-any-time in-the-threshing-floor living was?
 Dzabāb.— Tō kadhī-kadhī khaḷyāt nijē. Ēk kaḍ^{byā}-chyā
 Answer.—He sometimes in-the-threshing-floor slept. One kaḍbā-grass-of
 pēṇḍyā-chī lahān^{sī} jhōp^{dī} kēli hōti; tyāt mi nidzo.
 bundles-of small hut made was; in-that I slept.

Savāl.— Tārikh bārā, mähē Mārch, san 1898, rōji, mhan^{jē},
 Question.— Date twelve, month March, year 1898, on-day, that-is,
 San^{vāri} Chindhu khaḷyāt nidz^{lā} hōtā?
 on-Saturday Chindhu in-the-threshing-floor sleeping was?

Dzabāb.— Hō, nidz^{lā} hōtā. Tyā gōsh^{tis} diḍ mahinā

Answer.— Yes, sleeping was. That to-story one-and-a-half month
dzhālā. Tyā rātri mi jhōp^{di}-madhē hōtō, va māhi bāy^{kō} vastit
became. That on-night I the-hut-in was, and my wife in-village
ghari hōti, vāv^{ri} navhati.
in-house was, in-the-field was-not.

Savāl.— Chindhu tyā div^{si} khal^{yā}-var nidz^{lā} hōtā tar

Question.— Chindhu that on-day the-threshing-floor-on sleeping was then
tyā-chyā āngā-var ḍāginē hōtē?
him-of person-on ornaments were?

Dzabāb.— Chindhu divas-bhar khal^{yā}-var hōtā. Jēvāyās ghari

Answer.— Chindhu the-whole-day the-threshing-floor-on was. To-dine to-house
gēlā nāhi. Sandhyā-kālī tyā-chi sāsū balāu āli, par gēlā
went not. In-the-evening his mother-in-law to-call came, but (he-)went
nāhi. Bhuk nāhi, mhun sāngit^{lē}. Tyā rātri khal^{yā}-var
not. Hunger not, so it-was-told. That on-night the-threshing-floor-on
nidz^{lā}. Tyā-chyā āngā-var sōnyā-tsa kaḍa, tsāndi-tsa kaḍa,
slept. Him-of person-on gold-of bracelet, silver-of bracelet,
sōnyā-chyā chār chandra-kadyā, tsāndi-tsa kar^{dōdā}, āni sōnyā-tsa chhallā,
gold-of four chandra-kadis, silver-of waist-string, and gold-of a-ring,
it^{ka} hōtā.
this-much was.

Savāl.— Ādz kōrtāt pēs kēlēlē ḍāginē kōnā-chē āhēt?

Question.— To-day in-the-court produced made ornaments whom-of are?

Dzabāb.— Chindhu-chē āhēt. Tō nidz^{lā} hōtā tēvhā tē tyā-chyā
Answer.— Chindhu-of are. He asleep was then they him-of
āngā-vara-ts hōtē.

the-person-on-even were.

Savāl.— Hē ḍāginē tuhyā kab^{jāt} kasē ālē?

Question.— These ornaments of-thee in-possession how came?

Dzabāb.— Tyā San^{vāri} dōn vādz^{tā} chētā dzhālō. Tēvhā

Answer.— That on-Saturday two striking conscious I-became. At-that-time
Chindhu mēlā dis^{lā}. Tyās kōna mār^{la} hōtā māhit nāhi. Mag
Chindhu dead appeared. Him by-whom killed was known not. Then
tyā-chyā āngā-var-chē sārē ḍāginē kāhādun nighālō. Chindhu-chē
him-of the-person-on-of all ornaments having-taken-off I-started. Chindhu-of
dōnhī pāy, mām pahilyā-nē-ts rassyā-nē kōna bāndh^{lē} hōtē. Tyā-chyā
both feet, neck at-first-even a-rope-with by-somebody tied were. Him-of
ḍōs^{kyātun} rakt tsālla hōtā. Hā gōtā tyā-chyā-dzavaḷ paḍ^{lā} hōtā.
the-head-from blood passing was. This stone him-of-near fallen was.
Chandra-kadyā kām tōḍun kāhād^{lyā} nāhi. Lās vihirit
The-chandra-kadis ears having-cut were-taken-off not. The-corpse into-a-well

phēkun mi bāy^akō-kaḍē gēlō, āni tshak^adyā-var tis ghēūn
having-thrown I wife-near went, and a-cart-on her having-taken
 gāvī gēlō.
to-the-village went.

Savāl.— Hā gōnā Chindhu-chē khalyātun tu
Question.—This cloth Chindhu-of the-threshing-floor-from (by-)thee
 kāhāḍun dēllā kā?
having-taken-out was-given what?

Dzabāb.— Kaḍ^abyā-khāli myā lap^avun thēv^alā hōtā. Tō
Answer.—The-kaḍbā-grass-under by-me having-concealed kept was. That
 kāhāḍun dēllā. Hē dhōtra mādza āhē; māhi bāy^akō nēs^ali-hōtī.
having-taken-out was-given. This cloth mine is; my wife worn-had.
 Ti-tsā hāt banat navhatā, mhanun raktā-chē ḍāg paḍ^alē. Dōrās jē
Her hand good was-not, therefore blood-of stains fell. To-the-rope which
 raktā-chē ḍāg āhē tē bailā-chyā raktā-chē āhē. Khun kēlyā-tsa
blood-of stains are those an-ox-of blood-of are. Murder committing-of
 māhyā-var nāv ēil, mhun lās aḍāt ṭāk^ali,
of-me-on name (suspicion) will-come, therefore corpse into-a-well was-thrown,
 āni mhuna-ts ḍāginē hi lap^avun thēvilē; āni nāv
and therefore-even the-ornaments also having-concealed were-kept; and name
 na yāva mhun paḷun hi gēlō.
not should-come therefore having-run also I-went.

FREE TRANSLATION OF THE FOREGOING.

Question.—Were you in the service of Chindhu Lodhi in Patgowari?

Answer.—Yes, for seven or eight months. I left the service in the middle of last Chait (March-April).

Question.—Where did you live when you were in his service?

Answer.—I used to take my wife with me and live in Chindhu's house. My business was to do the tillage and whatever else the master might ask me to do. When all the crops had been collected and the threshing had begun in the field, then I used to stay day and night on the threshing-floor in order to keep an eye on it, and my wife stayed in the house.

Question.—Did Chindhu sometimes also stay on the threshing-floor?

Answer.—From time to time he used to sleep there. A small hut had been built of bundles of Kaḍbā grass, in which I was wont to sleep.

Question.—Did Chindhu sleep on the threshing-ground on the 12th March 1898?

Answer.—Yes, he did. It was two and a half months ago. On that night I was in the hut, and my wife was in the village, in the house, and not in the field.

Question.—Did Chindhu wear any ornaments on that day when he slept on the threshing-floor?

Answer.—Chindhu stayed the whole day on the threshing-floor and did not go home for dinner. His mother-in-law came in the evening to call him, but he did not go. He said he was not hungry. He slept that night on the threshing-floor. He wore on his body a gold bracelet and a silver bracelet, and a moon-shaped ear-ring of gold, a waist-string of silver, and a gold ring.

Question.—To whom do these ornaments which have to-day been produced in Court belong?

Answer.—To Chindhu. He had them on his body when he slept.

Question.—How did these ornaments come in your possession?

Answer.—It was a Saturday. I awoke at two o'clock. Chindhu then seemed to be dead. I do not know who killed him. I then took all the ornaments from his body and went away. Somebody had bound Chindhu's feet and neck with a rope, and blood was flowing from his head. This stone was lying near him. I did not cut his ears in order to get his ear-rings. I threw the body in a well and went to my wife. Then I procured a cart and brought her to the village.

Question.—Did you take this cloth from Chindhu's threshing-ground?

Answer.—I had put it under the threshing-floor, and thence I fetched it. This cloth is mine, and my wife had worn it. Her hand was not good (she was in her menses); and therefore there are blood stains. The blood stains on the rope are from the ox. I threw the corpse into the well because I was afraid of being called a murderer. That was also the reason why I hid the ornaments. And I also ran away in order to avoid suspicion.

Between Nagpur and Berar lies the district of Wardha. The principal language is Marāṭhī, closely agreeing with the form which that language assumes in the neighbouring districts.

The specimen which follows has been printed in full because it is the only specimen which has been received in the Mōḍī character. Note that the dative ends in *lā* or *s*, and the case of the agent usually in *nī*; thus, *ma-lā*, to me; *mān'sās*, to a man; *ārōpī-nī*, by the accused. The latter suffix is, of course, originally a plural suffix.

[No. 60.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

NĀGPURĪ DIALECT.

(DISTRICT WARDHA.)

STATEMENT OF AN ACCUSED PERSON.

ઉપર - આજ સુધી કે આ વડે ન મળે
 આજ સુધી વડે મળે મેરુ પાડી થયો
 મરમ ૧૪૭ મળે ૭૪૫૨ થઈ ન
 જવય મળે થયે
 જવય - નોજ દીવડા લીધી કે
 પાડવા મળે ન મળે ૭૪૭૭ મળે
 મળે ૭૪૭૭ મળે ૭૪૭૭ મળે
 મળે ૭૪૭૭ મળે ૭૪૭૭ મળે
 મળે ૭૪૭૭ મળે ૭૪૭૭ મળે
 મળે ૭૪૭૭ મળે ૭૪૭૭ મળે
 મળે ૭૪૭૭ મળે ૭૪૭૭ મળે
 મળે ૭૪૭૭ મળે ૭૪૭૭ મળે

મોઢે ઘોં વ ઘણાંકની ગાજી મોઢે ઘોં વ
 મેરમ પાળી પાઝન ઠીચાગ મેઢે વ ઠીવગોજીં
 મનીહ ધીઠ મેરમ ધમરન ધગેઢે મેરમ
 ઠાંબળે વ ઠીવગોજીં ધમમ મીં ઘેવકી ઉ
 મમ્મા વા ધેરન મ તેલું મઘલેવરે જાઉ
 મુગુર ઘેવકી ઉ ધેરન ધમે વ મમ્મા વા ને
 વ મ મેર વાં, પાગમ વા રુધુ મ વ ની પાગમ
 વ પાગમ વીરે ઘેયે જેમ વ ઠીવગન ઘોં મેર
 પાગમ વ મે ઘેલી વગી મી પાગમ વીરે ઝાવકી
 મરન પાગમ વા વા ગાવા મેરુ મી વ મર
 મુસુ રીકલી મરુ વ ઠીવગન મરુ મરુ મરું
 મેરવરે ધમ્મારે રીવ - ઠીવગોજીં મનાવ ધીઠ તેલે
 વ ઘડો વા નધ ૧૨/૩/૪/૫/૬ ઇ મેરે ઘેલે મમ મળી મી
 ઇ નધા ધમરે જમરે વ ધમ વધમી ધગામ ધેવકી
 વ ધગો વા મે મવગા ધગીવમ ધો ઘણા રીવને ધા, રુધામ ઘે

[No. 60.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

NAGPURI DIALECT.

(DISTRICT WARDHA.)

TRANSLITERATION AND TRANSLATION.

Savāl.— Phiryādi-chē tsāv^{dh}it dzaūn phiryādi-var
 Question.— *The-complainant-of in-the-shop having-gone the-complainant-on*
 gardī kēli, yā-tsā ārōp kalam 147 pramāṇē tudz-var ālā, tar
riot was-made, this-of charge section 147 according-to thee-on came, then
 dzabāb kāy āhē?
reply what is?

Dzabāb.— Rōdz Budh^{vār} divāli-chē pād^{vā} Kārtik māsāt
 Answer.— *Day Wednesday the-Divāli-of Pādavā Kārtik in-the-month*
 sakāl-chē prah^{ri} mī tōṇḍ dhūt hōtō, tar Māhādēv ālā. Tyā-nī
the-morning-of time-at I mouth washing was, then Māhādēv came. Him-by
 sāṅgit^{lē} kī, 'tudzhā bhāū Raghunāth sōnār Pāṇḍuraṅg
it-was-told that, 'thy brother Raghunāth goldsmith Pāṇḍuraṅg
 sōnārā-chē dāṭhyā-puḍhē paḍ^{lā} āhē.' Mhanōn mī va Māhādēv
goldsmith-of the-door-in-front fallen is.' Therefore I and Māhādēv
 miḷūn gēlō, tar Raghunāth rastyāt paḍ^{lā} hōtā, va tyā-chē
together went, then Raghunāth in-the-street fallen was, and him-of
 dōkē phuṭ^{lē} hōtē, va hātās rakat lāg^{lē} hōtē, va hātās
head broken was, and to-the-hand blood stuck was, and to-the-hand
 hī gar^{sād} lāg^{lē} hōtē, va tyādz-lā pāṇī pādzūn
also scratches inflicted were, and him-to water having-made (him)-drink
 huśār kēlē, va Siv Gōvind kānishṭabal yādz-lā balāūn
conscious was-made, and Siv Gōvind a-constable him-to having-called
 āṇ^{lē}. Tyādz-lā dākhavilē, va Siv Gōvind mhanālā kī,
it-was-brought. Him-to it-was-showed, and Siv Gōvind said that,
 'Dēv^{lis} nākyā-var ghēūn dza.' Tēvhā Māhādēvā-chē khāsar
'to-Devli-(village) the-outpost-on having-taken go.' Then Māhādēv-of cart
 māgūn Dev^{lis} ghēūn ālō va nākyā-var nēlē;
having-begged to-Devli having-taken came and the-outpost-on it-was-carried;
 va yā kōrtāt phiryādi Raghunāth-nī phiryādi va
and this in-court the-complainant Raghunāth-by the-complainant and
 phiryādi-chē dōghē lēk va Siv Ratan va-gērē yādz-var phiryād
the-complainant-of two sons and Siv Ratan et-cetera them-on a-complaint

kēli hōtī ; parantu mi phiryādi-chē tsāv'dhit dzāūn
made was ; but by-me the-complainant-of in-the-shop having-gone
 phiryādi-var gardī kēli nāhī, va kāḍī mār'nyās utsalli nāhī, va
the-complainant-on riot was-made not, and a-stick to-beat was-raised not, and
 Siv Ratan-lā hī mār'lē nāhī.
Siv Ratan-to also it-was-beaten not.

Kōrtā-chē praśnā-chē uttar. Siv Gōvind kānishṭabal tē vēlēś
The-court-of question-of reply. Siv Gōvind a-constable that at-time
 va ārōpī nambar 1, 2, 3, 5, 6, 7. hē kōthē hōtē ma-lā māhit
and the-accused numbers 1, 2, 3, 5, 6, 7 these where were me-to known
 nāhī.
not.

Hī dzabānī ām-chē samakshē va āmhī āy'kat ās'tānā ghēt'li āhē, va
This statement our in-presence and we hearing being taken is, and
 ārōpī-nī dzō madz'kūr sāngit'lā tō kharyā rītī-nē hita lihilā
the-accused-by what account was-told that true manner-with here written
 āhē.
is.

FREE TRANSLATION OF THE FOREGOING.

Question.—You have been charged under section 147 with having entered the shop of the complainant and having made a disturbance there. What do you answer to the charge ?

Answer.—On a Wednesday morning, the first day of the Divālī, in the month of Kārtik, I was washing my face, when Māhādēv came and told me that my brother the goldsmith Raghunāth was lying outside the door of the goldsmith Pāṇḍuraṅg. I and Māhādēv therefore went together and saw that Raghunāth had fallen in the street. His head was broken and there was blood on his hand, and there were also scratches on his hand. We made him drink some water, and brought him to himself. Then we fetched the constable Siv Gōvind, and showed him to him. He ordered us to take him (Raghunāth) to the customs' station in Devli. I borrowed a cart from Māhādēv and took him to the station in Devli. Raghunāth has made a complaint in this court against the complainant, and his two sons, and Siv Ratan and others. It is not true that I entered the shop of the complainant and made a disturbance, and I did not raise a stick in order to strike him, nor did I strike Siv Ratan. This is my answer to the question of the court. I do not know where the constable Siv Gōvind and the accused numbers 1, 2, 3, 5, 6, and 7 were at that time.

This statement has been taken down in our presence and hearing, and the statement made by the accused has here been properly written.

Marāṭhī is also the principal language of the north-western part of Chanda. The local dialect is, in some places, called Jhārī, *i.e.* jungle-language. *Jhārī*, or forest-country, is the name used to denote the north of Bhandara, Balaghat, and the Chhattisgarh

country. Four thousand five hundred and fifty settlers from Berar have further been reported to speak Varhādī. It may safely be assumed that all these names denote one and the same form of speech.

The dialect of Chanda does not share all the characteristics of the neighbouring districts. Thus, we do not find forms such as *dēlla*, given; *māhā*, my; *tyāhis*, to them. On the whole, however, the short specimen which follows will show that there can be no doubt about its classification as a form of the usual Marāṭhī of the Central Provinces.

[No. 61.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

NĀGPURĪ DIALECT.

(DISTRICT CHANDA.)

एका पुरुषास दोन लहान मुल होती, एक मुलगा आनि एक मुलगी। मुलगा होता तो रुपान फार सुंदर होता, मुलगी साधारन होती। एके दिवशी ती उभयता मुल आरशा-पाशी खिळत असता मुलगा मुलीस म्हनतो। अग, ह्या आरशात आपन पाहु वर, सुंदर कोन दिसते। ते मुलीस वाईट वाटल। तिला समजल की, ह्यान हे आपल्याला हिनवायासाठी म्हटल। मग तिन बापा जवळ जाऊन भावाच गाहान सांगितल। ती म्हनाली, बाबा, आरशात रुप पाहून समाधान पावाव, हे वायकाच काम, त्यात पुरुषान मन घालु नये। बापान दोघास पोटाशी धरून त्याचे समाधान केल। तो म्हनाला, मुलानो, तुम्ही भांडु नका। आज-पासून तुम्ही दोघ ही नित्य आरशात पाहत जा ॥

मुलगी म्हनाली, बाबा, सोमा गवळी दुध घेऊन आला आहे। तो म्हनतो किती दुध देऊ। बाप म्हनतो, मुली, त्याला सांग की, आज शेर भर दुध पुरे। उद्या दोन शेर घेऊन ये। मुलगी म्हनते, बाबा, गवळी दुध कोठुन आनतो। बाप म्हनतो, तुला ठाऊक नाहि काय। त्याच्या घरी गाई आहेत, म्हशि आहेत। त्याचे दुध काढून तो आनतो। मुलगी म्हनते, बाबा, गाय किती दुध देते, आनि म्हैस किती दुध देते। बाप म्हनतो, येक येक गाय दोन दोन शेर दुध देते, आनि म्हैस चार चार शेर देते ॥

[No. 61.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

NĀGPURĪ DIALECT.

(DISTRICT CHANDA.)

TRANSLITERATION AND TRANSLATION.

Ekā purushās dōn lahān mula hōtī, ēk mul^{gā} āni ēk mul^{gī}. Mul^{gā}
One to-person two small children were, one son and one daughter. The-son
 hōtā, tō rupā-na phār sundar hōtā. Mul^{gī} sādharan hōtī. Ēkē
was, he appearance-by very beautiful was. The-daughter common was. One
 div^{śī} tī ubhay^{tā} mula ā^{rśā}-pāśī khēlat as^{tā} mul^{gā} mulis
on-day they both children the-mirror-near playing while-were the-son to-the-girl
 mhan^{tō}, 'aga, hyā ā^{rśāt} āpan pāhu bara, sundar kōn dis^{tē}.' Tē
says, 'Oh, this in-the-mirror we may-see well, beautiful who appears.' That
 mulis vāit vāt^{la}. Ti-lā samadz^{la} kī, hyā-na hē āp^{lyā}-lā
to-the-girl bad appeared. Her-to it-was-understood that, this-one-by this me
 hin^{vāyāsāthī} mhat^{la}. Mag ti-na bāpā dzaval dzāun bhāvā-tsa
humiliating-for was-said. Then her-by father near having-gone brother-of
 gārhanā sāngit^{la}. Ti mhanāli, 'bābā, ā^{rśāt} rup pāhūn
complaint was-told. She said, 'father, in-the-mirror face having-seen
 samādhān pāvāva hē bāy^{kā}-tsa kām, tyāt purushā-na man
satisfaction should-be-felt this women-of business, in-that a-man-by mind
 ghālu na-yē.' Bāpā-na dōghās pōtā-śī dharūn tyā-chē samādhān
to-put is-not-meet.' The-father-by both the-breast-to having-held them-of consolation
 kēla. Tō mhanālā, 'mulānō, tumhī bhāṇḍu na-kā. Ādz-pāsūn tumhī
was-made. He said, 'children, you quarrel do-not. To-day-from you
 dōgha hī nitya ā^{rśāt} pāhat dzā.
both also always in-the-mirror looking go.'

Mul^{gī} mhanāli, 'bābā, Sōmā gav^{li} dudh ghēun ālā āhē.
The-girl said, 'father, Soma the-milkman milk having-taken come is.
 Tō mhan^{tō}, "kitī dudh dēū?" Bāp mhan^{tō}, 'mulī, tyā-lā
He says, "how-much milk shall-(I)give?" The-father says, 'girl, him-to
 sāng kī, "ādz śēr-bhar dudh purē, udyā dōn śēr ghēun yē."
tell that, "to-day a-seer-full milk is-enough, to-morrow two seers having-taken come."
 Mul^{gī} mhan^{tē}, 'bābā, gav^{li} dudh kōthun ān^{tō}? Bāp
The-girl says, 'father, the-milkman milk where-from brings?' The-father
 mhan^{tō}, 'tu-lā thāuk nāhi kāy? Tyā-chyā gharī gāi āhēt, mhaśī
says, 'you-to known not what? Him-of in-house cows are, she-buffaloes

āhēt, tyā-chē dudh kādūn tō ān'tō.' Mul'gī mhan'tē, 'bābā, gāy
are, them-of milk having-drawn he brings. The-girl says, 'father, a-cow
 kitī dudh dētē, ānī mhais kitī dudh dētē?' Bāp
how-much milk gives, and a-she-buffalo how-much milk gives? The-father
 mhan'tō, 'yēk yēk gāy dōn dōn sér dudh dētē, ānī mhais chār
says, 'one one cow two two seers milk gives, and a-she-buffalo four
chār sér dētē.'
four seers gives.'

FREE TRANSLATION OF THE FOREGOING.

A man had two small children, a boy and a girl. The boy was very pretty, the girl had an ordinary kind of face. One day both children were playing near a looking glass, and the boy said to the girl, 'come let us look at ourselves in the glass, to see which is the prettier.' The girl thought this to be malicious, and that her brother proposed to do so in order to humiliate her. She went to her father and complained of her brother, and said, 'father, to be fond of looking at one's face in the glass is the business of women, and men should not put their mind to such things.' The father embraced both and satisfied them. He said, 'children, don't quarrel. Both look in the glass in the future.'

The girl said, 'father, Sōmā, the milkman, has brought the milk, and he asks how much we want.' The father said, 'my daughter, tell him that one seer will do to-day and ask him to bring two seers to-morrow.' The daughter said, 'father, where does the milkman get the milk from?' The father answered, 'Don't you know that? He has got cows and buffaloes in his house, and he milks them, and so gets the milk.' Says the daughter, 'father, how much milk does a cow give?' Answers the father, 'each cow gives two seers milk, and each she-buffalo four.'

In Bhandara, Nāgpurī is the principal language. A considerable proportion of the population, however, also speak Rājasthānī, Bundēlī, Gōṇḍī, and other aboriginal dialects.

The Marāṭhī of Bhandara is essentially the same as that current in Nagpur, as will be seen from a perusal of the beginning of the Parable of the Prodigal Son which follows.

[No. 62.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

NAGPURI DIALECT.

(DISTRICT BHANDARA.)

एका मानसास दोन पोर होते । त्या-पैकी लहान बापास म्हनाला, बाबा,
माभ्या हिश्याची जमा मला दे । त्यान आपली जमा त्याहास वाटून देली । मग
त्यान काहीक दिवसान आपली सर्व जमा घेऊन दुसऱ्या दूरच्या गावी गेला । तेथ
जाऊन त्यान आपली पैशाची धुकधानी केली । त्याचा सर्व पैसा सरल्या-वर त्या
गावी मोठा दुकाळ पडला व त्याज तंगी झाली । मग तो त्या गावच्या एका मानसा-
जवळ जाऊन राहिला । त्यान त्यास आपल्या वावरात डुकर चारण्यास पाठवला ॥

TRANSLITERATION AND TRANSLATION.

Ēkā	mān'sās	dōn	pōr	hōtē.	Tyā-paikī	lahān
<i>A-certain</i>	<i>to-man</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-from-among</i>	<i>the-younger</i>
bāpās	mhanālā,	'bābā,	mājhyā	hiśśā-chī	dzamā	ma-lā dē.'
<i>to-the-father</i>	<i>said,</i>	<i>'father,</i>	<i>of-me</i>	<i>share-of</i>	<i>property</i>	<i>me-to give.'</i>
Tyā-na	āp'li	dzamā	tyāhās	vātūn	dēlli.	Mag tyā-na
<i>Him-by</i>	<i>his-own</i>	<i>property</i>	<i>to-them</i>	<i>having-divided</i>	<i>was-given.</i>	<i>Then him-by</i>
kāhik	div'sā-na	āp'li	sarv	dzamā	ghēūn	dus'ryā dūr'chyā
<i>some</i>	<i>days-after</i>	<i>his-own</i>	<i>all</i>	<i>property</i>	<i>having-taken</i>	<i>another distant</i>
gāvi	gēlā.	Tētha	dzāūn	tyā-na	āp'li	paīśā-chī dhuḷ'dhānī
<i>to-village</i>	<i>(he-)went.</i>	<i>There</i>	<i>having-gone</i>	<i>him-by</i>	<i>his-own</i>	<i>wealth-of waste</i>
kēli.	Tyā-tsā	sarv	paīśā	sar'lyā-var	tyā	gāvi mōṭhā
<i>was-made.</i>	<i>Him-of</i>	<i>all</i>	<i>wealth</i>	<i>expended-after</i>	<i>that</i>	<i>in-village mighty</i>
dukāl	paḍ'lā,	va	tyādz	taṅgī	dzhālī.	Mag tō tyā gāv'chyā
<i>famine</i>	<i>fell,</i>	<i>and</i>	<i>to-him</i>	<i>difficulty</i>	<i>became.</i>	<i>Then he that of-the-village</i>
ēkā	mān'sā-dzavaḷ	dzāūn	rāhilā.	Tyā-na	tyās	āp'lyā vāv'rāt
<i>a-certain</i>	<i>man-near</i>	<i>having-gone</i>	<i>lived.</i>	<i>Him-by</i>	<i>to-him</i>	<i>his-own into-field</i>
ḍuk'ra	tsār'nyās	pāṭhav'la.				
<i>the-swine</i>	<i>to-feed</i>	<i>it-was-sent.</i>				

In Balaghat Marāṭhī is spoken all over the southern part of the district, mostly side by side with Eastern Hindī, Marāri, and Gōṇḍī.

The lower classes use a mixed form of speech, locally known as Marhēṭī. This dialect will be separately dealt with below. See pp. 304 and ff.

The language of the upper classes, on the other hand, is pure Nāgpurī. We are not in a position to decide how many speakers are to be assigned to it. The local returns give the language of both as Marāṭhī.

The beginning of the Parable of the Prodigal Son will be sufficient to illustrate the language of the upper classes. It has been forwarded as representing the dialect of the women. It will, however, be seen that it is nothing else than ordinary Nāgpurī.

[No. 63.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

NĀGPURĪ DIALECT.

(DISTRICT BALAGHAT.)

कोन्या एका मानसास दोन लेक होते । त्यातला लहान लेक बापास
म्हनाला, बाबा जो धनाचा हिस्सा मज येईल तो दे । मग त्यान आपल धन त्यास
वाटून देल्ल । मग लहान लेक थोड्या दिवसान सगळ धन घेऊन पर-मुलकात गेला ।
मग तेथ वाटल तसा पैसा उडवला । मग सगळा त्याचा पैसा सरल्या-वर त्या
मुलकात मोठा काळ पडला । तेव्हा त्यास मोठी तंगी होऊ लागली । तो त्या
गावातल्या एका मोठ्या मानसा-पासी राहेला । त्यान आपले डुकर चारायासाठी
आपल्या वावरात पाठवले ॥

Kōnyā ēkā mān'sās dōn lēk hōtē. Tyāt'lā lahān lēk
Certain a to-man two sons were. Them-in-from the-younger son
bāpās mhanālā, 'bābā, dzō dhanā-tsā hissā madz yēil
to-the-father said, 'father, what the-wealth-of share me-to will-come
tō dē.' Mag tyā-na āp'la dhan tyās vātūn
that give.' Then him-by his-own wealth to-him having-divided
dēlla. Mag lahān lēk thōdyā div'sā-na sag'la dhan
was-given. Then the-younger son a-few days-after all the-wealth
ghēūn par-mul'kāt gēlā. Mag tētha vāt'la tasā
having-taken into-another-country went. Then there it-pleased(-him) so
paisā udav'lā. Mag sag'la tyā-tsā paisā sar'lyā-var
the-money was-squandered. Then all him-of the-money was-spent-after
tyā mul'kāt mōṭhā kāl paḍ'lā. Tēvhā tyās mōṭhī taṅgī
that in-country mighty famine fell. Then to-him great difficulty
hōū lāg'li. Tō tyā gāvāt'lyā ēkā mōṭhyā mān'sā-pāsi rāhēlā.
to-be began. He that village-in-of one great man-near lived.
Tyā-na āp'lē ḍuk'ra tsārāyāsāthī āp'lyā vāv'rāt pāṭhav'la.
Him-by his-own swine to-feed-for his-own into-field it-was-sent.

Marāthī is also spoken in the southern part of Seoni and Chhindwara, below the hills. It is the usual Nāgpuri form of the language, and it is not necessary to give any specimens.

In Raipur, Marāthī is spoken in villages to the south of Nandgaon. The dialect is essentially identical with Nāgpuri, though there are some traces of the influence of the neighbouring Chhattisgarhi. Compare *khāy-chī man'shā*, desire to eat; *khēt*, field. The neuter gender is on the point of disappearing. Compare *dōn lēk'rā* (neuter) *hōtē* (masc.), two sons were. The occasional writing of a cerebral *ṇ* is only a learned orthography, and does not represent a different pronunciation.

The beginning of the Parable of the Prodigal Son will be sufficient to illustrate this form of speech.

[No. 64.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

NĀGPURĪ DIALECT.

(DISTRICT RAIPUR.)

एका मनुष्याला दोन लेकरं होते । लहान्या पोरान म्हणल की, बाबा जिनगी-मधे माझा जो वाटा आहे तो मला द्या । मग त्यान आपली संपत्ति वाटून दिली । लहान लेकरान सारी जायदाद एका ठिकाणी करून आपण परदेशात चालला गेला । तेथे काही दिवस राहून-सत्या जे काही त्याज-जवळ होत ते त्यान उडवून दिले । जमा उडवून दिली अने तेथे दुकाळ पडला अने तो अनाथ होऊन गेला । जेव्हा तो उपाशी मरू लागला तेव्हा तो कोन्या गृहस्थाच्या घरी गेला । अने त्यान आपल्या खेता-मधे डूकर चारायस सांगितले । डूकर जो भूसा खातात तो खायची त्याची मनषा झाली, आणीक कोणी त्याला देत नव्हता । मग त्याला सुद्धे झाली आणीक त्यान म्हणल की, माझ्या बापाच्या येथे कही माणसाला पुष्कळ खायस मिळते अने मी उपाशी राहतो । मी उठून आता आपल्या बापा-पाशी जाईन आणीक मी त्याला म्हनीन की, हे बाबा, म्या देवाच्या विरुद्ध व तुझ्या समोर पाप केले । मी आपला लेक म्हनायच्या योग्य नाही । व मला आपल्या मजुरा-प्रमाने समजा । मग उठून आपल्या बापा-पाशी जाऊ लागला ॥

[No. 64.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

NĀGPURĪ DIALECT.

(DISTRICT RAIPUR.)

TRANSLITERATION AND TRANSLATION.

Ekā manushyā-lā dōn lēk^{ra} hōtē. Lahānyā pōrā-na mhan^{la}
A-certain man-to two sons were. The-younger son-by it-was-said
 kī, 'bābā, jin^{gi}-madhē mādzhā dzō vātā āhē tō ma-lā dyā.'
that, 'father, the-property-in my what share is that me-to give.'
 Mag tyā-na āp^{li} sampatti vātūn dili. Lahān
Then him-by his-own property having-divided was-given. The-younger
 lēk^{ra}-na sārī jāy^{dād} ekā-ṭhikāṇī karūn āpan par-dēsāt
son-by all property together having-made himself into-another-country
 tsāl^{lā} gēlā. Tētha kāhī divas rāhūn-sanyā jē kābī tyādz-dzavaḷ
moved went. There some days having-lived what anything of-him-near
 hōta tē tyā-na ud^{vūn} dila. Dzamā
was that him-by having-squandered was-given. The-property
 ud^{vūn} dili, an tēthā dukāl paḍ^{lā}, an tō anāth
having-squandered was-given, and there famine fell, and he destitute
 hōūn gēlā. Jēvhā tō upāśī marū lāg^{lā}, tēvhā tō
having-become went. When he starvation-with to-die began, then he
 kōnyā grihasthā-chyā ghārī gēlā. An tyā-na āp^{lyā} khētā-madhē
a-certain householder-of to-the-house went. And him-by his-own field-into
 dūk^{ra} tsārāy^s sāngit^{la}. Dūk^{ra} dzō bhūsā khātāt tō khāy-chī
the-swine to-feed it-was-told. The-swine which husks eat that eating-of
 tyā-chī man^{shā} dzhālī, āṇik kōṇī tyā-lā dēt navh^{tā}. Mag tyā-lā
him-of desire became, and anybody him-to giving was-not. Then him-to
 sud dzhālī, āṇik tyā-na mhan^{la} kī, 'mājhyā bāpā-chyā yēthā
sense became, and him-by it-was-said that, 'my father-of here
 kabī mān^{sā}-lā puśkal khāyās miḷ^{tē}; an mī upāśī rāhy^{tō}. Mī
how-many men-to much to-eat is-got; and I hungry live. I
 uṭhūn ātā āp^{lyā} bāpā-pāśī dzāin, āṇik mī tyā-lā mhanīn
having-arisen now my-own father-near shall-go, and I him-to shall-say
 kī, "hē bābā, myā Dēvā-chyā viruddha va tuhyā samōr pāp kēla.
that, "O father, by-me God-of against and of-thee before sin is-made.
 Mī āp^{lā} lēk mhanāy-chyā yōgya nāhī. Va ma-lā āp^{lyā}
I your-own son of-being-called worthy am-not. And me-to your-own

majurā-pramānē sam'dzā.''' Mag uṭhūn āp'lyā bāpā-pāśī dzāū
 servant-like consider.''' Then having-arisen his-own father-near to-go
 lāg'lā.
 he-began.

DHAN'GARĪ.

One thousand eight hundred individuals in Chhindwara have been reported as speaking Dhan'garī, *i.e.* 'shepherds' language.' The specimens which follow will, however, show that this dialect is nothing but the usual form of Marāṭhī current in the Central Provinces. The Dative takes the suffix *lē* as in Betul; thus, *mān'sā-lē*, to a man.

The only peculiarity of the so-called Dhan'garī is a tendency to drop the final *a* which corresponds to *ē* in Standard Marāṭhī. Thus, we find *tyān*, by him; *sagāl dhan*, all property, and so on. This tendency is, however, also found among the Dhan'gars of the Bombay Presidency; see above, p. 97.

Note also the polite forms of the imperative *yē-dzō*, please come; *pāhē-dzō*, please look; the imperfect *bas'lēt*, were sitting; the third person plural of the present tense, *khātē*, they eat; *dzātēt*, they go, etc.

On the whole, however, the Dhan'garī agrees with the Marāṭhī of the Central Provinces, just as the Dhangars of the Konkan speak the language of their own neighbours. Compare pp. 97 and ff.

[No. 65.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

DHAN'GARĪ DIALECT.

(DISTRICT CHHINDWARA.)

SPECIMEN I.

कोन्या मानसाले दोन लेक होते । त्यातून लहान बापाले म्हनाला, बाबा
 आमच्या जो काही हिस्सा आहे तो वाटून दे । मंग त्यान त्याहिले धन वाटून
 दिल । मग थोड्या दिवसांत लहान लेक सगळं धन जमा करून कोनी कडे दूर
 गांवी चालला गेला, आणि त्या देशांत जाऊन तो भिकारी झाला । धन उडून देऊ
 तऱ्हा त्या देशांत मोठा काळ पडला । मग त्याले मोठी गरीबी आली । तऱ्हा तो
 त्या गावातल्या एका मानसा जवळ जाऊन राहला । त्यान त्याले डुकर चारासाठी
 आपल्या बावरांत धाडला । मग त्यान म्हणलं का, डुकर जे साल खाते ते खाऊन
 आपण पोटा भरवा । आनीक त्याले कोन काही देऊ नाही ॥

[No. 65.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

DHAN'GARĪ DIALECT.

(DISTRICT CHHINDWARA.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōnyā mān'sā-lē dōn lēk hōtē. Tyātūn lahān bāpā-lē
A-certain man-to two sons were. Them-in-from the-younger father-to
 mhanālā, 'bābā, ām-chyā dzō-kāhī hissā āhē tō vātūn dē.'
said, 'father, us-of whatever share is that having-divided give'
 Maṅg tyān tyāhi-lē dhan vātūn dila. Mag thōdyā
Then him-by them-to wealth having-divided was-given. Then a-few
 div'sāt lahān lēk sagaḷ dhan dzamā karūn kōnī-kadē
in-days the-younger son all wealth together having-made elsewhere-to
 dūr gāvī tsāl'lā-gēlā, āni tyā dēsāt dzāūn tō bhikārī
far to-a-village went-away, and that in-country having-gone he a-beggar
 dzhālā; dhan udūn dēll, tēvhā tyā dēsāt mōṭhā
became; wealth having-squandered was-given, then that in-country mighty
 kāl paḍ'lā. Mag tyā-lē mōṭhī garībī āli. Tavhā tō tyā gāvāt'lyā
famine fell. Then him-to great poverty came. Then he that of-village
 ēkā mān'sā-dzavaḷ dzāūn rāh'lā. Tyān tyā-lē dukar tsārāsāṭhī
one man-near having-gone lived. Him-by him-to the-swine to-feed-for
 āp'lyā vāv'rāt dhāḍ'la. Mag tyān mhaṭal kā, dukar
his-own into-field it-was-sent. Then him-by it-was-said that, the-swine
 jē sāl khātē tē khāūn āpan pōṭ bharāv. Ānik
what husks eat that having-eaten by-me belly should-be-filled. And
 tyā-lē kōn kāhī dēll nāhī.
him-to by-anybody anything was-given not.

[No. 66.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

DHAN^AGARI DIALECT.

(DISTRICT CHHINDWARA.)

SPECIMEN II.

A POPULAR TALE.

एक धनगर होता। तो बकरे चारायले गेला। त्यान आपल्या मुनेले सांगी-
तल, माही भाकर घेऊन येजो। बारा वाजाची येळा झाली, तिले त्या भाकरीची याद
राहली नाही। एका वावरा-मंधी एक कुनवी आजत वाहत होता। तो
धनगर त्याच्या-पाशी गेला, त्या कुनव्याले म्हनते की, माहे बकरे आंब्या खाले
वसलेत। माहे बकरे पाहेजो। मी जेऊन येतो। तो जेवासाठी गेला। जेऊन पुनः
आला, बकरे वसलेच होत्या। पुनः त्यान आपल्या बक्या घेऊन गेला चारायले ॥

TRANSLITERATION AND TRANSLATION.

Ek dhan^Agar hōtā. Tō bak^{rē} tsārāy-le gēlā. Tyān āp^{lyā}
A shepherd there-was. He sheep to-graze went. Him-by his-own
sunē-lē sāngit^{la}, 'māhi bhākar ghēūn yē-dzō.' Bārā
daughter-in-law-to it-was-told, 'my bread having-taken come-please.' Twelve
vādzā-chī yēlā dzhālī, ti-lē tyā bhāk^{ri}-chī yād rāh^{li} nāhī.
striking-of time became, her-to that bread-of recollection remained not.
Ekā vāv^{rā}-mandhī ēk kun^{bī} āūt vāhat hōtā. Tō dhan^Agar
One field-in one cultivator plough driving was. That shepherd
tyā-chyā-pāśī gēlā, tyā kun^{byā}-lē mhan^{tē} kī, 'māhē bak^{rē} āmbyā-
him-of-near went, that cultivator-to says that, 'my sheep a-mango-tree-
khālē bas^{lēt}. Māhē bak^{rē} pāhē-dzō. Mī jēūn yētō.
under are-seated. My sheep look-after-please. I having-dined come.'
Tō jēvāsāthī gēlā. Jēūn punaḥ ālā, bak^{rē} bas^{lē}-ts
He dinner-for went. Having-dined again came, the-sheep seated-even
hōtyā. Punaḥ tyān āp^{lyā} bak^{ryā} ghēūn gēlā tsārāy-lē.
were. Again him-by his-own sheep having-taken he-went to-graze.

FREE TRANSLATION OF THE FOREGOING.

A shepherd once went to graze his sheep, and he said to his daughter-in-law, 'come out and bring me bread.' At noon she had quite forgotten all about the bread. Now a peasant was driving his plough in a field (close by). The shepherd went to him and said, 'my sheep are lying under that mango-tree. Please keep an eye on them while I go home to eat.' He then went away to get something to eat, and when he came back his sheep were still on the same spot. He then took them out to graze.

DZHĀRPĪ DIALECT.

This dialect has been returned as spoken by 5,000 people in Ellichpur. It is essentially identical with the ordinary Marāṭhī of the district. A peculiarity of the dialect is the substitution of a cerebral *l* for a cerebral *ḍ* when preceded by a vowel. Thus, *ghōlā*, a horse; *vāhalē*, Standard *vāḍhē*, he served. Occasionally, however, we find forms such as *dhāḍlan*, it was sent. The genuine cerebral *l* is commonly pronounced as *r*; thus, *kār*, famine; *īr*, time, and the *l*, which is substituted for *ḍ*, is probably pronounced in a similar way. Thus, the name of the dialect is often given as *Jhāḍpī*.

In other respects the dialect calls for few remarks. Note forms such as *rākhāvālē*, in order to tend; *dhāḍlan*, it was sent.

Two specimens have been received. The first, a version of the Parable of the Prodigal Son, has not been printed in full. The second, a local form of the famous tale of Gōpichandra, contains poetical forms such as *bārā*, to my child; *ghēūnī*, having taken, and also some Eastern Hindī forms, such as *bāl*, hair; *Gōpichandan*, oblique form of *Gōpichanda*, etc. On the whole, however, it closely agrees with the dialect of the first specimen.

[No. 67.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

DZHĀRPĪ DIALECT.

(DISTRICT ELLICHPUR.)

SPECIMEN I.

एका मानसाले दोन पोर होते । त्यातला लाहान पोरगा वापास म्हने,
बाबा माझ्या हिशाचा माल मले देऊन टाक । त्या वक्ती त्यान आपली जिनगी दोघा
पोराले वाटून देली । मंग थोळ्याच दिवसा-मंधी लाहान्या पोरान आपली सारी
जिनगी सावळली । मंग तो दुसऱ्या मुलखा-मंधी फिरावाले गेला । तथी त्यान चहूल-
बाजीत आपला सारा पैसा उळवला । जव्हा जवळचा सारा पैसा सरला, त्या
वखतीच त्या मुलकांत कार पळला ; अन त्याले खावा पिवाची मोठी अळचन
भाली । मंग तो त्या मुलका-मंध्या एका भल्या मानसाच्या घरी जाऊन त्याच्या-
पार्शी राहिला । तव्हा त्यान त्याले आपल्या वावरात डुकर राखावाले धाडलन ॥

TRANSLITERATION AND TRANSLATION.

Ēkā	mān'sā-lē	dōn	pōr	hōtē.	Tyāt'lā	lāhān	pōr'gā
One	man-to	two	sons	were.	Them-in-from	younger	son
bāpās	mhanē,	'bābā,	māhyā	hiśā-tsā	māl	ma-lē	dēūn
to-father	said,	'father,	my	share-of	property	me-to	having-given
							throw.'

Tyā-vakti tyā-na āp^{li} jin^{gi} dōghā pōrā-lē vātūn
At-that-time him-by his-own property both sons-to having-divided
 dēli. Maṅg thōlyā-ts div^{sā}-mandhī lāhānyā pōrā-na āp^{li}
was-given. Then a-few-only days-in the-younger son-by his-own
 sārī jin^{gi} sāva^{li}. Maṅg tō dus^{ryā} mul^{kā}-mandhī
all property was-collected. Then he another country-into
 phirāvā-lē gēlā. Tathi tyā-na tsahūl-bājīt āp^{lā} sārā
journeying-to went. There him-by in-wantonness his-own all
 paisā ulav^{lā}. Dzavhā dzava^l-tsā sārā paisā sar^{lā}, tyā
money was-squandered. When near-of all money was-spent, that
 vakh^{ti}-ts tyā mul^{kāt} kār pa^{lā}, an tyā-lē khāvā-pivā-chī
time-very that in-country famine fell, and him-to eating-and-drinking-of
 mōthī al^{tsan} dzhālī. Maṅg tō tyā mul^{kā}-mandh^{chyā} ēkā bhalyā
great difficulty became. Then he that country-in-of one well-to-do
 māt^{sā}-chyā gharī dzāūn tyā-chyā-pāsī rāhilā. Tavhā tyā-na
man-of to-house having-gone him-of-near lived. Then him-by
 tyā-lē āp^{lyā} vāv^{rāt} dukar rākhāvā-lē dhād^{lan}.
him-to his-own in-field swine to-tend it-was-sent.

[No. 68.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHI.

DZHĀRPĪ DIALECT.

(DISTRICT ELLICHPUR.)

SPECIMEN II.

A POPULAR SONG.

गोपिचंद राजियाचे सोनियाचे बाल ।
 बिजल्या घोळि-वर सार भाला ॥
 आंगी लेला भगाबागा कानी कुंडल लिक्लेला ।
 चेला गोसायाचा भाला ॥
 माता बोलली मैनावंती जोगदंड नोको घेऊ ।
 राज कोनाले देऊ भोवर बंगल्याचा ॥
 गोपिचंद जाते वना रयत रळते डुरडुर ।
 नाहीं नेतराले जल मैनावंतिच्या ॥
 गोपिचंद जाते वना रयत मनी गयवरली ।
 मनी खुशाल भाली मैनावंती ॥
 बारा गोपिचंदा जोगदंड देईन ।
 पुळ चालवून घेईन भोवर बंगल्याच राज ॥
 लळू नोको भुरू नोको चंफावंती बहेनी ।
 आला जोग घेऊनी गोपिचंद राजा ॥
 गोपिचंदन भाया पोरा आला सन ।
 बैला जेवू वाहळे कोन बहीन बोलली चंफावन ॥
 गोपिचंदन भाया आसीन आला सन ।
 पाटी बसवल कोन माझ्या काशीच्या वरजुन ॥
 गोपिचंदन माझ्या भाया दिवारी आला सन ।
 बोरवन करल कोन सजना वाचुन ॥

बारा वरस भाले गोपिचंदाच्या ज्यानीले ।
 मुंदुरका येनीले बहीनी चंफावंतीच्या ॥
 भाया माझ्या गोपिचंदा बारा वरसाची तुही जानी ।
 कोन देईल पानी तुझ्या आंघोरीले ॥
 गोपिचंद बोलला बारा वरसाची माही जानी ।
 अरुचा वरसाची माही रानी देईल मले पानी आंघोरीले ॥
 भाया माझ्या गोपिचंदा कोवरी तुही जानी ।
 तुझ्या आंघोरीले कोऱ्या घागरीचा पानी ॥

[No. 68.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

DZHĀRPĪ DIALECT.

(DISTRICT ELLICHPUR.)

SPECIMEN II.

A POPULAR SONG.

TRANSLITERATION AND TRANSLATION.

Gōpichanda rājīyā-chē sōniyā-chē bāla,
 Gōpichanda king-of gold-of hair,
 Bijalyā ghōḷi-vara sāra dzhālā.
 (Swift-as-) lightning mare-on mounted became.

Angī lēlā dzhagā-bāgā kani kuṇḍala likalēlā;
 On-the-body was-taken robe-etcetera in-the-ear earring was-put;

Chēlā gōsāyā-tsā dzhālā.
 Disciple ascetic-of he-became.

Mātā bōlali Maināvantī, 'dzōga-daṇḍa nō-kō ghēū.
 The-mother said Maināvantī, 'world-renunciation not-should take.

Rādza kōnā-lē dēū bhōvara Bangalyā-tsā ?
 Kingdom whom-to shall-I-give large Bengal-of ?

Gōpichanda dzātē vanā; rayat raḷatē dura-dura.
 Gōpichanda goes into-forest; subjects cry bitterly.

Nāhī nētarā-lē dzala Maināvantī-chyā.
 Not eyes-to water Maināvantī-of.

Gōpichanda dzātē vanā; rayat manī gayavaralī.
 Gōpichanda goes into-forest; subjects in-mind grieve.

Manī khuśāla dzhālī Maināvantī.
 In-mind happy became Maināvantī.

'Bārā Gōpichandā dzōga-daṇḍa dēina;
 'To-my-child to-Gōpichanda renunciation I-shall-give;

Puḷa tsālavūna ghēina bhōvara Bangalyā-tsā rādza.
 Hereafter having-conducted I-shall-take wide Bengal-of kingdom.'

'Lajū nōkō, dzhurū nōkō Champhāvantī bahēnī.
'Cry do-not, pine do-not Champhāvantī sister.

Ālā dzōga ghēūnī Gōpichanda rādzā.
Came meditation having-taken Gōpichanda king.'

'Gōpichandana bhāyā, Pōrā ālā sana.
'Gōpichanda brother, Pōrā has-come festival.

Bailā jēvū vāha|ē kōna?' bahīna bōlali Champhāvana.
Bullock to-eat will-serve who?' sister said Champhāvana.

'Gōpichandana bhāyā, Āsīna ālā sana;
'Gōpichanda brother, of-Āsīn came festival;

Pāṭi basavala kōna māhyā Kāśi-chyā varadzuna?
On-seat will-place who my Kāśi-of except?

'Gōpichandana māhyā bhāyā, Divārī ālā sana.
'Gōpichanda my brother, Divālī came festival.

Bōravana karala kōna sadzanā vātsuna?
Giving-away will-make who good-person except?

Bārā varasa dzhālē Gōpichandā-chyā jyānī-lē.
Twelve years became Gōpichanda-of youth-to.

Mundurakā yēnī-lē bahīnī Champhāvantī-chyā.
Ornaments braid-to sister Champhāvantī-of.

'Bhāyā māhyā Gōpichandā, bārā varasā-chī tuhī jānī.
'O-brother mine O-Gōpichanda, twelve years-of thy youth.

Kōna dēila pānī tuhyā ānghōrī-lē?
Who will-give water thy bath-for?'

Gōpichanda bōlalā, 'bārā varasā-chī māhī jānī,
Gōpichanda said, 'twelve years-of my youth,

Alatsā varasā-chī māhī rānī, dēila ma-lē pānī ānghōrī-lē.
Two-and-a-half years-of my queen, will-give me-to water bath-for.'

'Bhāyā māhyā Gōpichandā, kōvarī tuhī jānī;
'O-brother mine O-Gōpichanda, delicate thy youth;

Tuhyā ānghōrī-lē kōryā ghāgarī-tsā pānī.
Thy bathing-for new jar-of water.'

FREE TRANSLATION OF THE FOREGOING.

The golden haired king Gōpichanda mounted his horse, which was swift like the lightning. He put on a robe and earrings in his ears. He went and became the disciple

of an ascetic. Said Maināvantī, his mother, 'Do not renounce the world. To whom shall I then give the kingdom over wide Bengal?'

Gōpichanda went into the forest. His subjects cried bitterly, but no tears came in Maināvantī's eyes. Gōpichanda went into the forest. His subjects felt grief in their minds, but Maināvantī became happy at heart. 'I will let my child Gōpichanda renounce the world,' she thought, 'and then I will myself wield the sceptre of wide Bengal.'

'Do not weep, do not pine, sister Champhāvantī. King Gōpichanda has renounced the world.'

Said his sister Champhāvan, 'O my brother Gōpichanda, the Pōlā¹ festival has come. Who will serve food to the bullocks?'

'O my brother Gōpichanda, the festival of the Āśvin month has come. Who will place me on my seat except my Kāśī?'

'O Gōpichanda, my brother; the Divālī festival has come. Who will send me to the husband's house, except the good friend?'

Twelve years of Gōpichanda's youth passed. Rings were put into the braided hair of his sister Champhāvantī.

'O my brother Gōpichanda, you are now twelve years of age. Who will give you water for your bathing?'

Said Gōpichanda, 'my age is twelve years; my queen is two and a half, and she will give me water for my bathing.'

'O my brother Gōpichanda, your youth is delicate, and you get water for your bathing from a new jar.'

GŌVĀRI.

The Gōvārs or cowherds are often stated to speak a separate dialect, called Gōvārī. In reality, however, no such form of speech exists. The Gōvārs of Hoshangabad speak Bundēlī, in Chhindwara and Chanda they speak the usual Marāṭhī of the Central Provinces, and in Bhandara some of them speak Bundēlī and others Marāṭhī. The estimated number of Marāṭhī-speaking Gōvārs is as follows:—

Chhindwara	.	.	.	.	.	.	.	.	.	.	.	2,000
Chanda	.	.	.	.	.	.	.	.	.	.	.	500
Bhandara	.	.	.	.	.	.	.	.	.	.	.	150
TOTAL											.	2,650

No specimens have been received from Chanda. There cannot, however, be any doubt that the Gōvārs speak the ordinary Marāṭhī current in the district.

The so-called Gōvārī of Chhindwara is the usual Marāṭhī of the Central Provinces, with very few peculiarities.

The final *a* in strong neuter bases, in the case of the agent, and in verbal forms, corresponding to *ē* in Standard Marāṭhī, is often dropped; thus *tyān*, by him, *pōṭ bharāv*, the belly should be filled; *bhukan*, with hunger. Similarly also *sāman*, Standard *sām^{nē}*, before.

¹ The Pōlā is a festival in honour of cattle, celebrated on the day of the new moon of Śrāvaṇa or Bhādrapada. Bullocks are exempted from labour, variously daubed and decorated, and paraded about in worship.

Ē is sometimes substituted for *i*, and *ō* for *u*; thus, *dēll* and *dīla*, given; *tōhā*, thy. In *it'kē vars dzhālē*, so many years have past, *vars* has become masculine, the influence of the neighbouring Bundēlī having occasioned the disappearance of the neuter gender. In *tyān tē sarv dhan vātūn dēllī*, him-by that all property having-divided was given, the verb is put in the feminine though the qualified noun is neuter. A similar confusion seems to occur in *hyā pōryā*, this son, where *hyā* apparently is the neuter form *hē*; compare *pāhē*, see.

Ā corresponds to Standard Marāṭhī *ē* in forms such as *bhukan*, with hunger; *tyā vēlas*, at that time; *rāh'las*, thou livest.

The cerebral *ṇ* is very irregularly used; thus, *mhaṇ'la* and *mhan'la*, it was said. It is probably always pronounced as a dental *n*.

The cerebral *ḷ* is regularly used. The only exception is *kāl*, famine, which seems to be a Hindi loan-word.

Characteristic words occurring in the specimen are *tut*, thou; *tutyā*, i.e., *tuchyā*, thy (oblique); *tē khātē*, they eat.

The Gōvārs in the Bundēlī-speaking tract of Chhindwara speak Bundēlī, and some of the irregularities mentioned above are perhaps due to intercourse with them. On the whole, however, the specimen which follows will be seen to agree with the usual Marāṭhī of the Central Provinces.

[No. 69.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

GÓVĀRĪ DIALECT.

(DISTRICT CHHINDWARA.)

कोन मानसाले दोन पोर होते । त्यातल्या लाहन्यान बापाले म्हणल बापा माहा जो हिस्सा येईल तो मले दे । त्यान ते सर्व धन त्याहीले वाटून देली । लहान भावान सगळ धन जमा करून दुसऱ्या गांवात चाला गेला । तेथ त्यान बदमासीत सर्व पैसा उडून देला । मग त्या गावात काल पडला । मग तो मोठा भीकारी भाला । तऱ्हा तो एका मानसा जवळ चाकर राहला । त्यान त्याले डुकर चारासाठी वावरात धाडल । मंग त्यान म्हणल की डुकर जे खाते ते खाउन आपण पोट भराव । आन त्याले कोन काही देल नाही । मग त्यान म्हणल की, माझ्या बापाच्या घरी कीतीक लोकाले चांगली भाकर मिळते । आन मी भुकन मरतो । मी आता आपल्या बापा पासी जातो, आन त्याले म्हणीन की, मी मोठ पाप केल आता मी तुहा पोरानोहे । मी तुझ्या घरचा चाकर आहो । मंग तो तेथून आपल्या बापा पासी गेला । मग त्याच्या बापान त्याले पाहल । तऱ्हा तो त्याच्या जवळ धावत आला, आन त्याच्या गळ्याले विलगून गेला, आनिक त्याचा मुका घेतला । मंग त्याचा पोरान त्याले म्हणल, बाबा म्या तुल्या सामन मोठ पाप केल । आता तू मले आपला पोयामानू नको । पन बापान आपल्या चाकराले सांगतल की चांगल आंगरख आन, आन झाले घालून दे, आनिक त्याच्या बोटांत मुंदी घाल, आनिक पायांत जोडा घाल, मंग आपन अन खाऊ । काहून की म्या माहा पोया इतके दिवस मेला होता आता तो जीता भाला, आनिक हरपला होता तो सापडला मून त्याले मोठी खुसी भाली ॥

त्या वेळस त्याचा वडील पोरग वावरात होत । मंग जऱ्हा तो घरी आला तऱ्हा त्यान नाच पाहेला । तऱ्हा त्यान एका चाकराले वलावल आनिक म्हणल की हे काय होय, तऱ्हा त्यान सांगतल की तुहा भाऊ आता आला आन तो आपल्या बापा पासी गेला म्हून त्यान मोठ जेवन देल । तऱ्हा तो मंधी जात नऱ्हाता । तऱ्हा त्याचा बाप बाहीर आला आन त्याले समजोल । पन त्यान बापाले म्हणल की पाहे इतके वर्स भाले मी तुही चाकरी करतो आन म्या तुह बोलन कधी ही तोडल

नाही । तरी तून मी आपल्या दोस्ता बरोबर खेळाव म्हणून मले बकरीच पीलू देल्ल नाहीस । आनिक ज्यान तुह सर्व धन किसवीनी बराबर उडून देल्ल तो तुहा पोया आला मून तून सर्वाले मोठ जेवन देल्ल । तका त्यान त्याले म्हनल की पोरा तुत माहा बराबर सदार्ई राहतस आन माहा सर्व धन तोहच आहे । पन खुसी कराव हे बराबर आहे काहून का ह्या तुहा भाऊ मेला होता तो आता जीता भाला आन हरपला होता तो आता सापडला ॥

[No. 69.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

GŌVĀRĪ DIALECT.

(DISTRICT CHHINDWARA.)

TRANSLITERATION AND TRANSLATION.

Kōn mām'sā-lē dōn pōr hōtē. Tyāt'lyā lāh'nyān
A-certain man-to two sons were. Them-in-from the-younger-by
 bāpā-lē mhaṇ'la, 'bāpā, māhā dzō hissā yēil tō ma-lē dē.'
the-father-to it-was-said, 'father, my what share will-come that me-to give.'
 Tyān tē sarv dhan tyāhī-lē vātūn delli. Lahān
Him-by that all wealth them-to having-divided was-given. The-younger
 bhāvān sagaḷ dhan jamā karūn dus'ryā gāvāt tsāllā
brother-by all wealth together having-made another into-village moved
 gēlā. Tētha tyān bad'māsīt sarv paisā udūn
went. There him-by in-debauchery all money having-squandered
 dellā. Mag tyā gāvāt kāl paḍ'lā. Mag tō mōthā bhikārī
was-given. Then that into-village famine fell. Then he great a-beggar
 dzhālā. Tavhā tō ēkā mām'sā-dzavaḷ tsākar rāh'lā. Tyān tyā-lē ḍukar
became. Then he one man-near a-servant lived. Him-by him-to the-swine
 tsārāsāthī vāv'rāt dhāḍ'la. Maṅg tyān mhaṭal kī, ḍukar
feeding-for into-the-field it-was-sent. Then him-by it-was-said that, the-swine
 jē khātē tē khāūn āpaṇ pōṭ bharāv. Ān tyā-lē
what eat that having-eaten by-himself the-belly should-be-filled. And him-to
 kōn kāhī dell nāhī. Mag tyān mhaṇ'la kī, 'māhyā
by-anybody anything was-given not. Then him-by it-was-said that, 'my
 bāpā-chyā gharī kītik lōkā-lē tsāng'li bhākar mi'tē, ān mi
father-of in-house how-many people-to good bread is-got, and I
 bhukan mar'tō. Mi ātā āp'lyā bāpā-pāsi dzātō, ān tyā-lē mhaṇin
hunger-with die. I now my-own father-near go, and him-to will-say
 kī, "mī mōth pāp kēl. Ātā mī tuhā pōrā nōhē. Mi
that, "by-me great a-sin was-made. Now I your son not-am. I
 tuhyā ghar'tsā tsākar āhō." 'Maṅg tō tēthūn āp'lyā bāpā-pāsi
your house-staying servant am." 'Then he there-from his-own father-near
 gēlā. Mag tyā-chyā bāpān tyā-lē pāhal, tavhā tō tyā-chyā-dzavaḷ
went. Then him-of father-by him-to it-was-seen, then he him-of-near
 dhāvat ālā, ān tyā-chyā galyā-lē bil'gūn gēlā, ānik tyā-tsā
running came, and him-of the-neck-to having-clung went, and him-of

mukā ghēt'lā. Maṅg tyā-chyā pōrān tyā-lē mhaṭal, 'bābā, myā
a-kiss was-taken. Then him-of the-son-by him-to it-was-said, 'father, by-me
 tutyā sāman mōṭh pāp kēl. Ātā tū ma-lē āp'lā pōryā mānū
thee-of before great a-sin is-made. Now thou me-to thy-own son consider
 na-kō.' Pan bāpān āp'lyā tsāk'rā-lē sāngatal kī, 'tsāng'la
should-not.' But the-father-by his-own servant-to it-was-told that, 'good
 āngar'kha ān, ān hyā-lē ghālūn dē, ānik tyā-chyā bōṭāt
a-coat bring, and this-to having-put-on give, and him-of on-the-finger
 mundi ghāl, ānik pāyāt dzōdā ghāl, maṅg āpan an khāu.
a-ring put, and on-feet a-shoe put, then we food shall-eat.
 Kāhūn kī, hyā māhā pōryā it'kē divas mēlā hōtā, ātā tō jītā
Because that, this my son so-many days dead was, now he alive
 dzhālā; ānik harap'lā hōtā, tō sāpad'lā.' Mūn tyā-lē mōṭhī khusī
became; and lost was, he is-found.' Therefore them-to great joy
 dzhālī.
became.

Tyā vēlas tyā-tsā vadil pōrag vāv'rāt hōt. Maṅg dzavhā tō
That at-time him-of eldest son in-the-field was. Then when he
 gharī ālā, tavhā tyān nāts pāhēlā. Tavhā tyān ēkā
to-the-house came, then him-by a-dance was-seen. Then him-by one
 tsāk'rā-lē balāval, ānik mhan'la kī, 'hē kāy hōy'? Tavhā
servant-to it-was-called, and it-was-said that, 'this what is'? Then
 tyān sāngatal kī, 'tuhā bbāu ātā ālā, ān tō āp'lyā
him-by it-was-told that, 'thy brother now came, and he your-own
 bāpā-pāsi gēlā, mhūn tyān mōṭh jēv'n dēll.' Tavhā tō
father-near went, therefore him-by great a-feast was-given.' Then he
 mandhī dzāt navhatā. Tavhā tyā-tsā bāp bāhīr ālā, ān tyā-lē
into going was-not. Then him-of father out came, and him-to
 sam'dzōl; pan tyān bāpā-lē mhan'la kī, 'pāhē, it'kē vars
entreated; but him-by the-father-to it-was-said that, 'see, so-many years
 dzhālē, mī tuhi tsāk'rī kar'tō, ān myā tuh bōlan kadhi hī tōḍal
became, I thy service do, and by-me thy speech ever even was-transgressed
 nāhī; tarī tūn, mī āp'lyā dōstā-barōbar khēlāv, mhanūn
not; still by-thee, by-me my-own friends-with it-should-be-played, having-said
 ma-lē bak'rī-ts pilū dēll nāhis; ānik jyān tuh sarv
me-to a-goat-of a-young-one was-given not; and whom-by thy all
 dhan kis'binī-barābar uḍūn dēll, tō tuhā pōryā ālā,
wealth harlots-with having-squandered gave, that thy son came,
 mūn tūn sarvā-lē mōṭh jēv'n dēll.' Tavhā tyān tyā-lē
therefore by-thee all-to great a-feast was-given.' Then him-by him-to
 mhan'la kī, 'pōrā, tut māhā barābar sadāi rāh'tas; ān māhā sarv
it-was-said that, 'son, thou of-me with always livest; and my all

dhan tōha-ts āhē; pan khusī karāv hē barābar āhē, kāhūn
wealth thine-alone is; but joy should-be-made this proper is, because
 kā, hyā tuhā bhāū mēlā hōtā, tō ātā jītā dzhālā; ān harap^{lā} hōtā,
that, this thy brother dead was, he now alive became; and lost was,
 tō ātā sâpad^{lā}.
he now is-found.'

It has already been remarked that some of the Gōvārs of Bhandara speak Bundēli and others Marāthī. During the preliminary operations of this Survey, 150 of them were reported to speak a separate dialect. The specimen printed below will show that this dialect is in reality the usual Marāthī of the district. It is, however, not an unmixed form of speech, but has been influenced by the various broken dialects of the neighbourhood.

The Anunāsika is usually dropped; thus, *ātā*, now; *tavhā*, then. Sometimes, however, it is preserved or changed to *n*; thus, *ātāñ*, now; *karūn*, we shall make.

The cerebral *ṭ* has always been written as *ṭh*; thus, *pōṭh*, belly; *vāṭhā*, share.

The cerebral *n* is very irregularly used; thus, *māñsā-lē*, to a man; *pāñī*, water.

The cerebral *ḷ* is always distinguished from the corresponding dental sound. It is pronounced as everywhere in the Central Provinces; thus, *dzaval* and *dzavar*, near; *mir^olā*, he was found.

The neuter gender is constantly confounded with the masculine; thus, *hā kā āhē*, what is this? *it^olē varsā dzhālē*, so many years passed; *āp^olā kāmā-ts*, our business.

The dative takes the suffix *lē*; thus, *bāpā-lē*, to a father. 'To him' is *tyā-lā* and *tyā-lē*; 'their' *tyāhī-tsā*. The suffix of the agent-instrumental is *nē* or *na*; thus, *bhukē-nē*, with hunger; *bāpā-na*, by the father.

The verb substantive is *āhā* and *āhō*, I am; *āhē* and *āhēs*, thou art; *āhē* and *āhēt*, they are, etc.

The present tense of finite verbs is usually formed as in the common Marāthī of the district; thus, *mī mar^otō*, I die; *tē mār^otē(t)*, they strike. Irregular forms are *mī dzātū*, I go; *mī mār^otā*, I strike; *āmhi dzāhun*, we go. The final *n* of the latter form is probably for the Anunāsika.

The past tense of intransitive verbs is regular. *Mī ālun*, I have come, stands for *mī ālō*. *Mī gēlā*, I went, is apparently a perfect.

The past tense of transitive verbs is sometimes regularly formed; thus, *tyā-nē vāṭhā karūn dēlā*, him-by division having-made was given. The first person singular, however, ends in *lō*, the third person singular often in *lan*, and the first person plural in *lū*; thus, *mī pāp kēlō*, I did sin; *tyā-na tyā-lē dhāḍ^olan*, him-by him it-was-sent; *āmhi mār^olū*, we struck; *āp^olī sampat khōūn dēllan*, he squandered his property. It will be seen that the construction is sometimes active, and there is a distinct tendency to disregard the difference between the two conjugations. Thus we also find *tō gēlan*, he went.

Forms such as *mī asūn*, I shall be, I may be; *mī mārūn*, I should strike, which are reported to exist, do not occur in the specimen.

In other respects the dialect will be seen to agree with the usual Marāthī of the district.

[No. 70.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

GŌVĀRĪ DIALECT.

(DISTRICT BHANDARA.)

एका माणसाले दोघ लेक होते । दोघा पोरा-मंधील लहान पोया बापाले बोलला । बाबा जो पैसा आहे त्याचा वाठा माझा माले दे । मंग त्याने पैसाचा

वाठा करून देला । मंग थोड्या दिवसानें लहान पोरगा समदा पैसा घेउन दूर गाँवाले चालला गेला । तेथ जाऊन-सऱ्या वेजाहा खर्च करून आपली संपत खोजून देलून । सर्व पैसा खर्चून-सनी मंग त्या गाँवांत मोठा फाका पडला । माहाग पडला तर त्याले अडचन झाली । तो त्या गाँवच्या भात्या माणसा-जवळ जाऊन राहिला । त्यान आपल्या वावरात त्याले डुकर चारावाले धाडलून । तऱ्हा डुकर जे फोल खात होते ते खाऊन आपला पोठ भरावा अस त्याले वाठला । त्याला कोणी काँही नाही देलून । मंग तो अकलित आला आणि म्हणलून, माझ्या बाबाच्या घरी चाकर माणसाले बहु भाकर खायाले आहे । आता मी भुकेने मरतो । मी उठून आपल्या बापा जवळ जाईन, अन त्याला म्हणीन, बाबा मी देवा-जवळ अन तुझ्या सामने पाप केलो असीन, आज-पासून तुझ्या लेका-परमाण नाही राहलो । चाकरा-परमाण आता मले ठेव । मंग आपल्या बाबा-जवळ गेला । तऱ्हा दुरनच पाहून-सनी बापाले दया आली । तेथून उठून गेलून लेकाच्या गळ्याले भोंवून-सनी चुमा घेतला । मंग पोरान म्हणलून । मी देवा-जवळ आणि तुझ्या सामने पाप केलो । आज-पासून तुझा लेक म्हणवाचा योगत काँही राहलो नाहीं । मंग बापान आपल्या चाकराले सांगलून चांगला आंगडा याले घालावाले द्या । याच्या बोठात आंगुठी (मुदी) ठाकावाले द्या , जोडा बी पायांत ठाकावाले द्या । खाऊन आतां आम्ही खुशी करून । हा लेक मेला होता, जिता होऊन-सनी आला । दवडला होता तो आला । तऱ्हा ते अनन्द करू लागले ॥

या वेळेस त्याचा मोठा लेक वावरात होता । मंग यान घरा-जवळ येऊन उभा राहून आवाज एकलून । तऱ्हा एका माणसाले बोलावून-सनी खबर घेतली, हा का आहे । त्यान सांगलून, हा तुझा भाऊ आला आहे, तुझ्या बापाले हा सुखरीत मिरला । मंग मोठा पाहुणचार केलून । तऱ्हा त्याले मोठा राग आला । तर घरांत नाहीं गेला । त्याचा बाप बाहेर आला, अन त्याले समजवु लागला । मंग त्यान बापाले उत्तार देलून, इतले वरसा झाले मी तुम्ही चाकरी करतो । अगा मी तुम्हा हुकूम काँही मोडलो नाहीं । मी सग्याची खुशी करावाले काँही वकरा देल्या नाहीं । अन यान समदा पैसा किजवीण-वरावर उडवून-सऱ्या आणखीन बापा-जवळ आला, त्याच्यासाठी मोठा जेवण केलून । मंग तऱ्हा बापान म्हणलून, पोरान तु हमेशा माझ्या-बरोबर आहेस । हा आतां जितली धन-दौलत घरांत आहे ती तुम्हीच आहे । आतां खुशी करावाचा आपला कामच हो । हा तुम्हा भाऊ मेला होता आतां जिता झाला, दवडला होता तो सांपडला आहे ॥

[No. 70.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

GÖVĀRĪ DIALECT.

(DISTRICT BHANDARA.)

TRANSLITERATION AND TRANSLATION.

Ēkā māṇ'sā-lē dōgha lēk hōtē. Dōghā pōrā-mandhīl lahān
A-certain man-to two sons were. Both sons-from-among the-younger
 pōryā bāpā-lē bō'lā, 'bābā, dzō paisā āhē tyā-tsā vāthā mādzhā mā-lē
son the-father-to spoke, 'father, what money is that-of share my me-to
 dē.' Maṅg tyā-nē paisā-tsā vāthā karūn dēlā. Maṅg thōdyā
give.' Then him-by the-money-of share having-made was-given. Then a-few
 div'sā-nā lahān pōr'gā sam'dā paisā ghēūn dūr gāvā-lē tsāl'lā
days-in the-younger son all money having-taken far a-village-to moved
 gēlā. Tētha dzāūn-sanyā bē-jāhā kharts karūn āp'li sampat
went. There having-gone misplaced expense having-made his-own property
 khōūn dēllan. Sarv paisā khartsūn-sanī maṅg tyā gāvāt mōthā
having-squandered gave. All money having-spent then that in-village great
 phākā paḍ'lā. Māhāg paḍ'lā, tar tyā-lē aḍ'tsan dzhāli. Tō tyā
famine fell. Dearness fell, then him-to a-difficulty became. He that
 gāv'chyā bhalyā māṇ'sā-dzavaḷ dzāūn rāhilā. Tyā-na āp'lyā
village-inhabiting well-to-do man-near having-gone lived. Him-by his-own
 vāv'rāt tyā-lē dukar tsārāvā-lē dhād'lan. Tavhā dukar jē phōl khāt
in-a-field him-to the-swine feed-to it-was-sent. Then the-swine what husks eating
 hōtē tē khāūn āp'lā pōth bharāvā asa tyā-lē vāth'lā.
were that having-eaten his-own belly should-be-filled so him-to it-appeared.
 Tyā-lā kōṇī kāhī nāhī dēlan. Maṅg tō ak'lēt ālā, āṇi
Him-to by-anybody anything not was-given. Then he in-senses come, and
 mhaṇ'lan, 'mājhyā bābā-chyā gharī tsākar māṇ'sā-lē bahu bhākar khāyā-lē
it-was-said, 'my father-of in-house servants men-to much bread to-eat
 āhē. Ātā mī bhukē-nē mar'tō. Mī uṭhūn āp'lyā bāpā-dzavaḷ
is. Now I hunger-with die. I having-arisen my-own father-near
 dzāin an tyā-lā mhaṇin, "bābā, mī Dēvā-dzavaḷ an
will-go and him-to will-say, "father, by-me God-near and
 tujhyā sām'nē pāp kēlō asin, ādz-pāsūn tujhyā lēkā-par'māṇ nāhī
of-thee before a-sin done will-be, to-day-from thy son-like not
 rāh'lō, tsāk'rā-par'māṇ ātā ma-lē thēv." Maṅg āp'lyā bābā-dzavaḷ
I-remained, a-servant-like now me place." Then his-own father-near

gēlā. Tavhā dur^{na}-ts pāhūn-sanī bāpā-lē dayā ālī.
he-went. Then from-a-distance-even having-seen the-father-to compassion came.
 Tēthūn uṭhūn gēlan, lēkā-chyā galyā-lē dzhōmbūn-sanī
There-from having-arisen he-went, the-son-of the-neck-to having-embraced
 tsumā gēt^{lā}. Maṅg pōrā-na mhaṇ^{lan}, 'mī Dēvā-dzava! āṇik tujhyā
a-kiss was-taken. Then the-son-by it-was-said, 'by-me God-near and of-thee
 sām^{nē} pāp kēlē. Ādz-pāsūn tudzhā lēk mhaṇ^{vā}-tsā yōgat kāhī
before sin was-done. To-day-from thy son being-called-of fit at-all
 rāh^{lō} nāhī.' Maṅg bāpā-na āp^{lyā} tsāk^{rā}-lē sāṅg^{lan}, 'tsāṅg^{lā}
I-lived not.' Then the-father-by his-own servant-to it-was-told, 'good
 āṅg^{dā} yā-lē ghālāvā-lē dyā. Yā-chyā bōṭhāt āṅguṭhī (mundī)
coat this-one-to to-put-on give. This-of on-a-finger a-ring (a-ring)
 ṭhākāvā-lē dyā, dzōdā bī pāyāt ṭhākāvā-lē dyā. Khāūn
to-put-on give, a-shoe also on-feet to-put-on give. Having-eaten
 ātā āmhi khuṣī karūn. Hā lēk mēlā hōtā, jītā hōūn-sanī
now we rejoicing shall-make. This son dead was, alive having-become
 ālā; davad^{lā} hōtā, tō ālā.' Tavhā tē anand karu lāg^{lē}.
came; lost was, he came.' Then they joy to-make began.

Yā vēlē tyā-tsā mōṭhā lēk vāv^{rāt} hōtā. Maṅg yā-na
This at-time him-of the-elder son in-the-field was. Then this-one-by
 gharā-dzava! yēūn ubhā rāhūn āvādz ēk^{lan}. Tavhā ēkā
the-house-near having-come standing having-remained music was-heard. Then one
 māṇ^{sā}-lē bōlāvūn-sanī khabar ghēt^{li}, 'hā kā āhē?' Tyā-na sāṅg^{lan},
man-to having-called news was-taken, 'this what is?' Him-by it-was-told,
 'hā tudzhā bhāū ālā āhē. Tujhyā bāpā-lē hā sukh-rīt mir^{lā}. Maṅg
'this thy brother come is. Thy father-to this safe was-met. Then
 mōṭhā pāhūn^{tsār} kēlan.' Tavhā tyā-lē mōṭhā rāg ālā.
great hospitable-reception was-made.' Then him-to great anger came.
 Tar gharāt nāhī gēlā. Tyā-tsā bāp bāhēr ālā, an tyā-lē
And into-house not he-went. Him-of father out came, and him-to
 sam^{dzavu} lāg^{lā}. Maṅg tyā-na bāpā-lē uttār dēlan, 'it^{lē}
to-entreat began. Then him-by the-father-to reply was-given, 'so-many
 var^{sā} dzhālē, mī tujhī tsāk^{rī} kar^{tō}. Agā, mī tudzhā hukūm kāhī
years became, I thy service do. O, by-me thy order ever
 mōḍ^{lō} nāhī. Mī sāṅgyā-chī khuṣī karāvā-lē kāhī bak^{rā} dēlyā
was-broken not. I the-friends-of pleasure make-to ever a-goat was-given
 nāhī. An yā-na sam^{dā} paisā kidz^{bīn}-barābar uḍ^{vūn}-sanyā āṇ^{khin}
not. And this-one-by all money harlot-with having-squandered again
 bāpā-dzava! ālā, tyā-chyāsāṭhī mōṭhā jēvaṇ kēlan.' Maṅg
the-father-near came, him-of-for great a-feast is-made.' Then

tavhā bāpā-na mhan'lan, 'pōrā, tu hamēsā mājhyā-barōbar
at-that-time the-father-by it-was-said, 'son, thou always of-me-with
 āhēs. Hā ātā jit'li dhan-daulāt gharāt āhē ti tujhī-ts āhē.
art. This now as-much wealth in-house is that thine-alone is.
 Ātā khuṣī karāvā-tsā āp'lā kāmā-ts hō. Hā tudzhā bhāū mēlā
Now merriment to-make our duty-verity is. This thy brother dead
 hōtā, ātā jītā dzhālā; davad'lā hōtā, tō sāpaḍ'lā āhē.'
was, now alive became; lost was, he found is.'

KŌSHṬĪ DIALECT.

This is the dialect of the Kōshṭīs or weavers of Berar. It has been reported as a separate dialect from Akola, Ellichpur and Buldana. The following are the revised figures returned for the purposes of this Survey :—

Akola	300
Ellichpur	500
Buldana	2,100
TOTAL	2,900

No specimens have been received from Buldana, but there is no reason to suppose that the dialect of the weavers in that district differs from that of the rest of the population.

The dialect of the Kōshṭīs of Akola is merely the ordinary Marāṭhī of the district, as will be seen from a perusal of the beginning of the Parable of the Prodigal Son which follows :—

[No. 71.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

KŌSHṬĪ DIALECT.

(DISTRICT AKOLA.)

एका मनुष्याला दोघ पोर होते । त्या-पैकी लहान पोरान आपल्या बापाला म्हणल, वा, जो माभ्या वाव्याला जिनगीचा हिस्सा येईल तो मला दे । बापान आपली जिनगी पोराला वाटून दिली । लई रोज भाल नाहींत तोच लहान पोरान सर्व जिनगी एका ठिकानी केली, आनिक दूर देशाला चालला गेला । आनिक तेथे उधळेपनाने वागून सर्व जिनगी नास केली । आनिक ज्या वक्ती सर्व पैसा त्यान खर्च केला, त्या वक्ती त्या देशांत मोठा काय पडला, व त्याला गरज पडू लागली । आनिक तो गेला, आनिक त्या देशांतील रहवाशाच्या घरी नौकर राहिला, व त्यान आपल्या वावरा-मंदी त्याला डूकर चारायाला धाडल । आनिक जो कोंडा डुकराय-न खाळा त्याच कोंड्याने त्यान आपल पोटा आनंदान भरल असत । आनिक एका-हि मनुष्यान त्याले काही दिल नाही । आनिक ज्या वक्ती त्यान अकल धरली त्या वक्ती तो म्हणाला, माभ्या बापाच्या किती घरी ठेवलेल्या नोकराना भाकर खाउनी-श्यानी उरल्या-इतक । असेल, व मी तर उपाशी मरतो ॥

[No. 71.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KŌSHṬĪ DIALECT.

(DISTRICT AKOLA.)

TRANSLITERATION AND TRANSLATION.

Ēkā manushyā-lā dōgha pōr hōtē. Tyā-paikī lahān pōrā-na
 One man-to two sons were. Them-from-among the-younger son-by
 āp'lyā bāpā-lā mhaṭ'lā, 'bā, dzō mājhyā vātyā-lā jin'gī-tsā
 his-own father-to it-was-said, 'father, what my share-to the-property-of
 hissā yēil tō ma-lā dē.' Bāpā-na āp'li jin'gī pōrā-lā
 share will-come that me-to give.' The-father-by his-own property the-sons-to
 vātūn dili. Lāi rōdz dzhāla nāhīt, tō-ts lahān
 having-divided was-given. Many days became not, then-just the-younger
 pōrā-na sarv jin'gī ēkā ṭhikānī kēli ānik dūr dēśā-lā
 son-by all property one in-place was-made and far country-to
 tsāl'lā gēlā; ānik tēthē udhalē-panā-nē vāgūn sarv jin'gī nās
 moved went; and there riotousness-with having-behaved all property waste
 kēli. Ānik jyā vakti sarv paisā tyā-na kharts-kēlā
 was-made. And which at-time all money him-by was-spent
 tyā vakti tyā dēśāt mōthā kāy paḍ'lā, va tyā-lā garadz
 that at-time that in-country mighty famine fell, and him-to want
 paḍū lāg'li. Ānik tō gēlā, ānik tyā dēśātīl rah'vāsā-chyā
 to-fall began. And he went, and that country-in-from an-inhabitant-of
 ghari naukar rāhy'lā, va tyā-na āp'lyā vāv'rā-mandī tyā-lā ḍukkar
 in-house a-servant lived, and him-by his-own field-into him swine
 tsārāyā-lā dhād'lā. Ānik dzō kōṇḍā ḍuk'rāy-na khāllā tyā-ts
 to-feed it-was-sent. And what husk swine-by was-eaten those-even
 kōṇḍyā-nē tyā-na āp'la pōṭ ānandā-na bhar'la as'ta; ānik
 husks-with him-by his-own belly gladness-with filled might-have-been; and
 ēkā-hi manushyā-na tyā-lē kāhī dila nāhī. Ānik jyā vakti
 one-even man-by him-to anything was-given not. And which at-time
 tyā-na akkal dhar'li tyā vakti tō mhanālā, 'mājhyā bāpā-chyā kitī
 him-by sense was-held that at-time he said, 'my father-of how-many
 ghari ṭhēv'lēlyā nōk'rā-nā bhākar khāunī-śyānī ur'nyā-it'ki milat
 in-house kept servants-to bread having-eaten to-spare-so-much obtained
 asēl, va mī tar upāśi martō.
 might-be, and I then hungry die.'

In Ellichpur the so-called Kōshṭī is identical with the so-called Raṅgārī, the dialect of the Raṅgārīs or dyers. Each has been reported to be spoken by 250 individuals. Neither of them is a separate dialect, but only the ordinary Marāṭhī spoken by the lower classes in the district. As in the so-called Dzhārpi, a cerebral *ḍ* between vowels is pronounced as *l*; thus, *ghōlā*, a horse. The cerebral *l* has been transliterated as *l*, *y*, and *ḍ*; thus, *ḍōlā* and *ḍōyā*, an eye; *ḍzōl* and *ḍzōḍ*, near. It must be inferred that the pronunciation of *ḍ* does not materially differ from that of *l*. Occasionally we also find forms such as *paḍlā*, he fell, where the *ḍ* has been preserved. *Ava* and *avi* are pronounced as *ō*, as is also the case in the so-called Kuṇbī of Buldana and other vulgar forms of speech. Thus, *ḍzōl*, near; *samda dhan uḍōla*, all his property was wasted.

The beginning of the Parable of the Prodigal Son which follows will, however, be sufficient to show that the so-called Kōshṭī of Ellichpur is not different from the ordinary Marāṭhī of the district.

[No. 72.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KŌSHṬĪ DIALECT.

(DISTRICT ELLICHPUR.)

TRANSLITERATION AND TRANSLATION.

एका मानसाले दोन पोर व्हते। त्यातील लाहेना बापाले म्हनते बावा जो जिनगीचा हिस्सा फिरल तो मले दे। मंग त्यान त्या दोघालि राशद वाटून देखी। मंग काहीका दिसान लाहेना पोरग अवघ धन गोया करून बु दूर ग्येला। अन तथी समद धन उडोल। अवघ सरल्या-वर तथी दुकय पडला। तवा त्याले मोठ कोड पडल। मंग तो तथी एका गिरस्ता-जोड राहिला। त्यान त्याले डुकर चाराले आपल्या वावरा-मंधी पाठोल। तवा डुकर जे फोतर खात व्हते ते खाऊन-शेन्या राहाव अस त्याले कयल। अन त्याले कोन काही खायाले वी देल नाही। मंग-सन्या तो सुदी-वर आला अन म्हनाला, माभ्या बापाच्या इथीं किती भन पोट-भर खात असतील अन मी अथी भुकेन मरतो। मी उठून-सन्या बापा-जोड जाईन, अन त्याले म्हनील, अरे बावा, म्या देवा-सामने व तुच्या सामने मोठ पाप केल। अथून-सन्या तुच्या पोरग म्हन्या लायक मी नाही। मले तुच्या नवकरा-परमान ठिव ॥

[No. 72.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KŌSHṬĪ DIALECT.

(DISTRICT ELLICHPUR.)

TRANSLITERATION AND TRANSLATION.

Ekā mām'sā-lē dōn pōr vhatē. Tyātil lāhēnā bāpā-lē mhan'tē, 'bāvā,
One man-to two sons were. Of-them younger father-to says, 'father,
 dzō jin'gī-tsā hissā phiral tō ma-lē dē.' Maṅg tyā-na tyā dōghā-lē rāsād
which estate-of share will-fall that me-to give.' Then him-by those both-to estate
 vātūn dēlli. Maṅg kāhikā disā-na lāhēnā pōr'ga av'gha dhan
having-divided was-given. Then some days-after younger son whole wealth
 gōyā-karūn bu dūr gyēlā. An tathī sam'da dhan uḍōla. Av'gha
having-collected very far went. And there all property was-wasted. All
 sar'lyā-var tathī dukay paḍ'lā. Tavā tyā-lē mōṭha kōḍa paḍ'la. Maṅg
being-spent-on there famine fell. Then him-to great difficulty fell. Then
 tō tathī ekā girastā-dzōḍ rāhilā. Tyā-na tyā-lē ḍukar tsārā-lē āp'lyā
he there one householder-near lived. Him-by him swine to-feed his-own
 vāv'rā-mandhī pāṭhōla. Tavā ḍukar jē phōt'ra khāt vhatē tē
field-in it-was-sent. Then swine what husks eating were those
 khāūn-sēnyā rāhāva asa tyā-lē kay'la. An tyā-lē kōna
having-eaten it-should-be-lived so him-to it-appeared. And him-to by-anyone
 kāhī khāyā-lē bī dēla nāhī. Maṅg-sanyā tō sudī-var ālā an
anything to-eat also was-given not. Afterwards he senses-on came and
 mhanālā, 'mājhyā bāpā-chyā-ithī kiti dzhan pōt-bhar khāt as'til. An
said, 'my father's-in how-many persons belly-full eating may-be. And
 mī athī bhukē-na mār-tō. Mī uṭhūn-sanyā bāpā-dzōḍ dzāin, an tyā-lē
I here hunger-by die. I having-arisen father-near will-go, and him-to
 mhanil, "arē bāvā, myā Dēvā-sām'nē an tuhyā-sām'nē mōṭha pāp kēla.
will-say, "O father, by-me God-before and of-thee-before great sin was-made.
 Athūn-sanyā tuhyā pōr'ga mhanāyā lāyak mī nāhī; ma-lē tuhyā nav'k'rā-par'māna
Henceforth thy son to-be-called fit I am-not; me thy servant-like
 thiv.""
 keep.""

KUMBHĀRĪ.

The potters of Berar and the Central Provinces have been reported to speak a separate dialect called Kumbhārī, *i.e.* potters' language. The following are the revised figures:—

Akola	4,500
Buldana	580
Chhindwara	4,400
Chanda	1,000
Bhandara	30
TOTAL	10,510

The specimens forwarded from the districts show that the Kumbhārī dialect is a mere fiction. The Kumbhārs of Akola speak the ordinary Marāṭhī of Berar, while those of Buldana use a form of Bundēli. In Chhindwara some of them speak Bundēli and others the usual Marāṭhī dialect of the Central Provinces. The potters of Chanda are now reported to speak Kōmṭāū, a broken dialect of Telugu, and the Kumbhārī of Bhandara is a broken form of Baghēli.

In this place we have only to deal with the Marāṭhī speaking Kumbhārs of Akola and Chhindwara. The dialects of the others will be described in their proper places.

The Kumbhārī of Akola is identical with the form of Marāṭhī spoken by the Kuṇbīs and others in the district, as will be seen from the first few lines of the Parable of the Prodigal Son which follows.

[No. 73.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KUMBHĀRĪ DIALECT.

(DISTRICT AKOLA.)

कोन्या एका मानसाले दोन पोर होते । त्यातला एक लहान बापाले म्हने,
वा, जो जिनगीचा हिस्सा मले येईल तो दे । मंग त्यान त्याले पैसा वाटून दिला ।
मंग थोड्या दिसान लहान पोरान पैसा जमा केला आन दूर मुलका-वर गेला । मंग
तथी उधळ्यापनान राहला, आन आपला सारा पैसा गमावला । मंग त्यान
सारा पैसा गमावल्या-वर, त्या मुलकांत महागी पडली । त्या-मुये त्याले विचार
पडला । त्हा तो त्या मुलकातल्या एका मानसा-जोळ जाऊन राहला । त्यान
त्याले डुकर चायाले आपल्या बावरात धाडल ॥

[No. 73.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

KUMBHĀRĪ DIALECT.

(DISTRICT AKOLA.)

Kōnyā ēkā mām'sā-lē dōn pōr hōtē. Tyāt'lā ēk lahān bāpā-lē
Certain one man-to two sons were. Them-in-from one younger father-to
 mhanē, 'bā, dzō jin'gī-tsā hissā ma-le yēil tō dē.' Maṅg tyā-na
said, 'father, what property-of share me-to will-come that give.' Then him-by
 tyā-lē paisā vātūn dilā. Maṅg thōdyā disā-na lahān pōrā-na
him-to money having-divided was-given. Then a-few days-in the-younger son-by
 paisā dzamā kēlā, ān dūr mul'kā-var gēlā. Maṅg tathī udh'lyā-panā-na
money together was-made, and far country-into went. Then there riotousness-with
 rāh'lā, ān āp'lā sārā paisā gamāv'lā. Maṅg tyā-na sārā paisā
lived, and his-own all money was-squandered. Then him-by all money
 gamāv'lyā-var tyā mul'kāt mahāgi paḍ'li, tyā-muyē tyā-lē vitsār
was-squandered-after that in-country dearthness fell, therefore him-to consideration
 paḍ'lā. Tavhā tō tyā mul'kāt'lyā ēkā mām'sā-dzōl dzāūn rāh'lā. Tyā-na
fell. Then he that country-in-of one man-near having-gone lived. Him-by
 tyā-lē ḍukkar tsāryā-lē āp'lyā vāv'rāt dhāḍ'la.
him-to swine to-feed his-own into-field it-was-sent.

The Kumbhārs of Chhindwara speak, some Bundēli, and some Marāṭhī. It is not possible to decide how many of the 4,400 speakers should be assigned to each language, and the whole total has, therefore, been put down as belonging to Bundēli. See Vol. IX, Part I.

The Marāṭhī dialect of Kumbhārī in Chhindwara is identical with other Marāṭhī dialects of the neighbourhood, such as Dhan'garī, Gōvārī, etc., and the first lines of the Parable of the Prodigal Son which follow will show that it is in reality only a form of Nāgpurī.

[No. 74.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

KUMBHĀRĪ DIALECT.

(DISTRICT CHHINDWARA.)

एका मानसाले दोन पोर होते । त्यातून लहान बापास म्हनाला, बाबा
 जो आमचा हिस्सा आहे तो आम्हाले दे । त्यान ते सगळी संपत्त दोघा पोराले

वाटून देखी । लहान भाऊ सगळ धन जमा करून दूसऱ्या देशात निघून गेला ।
तेथ जाऊन बाधवाई पैसा खर्च करून उडवून देला । तेथ त्यान ते सगळ खर्चून
टाकल्या-वर त्या देशात मोठा दुकाळ पडला । मग त्याले अडचन पडू लागली ।
तऱ्हा तो एका भल्या मानसा-पासी जाऊन राहला । त्यान आपल्या वावरात
डुकर चाराले लावले । तऱ्हा डुकर जे साल खात होते तेच खाऊन आपन
आपल पोटा भराव अस त्यास वाटल, अन कोन काही त्याले देछ नाही ॥

TRANSLITERATION AND TRANSLATION.

Ēkā mān'sā-lē dōn pōr hōtē. Tyātūn lahān bāpās
One man-to two sons were. Them-in-from the-younger to-the-father
mhanāla, 'bābā, dzō ām-tsā hissā āhē, tō āmhā-lē dē.'
said, 'father, what of-us share is, that us-to give.'
Tyā-na tē sag'li sampat dōghā pōrā-lē vātūn dēlli.
Him-by that all property both sons-to having-divided was-given.
Lahān bhāū sagaḷ dhan dzamā karūn dūs'ryā
The-younger brother all wealth together having-made another
dēsāt nighūn gēlā. Tēth dzāūn bādh'vāi paisā
into-country having-gone went. There having-gone riotously the-money
kharts karūn ud'vūn dēllā. Tēth tyā-na tē
expense having-made having-squandered was-given. There him-by that
sagaḷ khartsūn tāk'lyā-var tyā dēsāt mōṭhā dukāḷ
all having-spent being-thrown-after that in-country mighty famine
paḍ'lā. Mag tyā-lē aḍ'tsan paḍū lāg'li. Tavhā tō ēkā bhalyā
fell. Then him-to difficulty to-fall began. Then he one well-to-do
mān'sā-pāsi dzāūn rāh'lā. Tyā-na āp'lyā vāv'rāt ḍukar
man-near having-gone lived. Him-by his-own into-field swine
tsārā-lē lāv'lē. Tavhā ḍukar jē sāl khāt hōtē, tē-ts
feed-to it-was-sent. Then the-swine what husks eating were, that-very
khāūn āpan āp'la pōṭ bharāv asa tyās vāt'la,
having-eaten by-himself his-own belly should-be-filled so to-him it-appeared,
an kōn kāhī tyā-lē dēll nāhī.
and by-anybody anything him-to was-given not.

KUN^aBĀŪ.

The Kun^abis or husbandmen of Chanda are sometimes said to speak a separate dialect called *Kun^abāū*. It is stated to be identical with *Kōhḷi*, the dialect of a well-known rice-growing and tank-making class of cultivators.

The estimated figures are as follows :—

Kun ^a bāū	. . . . .	102,550
Kohḷi	. . . . .	7,600
		<hr/>
TOTAL	. . . . .	110,150

The beginning of the Parable of the Prodigal Son which follows will show that this dialect does not differ from the ordinary Marāṭhī of the district. The only thing to be noted is a marked tendency to drop the neuter gender and replace it by the masculine. Thus, *dōgha lēk^ara* (neuter) *hōtē* (masculine), two children were; *lēk^aru gēlā*, the son went. Here *lēk^aru*, which is originally a neuter word meaning 'child,' is used as a masculine noun meaning 'son.' Note also the masculine form *hyā*, this.

[No. 75.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

KUN^aBĀŪ DIALECT.

(DISTRICT CHANDA.)

कोनि एका मानसाले दोघ लेकर होते । त्या पैकी लहान बापाले म्हनते, बापा माहा मालमत्तेचा हिस्सा मले येवाचा तो दे । मंग त्यान लेकाले धन वाटून देछा । मंग थोड्या रोजान लहान लेकरु सार जमा करून दूरच्या मुलखात गेला । आनिक त्या ठिकानी उधक्रेपना करून आपली जमा वरवात केली । मंग त्याची सारी जिनगी वरवात झाल्या-वर त्या मुलखात मोठा माहाग्र पडला । त्या-करिता त्याले नुपर पडली । त्हा तो त्या मुलूखच्या एका मोठ्या मानसाच्या-जवर जाऊन राहेला । मंग त्यान त्याले डुकर चाराले आपल्या वावरात पाठवला । त्हा डुकर टोकर खात होते, त्या-वर त्यान आपल पोट भराव अस त्याले वाटल, म्हनून कोनीच त्याले काही देछ नाही । मंग तो सुदी-वर येऊन म्हनाला, माभ्या बापाच्या घरी कितीकाच चाकराले पोटभर भाकर मिळते, व मी भुकेन मरतो । मी येथून आपल्या बापा-कड जाऊन त्याले म्हनील की, ये बापा मी देवाच्या विरुध व तुभ्या सामने पाप केल आहे । आज-पासून तुम्हा लेक म्हनाले मी योग्य नाही । तू आपल्या येका चाकरा-वानी मले ठेव । मंग तो उठून आपल्या बापा-कड गेला ॥

[No. 75.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KUN⁴BĀ⁴ DIALECT.

(DISTRICT CHANDA.)

TRANSLITERATION AND TRANSLATION.

Kōni ēkā mān⁴sā-lē dōgha lēk⁴ra hōtē. Tyā-paikī lahān
A-certain one man-to two sons were. Them-from-among the-younger
 bāpā-lē mhan⁴tē, 'bāpā, māhā māl⁴matte-tsā hissā ma-lē yēvā-tsā tō
father-to says, 'father, my the-property-of the-share me-to to-come that
 dē.' Maṅg tyā-na lēkā-lē dhan vātūn dēllā. Maṅg thōdyā
give.' Then him-by sons-to wealth having-divided was-given. Then a-few
 rōdzā-na lahān lēk⁴ru sāra jamā karūn dūr⁴chyā mul⁴khāt
days-in the-younger son all together having-made far-off into-country
 gēlā. Ānik tyā thikānī udh⁴lē-panā karūn āp⁴li jamā
went. And that at-place spendthriftness with his-own property
 bar⁴bāt kēli. Maṅg tyā-chī sārī jin⁴gī bar⁴bāt dzhālyā-var
squandered was-made. Then him-of all property squandered becoming-on
 tyā mul⁴khāt mōthā māhāgr pad⁴lā. Tyā-karitā tyā-lē nupar pad⁴li.
that in-country mighty dearness fell. That-for him-to difficulty fell.
 Tavhā tō tyā mulūkh⁴chyā ēkā mōthyā mān⁴sā-chyā-dzavar dzāūn
Then he that country-inhabiting one great man-of-near having-gone
 rāhēlā. Maṅg tyā-na tyā-lē dukar tsārā-lē āp⁴lyā vāv⁴rāt pāthav⁴lā. Tavhā
lived. Then him-by him-to pigs to-graze his-own into-field was-sent. Then
 dukar tōkar khāt hōtē, tyā-var tyā-na āp⁴la pōt bharāva asa
pigs husks eating were, that-on him-by his-own belly should-be-filled so
 tyā-lē vāt⁴la; mhanūn kōnī-ts tyā-lē kāhī dēlla nāhī.
him-to it-appeared; therefore (by-)any body-even him-to anything was-given not.
 Maṅg tō sudī-var yēūn mhanālā, 'mājhyā bāpā-chyā gharī kitikā-ts
Then he senses-on having-come said, 'my father-of at-house several
 tsāk⁴rā-lē pōt-bhar bhākar mī⁴tē; va mī bhukē-na mar⁴tō. Mī yēthūn
servants-to belly-full bread is-got; and I hunger-with die. I here-from
 āp⁴lyā bāpā-kaḍa dzāūn tyā-lē mhanīl kī, "yē, bāpā, mī
my-own father-to having-gone him-to will-say that, "oh father, (by-) me
 Dēvā-chyā virudh va tujhyā sām⁴nē pāp kēla āhē. Ādz-pāsūn tudzhā
God-of against and of-thee before sin made is. To-day-from thy
 lēk mhanā-lē mī yōgy nāhī. Tū āp⁴lyā yēkā tsāk⁴rā-vānī ma-lē thēv."
son say-to I worthy am-not. Thou thy-own one sercant-like me place."
 Maṅg tō uṭhūn āp⁴lyā bāpā-kaḍa gēlā.
Then he having-arisen his-own father-to went.

MĀHĀRĪ.

The Mahārs are a low caste employed mostly as village-watchmen, gate-keepers, messengers, guides, porters, etc. They are often also called Parvāris and Dhēds, and their dialect has been returned as Māhārī or Dhēdi. In reality, however, the Mahārs everywhere speak the dialect of their neighbourhood. The Mahārs of Thana thus use the current Marāthī of the Konkan, and the dialect of the Mahārs of Bastar is the common Hal'bi of the district. See pp. 157 and ff., and 351 and ff.

Māhārī has been returned from Chhindwara and Chanda. The revised figures are as follows :—

Chhindwara	.	.	.	.	.	.	.	.	.	.	9,000
Chanda	.	.	.	.	.	.	.	.	.	.	10,000
TOTAL											19,000

The Māhārī of Chhindwara is, in all essential points, identical with the usual Marāthī dialects of the district. Compare forms such as *istū*, fire; *is*, twenty; *dōrē*, eyes, *pānī*, water; *mī asal*, I shall be; *tō mārīn*, he will strike. The cerebral *ḍ* between vowels is pronounced as a cerebral *r*; thus, *paṛlā*, he fell. Note forms such as *mār^{tan}*, they kill; *mān^{sā}-na tyā-lē tēv^{lan}*, the man kept him; *uḥlōn*, he arose. Transitive verbs sometimes use the active construction in the past tense; thus, *mī tuḥi tāk^{ri} kēlō*, I did thy service.

The beginning of the Parable of the Prodigal Son which follows will be sufficient to show that such peculiarities are not of sufficient importance to change the general character of the Māhārī of Chhindwara.

[No. 76.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

MĀHĀRĪ DIALECT.

(DISTRICT CHHINDWARA.)

येका मानसाले दोघे पोर होते। त्यात लहान पोरग बापाले म्हनते की, बापा, आमचा हिस्सा आमाले दे। तव्हा त्यान आपल्या मालाचा हिस्सा दोघा पोराले करून देला। मग लाहण्या पोरान आपला हिस्सा घेतला, मग तो दुसऱ्या मुलखा-मंधी फीराले गेला। तेथी त्यान आपला हिस्सा ख्याल तमाशात उडून देला। जव्हा जवरचा समदा पैसा सरला, तव्हा त्या मुलखांत मोठा कार पडला। तव्हा त्याले खावा पीयाले मोठी वीपत गेली। मग तो त्या मुलखांत भल्या मानसाची चाकरी कराले लागला। मग त्या भल्या मानसान त्याले आपल्या वावराचे डुकर राखाले ठेवलं। त्यां खेपी डुकर जो भुसा खात होते तेच भुस तो खावाले राजी झाला। तेभी भुस कोनी खावाले न दे। मग त्याचे डोरे उघडले। मग त्यान म्हतले की, माहा बापाचे येथी लागेत चाकर आहेत ;

त्याइले पोटा-पकसा जास्त खावाले भेटते, व मी येथे भुकेन मरतो । तव्हा मी आता बापाचे येथी जातो, अन त्याले म्हणतो की, मी तुम्हा देवाचा चोर आहे । या-वर मी तुह पोरग होय अस म्हणतलन तर वर नाही । तु मले आपल्या येथी चाकर ठेव । अस बोलून उठलों अन बापा जवर आलो ॥

TRANSLITERATION AND TRANSLATION.

Yēkā mān'sā-lē dōghē pōra hōtē. Tyāt lahān pōr'ga bāpā-lē
Certain a-man-to two sons were. In-them the-younger son father-to
 mhan'tē ki, 'bāpā, ām-tsā hissā āmā-lē dē.' Tavhā tyā-na āp'lyā
says that, 'father, our share us-to give.' Then him-by his-own
 mālā-tsā hissā dōghā pōrā-lē karūn dēlā. Mag lāh'nyā pōrā-na
property-of a-share two sons-to having-made was-given. Then the-younger son-by
 āp'lā hissā ghēt'lā; mag tō dus'ryā mul'khā-mandhī phirā-lē gēlā. Tēthī
his-own share was-taken; then he another country-into journey-to went. There
 tyā-na āp'lā hissā khyāl-tamāsāt udūn dēllā. Dzavhā dzavar'tsā
him-by his-own share in-play-and-pleasure having-wasted was-given. When near-being
 sam'dā paisā sar'lā, tavhā tyā mul'khāt mōthā kār par'lā.
all money was-finished, then that in-country mighty famine fell.
 Tavhā tyā-lē khāvā-piyā-lē mōthī bipat gēli. Mag tō
Then him-to eat-drink-to great difficulty went. Then he
 tyā mul'khāt bhalyā mān'sā-chī tsāk'ri karā-le lāg'lā. Mag tyā
that in-country well-to-do a-man-of service make-to began. Then that
 bhalyā mān'sā-na tyā-lē āp'lyā vāv'rā-chē dukar rākhā-lē tēv'lan. Tyā-
well-to-do man-by him-to his-own field-of swine keep-to it-was-set. At-that-
 khēpi dukar dzō bhusā khāt hōtē tē-ts bhus tō khāvā-lē rāji
time the-swine what chaff eating were that-very chaff he eat-to ready
 dzhālā. Tē-bhī bhus kōnī khāvā-lē na-dē. Mag tyā-chē dōrē
became. That-even chaff anybody eat-to not-gave. Then him-of eyes
 ughar'lē. Mag tyā-na mhat'lē ki, 'māhā bāpā-chē yēthī lāgēt tsākar
opened. Then him-by it-was-said that, 'my father-of here how-many servants
 āhat; tyāi-lē pōtā-pak'sā jāst khāvā-lē bhēt'tē, va mī yētha bhukē-na
are; them-to belly-than more eat-to meets, and I here hunger-with
 mar'tō. Tavhā mī ātā bāpā-chē yēthī dzātō, an tyā-lē mhan'tō ki, "mī
die. Therefore I now father-of here go, and him-to I-say that, "I
 tudzhā Dēvā-tsā tsōr āhē. Yā-var mī tuh pōr'ga hōy asa mhanat'lan
thy God-of thief (offender) am. This-upon I thy son am so it-was-said
 tar bara nāhī. Tu ma-lē āp'lyā yēthī tsākar thēv.'" Asa bōlūn
then proper not. Thou me thy-own at-place servant keep." Thus having-said
 uṭh'lōn an bāpā dzavar ālō.
he-arose and father near came.

The dialect of the Mahārs of Chanda is still more closely connected with the current Marāthī of the district. There is the same tendency as in Natakānī to confound the genders; thus, *samṣaṭ dēlhā*, property was given; *dōgghē lek'ra hōtē*, two sons (lit. children) were. Note also forms such as *mōllā*, for *mōḍ'ālā*, broken, in *tudzhā hukam kadhī mōllā nāhī*, thy command was never broken.

The beginning of the Parable of the Prodigal Son will be sufficient to show the general character of this dialect.

[No. 77.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

MĀHĀRĪ DIALECT.

(DISTRICT CHANDA.)

कोना येक्या माणसाले दोग्घे लेकर हीते । त्यातला धाकटा बापाले
म्हनाला, बापा जो मालमत्तेचा वाटा माले येवाचा असल तो दे । मंग
त्यान त्याले संपत वाटून देल्हा । मंग थोड्या दिवसान धाकटा लेकर सगरी जमा
करून दूर देसास गेला । मंग तेथी उठरपनान राहून आपली जमा उडवली ।
मंग त्यान अवघ खरचल्या-वर त्या देसात मोठा दुकार पडला । त्यासकून त्याले
अडचन पडु लागली । तका तो त्या देसातील येक्या भले मानसा-जवर जाऊन
राहला । त्यान तर त्याले दुकार चारास आपल्या वावरात पाठवल । तका दुकार
टोकर खात होते, त्या-वर त्यान पोठ भराव अस त्याले वाटल । मंग कोन त्याले
काँही देख नाही ॥

TRANSLITERATION AND TRANSLATION.

Kōnā	yēkyā	mān'sā-lē	dōgghē	lēk'ra	hōtē.	Tyāt'lā	dhāk'tā
A-certain	one	man-to	two	sons	were.	Them-in-from	the-younger
bāpā-lē	mhanālā,	'bāpā,	dzō	māl-mattē-tsā	vātā	mā-lē	yēvā-tsā
the-father-to	said,	'father,	what	the-property-of	share	me-to	coming
asal	tō	dē.'	Maṅg	tyā-na	tyā-lē	samṣat	vātūn
might-be	that	give.'	Then	him-by	him-to	property	having-divided
was-given.							
Maṅg	thōdyā	div'sā-na	dhāk'tā	lēk	sag'rī	dzamā	karūn
Then	a-few	days-in	the-younger	son	all	together	having-made
dēsās	gēlā.	Maṅg	tēthī	uḍhar'panā-na	rāhūn	āp'li	dzamā
to-a-country	went.	Then	there	spendthriftness-with	having-lived	his-own	property
uḍav'li.		Maṅg	tyā-na	av'gha	kharats'lyā-var	tyā	dēsāt
was-squandered.		Then	him-by	whole	being-spent-upon	that	in-country
							mighty

dukār paḍ^alā. Tyās^akūn tyā-lē ad^atsan paḍu lāg^ali. Tavhā tō tyā
famine fell. Therefore him-to difficulty to-fall began. Then he that
 dēsātil yēkyā bhalē mām^asā-dzavar dzāūn rāh^alā. Tyā-na
country-in-from one well-to-do man-near having-gone lived. Him-by
 tar tyā-lē ḍukar tsārās āp^alyā vāv^arāt pāṭhav^ala. Tavhā ḍukar
then him-to swine to-feed his-own into-field it-was-sent. Then the-swine
 ṭōkar khāt hōtē tyā-var tyā-na pōt bharāva asa tyā-lē vāt^ala.
chaff eating were that-upon him-by belly should-be-filled, so him-to it-appeared.
 Maṅg kōṇa tyā-lē kāhī dēlla nāhī.
Then by-anybody him-to anything was-given not.

MARHĒṬĪ.

Marāṭhī is spoken in the southern part of Balaghat. The number of speakers has been estimated at 98,700.

The higher classes speak the same dialect as that current in Nagpur,—see p. 267 above. The lower classes, on the other hand, use a mixed form of speech, which is locally known as Marhēṭī, where the neighbouring dialects of Eastern Hindī have, to some extent, influenced the language.

The pronunciation apparently mainly agrees with the dialects of Berar and Nagpur. Thus, the cerebral *ḷ* is always distinguished from the dental one, and it sounds like an *r*; thus, *yēr*, time; *yēr*, a trinket; *javar*, near. *N* becomes *n*; thus, *man^olā*, he said. *V* is dropped before *i*, *ī*, and *ē*; thus, *irudh*, against; *yēr*, Marāṭhī *vēḷ*, a kind of ornament worn on the elbow, and so on.

In some respects, however, the pronunciation of Marhēṭī differs. The pronunciation of the palatals is the same as in Hindī; thus, *chākar*, a servant; *javar*, near. The cerebral *ḍ* after vowels is given as *r* in the second specimen; thus, *jhār*, a tree. In the Parable we find *ḍ*; thus, *paḍ^olā*, he fell. The pronunciation of aspirated letters does not seem to be very marked. Compare *man^olā*, he said; *ḍōb^onī*, a pool, Standard Marāṭhī *ḍōbhan*.

The neuter gender is constantly confounded with the masculine. Thus, *chāṅg^olā pāṅgh^orūn*, a good cloth; *jō kāhī mājhā āhē tō tujhā āhē*, whatever is mine that is thine; *āp^olā pōṭ bharāvā*, his belly should be filled. In *dōn lēk^orā hōtē*, two sons were, *lēk^orā* is the neuter plural, Standard Marāṭhī *lēk^orē*, but it is treated as a masculine, and *hōtē* is the third person plural masculine. The confusion between the two genders is especially apparent in the demonstrative pronouns. Thus, we find *hē bhāu*, this brother; *hā kā hōy*, what is this? There are, however, some traces of the ordinary Marāṭhī neuter; thus, *dhan dilē*, property was given; *(ḍōs^okā) uph^olē nakō*, (the head) should not float up.

The case suffixes are the same as in Nagpur. In the dative we find both *lā* and *lē*; thus, *pōryā-lā* and *pōrā-lē*, to the son. Note also *jhāḍā-var-nā*, from on the tree; *dōhī hātā-nā*, with both hands; *tyāsni* and *tyā-sin*, to him, etc.

The inflection of verbs is, on the whole, regular. In the past tense of transitive verbs, however, the verb usually agrees with the subject, though the subject is often put in the agent. Thus, *mī pāp kēlō*, I did sin; *bāpā-nē dayā kēlā*, the father made compassion; *mī tyā-lē khāl^otā pāllo* (i.e. *pāḍ^olō*), I knocked him down. The regular passive construction, however, apparently also occurs; thus, *tumhī pāḥ^orū bhī nāhī dilā*, by-thee a-kid even not was-given; *tyā-nī dhan dilē*, he gave his property; *(mī) garā mur^odūn dēlā*, I wrung his neck.

The future *manin*, I will say, also occurs in Nagpur; *jāhin*, I will go, is probably written for *jāin*.

To the influence of Eastern Hindī are due forms such as *bhukā*, hungry; *chālā*, gone; *pāṅgh^orāv*, put on, etc.

Note also the form *mānāvī*, i.e. *mānāvē* in *mā-lā āp^olē maj^odurā-sār^okhē mānāvī*, consider me as your servant.

The two specimens which follow will, when the preceding remarks are borne in mind, present no difficulty to the student.

[No. 78.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

MARHETI DIALECT.

(DISTRICT BALAGHAT.)

SPECIMEN I.

कोन्ही मानसाचे दोन लेकरा होते। त्याच मधुन नाहन्याने वापास मनला, हे बाप, धना-मधुन जो माभा हीस्सा आहे तो माले दे। तऱ्हा त्यानी त्याले आपला धन वाटुन दिले। बहुत दिवस नाही भाले कि नाहन लेकरू समदा काही जमा करुन परदेशात नीघुन गेला आनी तेथी छीचोरी-बाजी-मधी दीवस गुमा-उन-सन्या आपला पैसा खोउन देला। जऱ्हा त्याने सर्वा काही खोउन वसला तऱ्हा त्या देशा-मधी मोठा कंताल पडला अनीख तो कंगाल भाला। अनीख तो जाउन-सनि त्या मुलकाचे येकाचे घरी राहु लागला। त्याने त्यास आपले वावरात डुकर चारावास पाठवला। अनीख तो त्या फुलकास डुकर खात होते आपला पोठ भरावा चाहात होता। त्याले कोन्ही काही खाउ नाही देत होते। तऱ्हा त्याले चेत भाला अनीख त्याने मनला, माझे वापाचे येथी कीतीक मजुरा-करता जेवन्या-सीन अधीक सैपाक होतित अनीख मी भुखा मरतो। मी उठुन-सनी आपले वापा-पासी जाहीन, अनीख त्याचे-सीन मनीन की, हे बाप मी ईश्वराचे द्रूध अनीख आपले समोर पाप केलु। मी आता आपला लेक मनन्या सारखा नाही, माला आपले मजदुरा सारखे मानावी। तऱ्हा तो उठुन-स्थानी आपले वापाचे-पासी चालला। तेऱ्हा दुरच होता की त्याचा वापाने त्यास पाहुन-स्थानी दया केला, जऱ्हा धाउन-सनी गन्यास पीतरानी चुमा घेतला। लेकाना त्यासनि मनला, हे बाप मी ईश्वराचे द्रूध अनीख आपले समोर पाप केलो। मी आता आपला लेक मनना सारखा नाही। मग वापाने आपले चाकरास सांगीतला, समध्याहुन चांगला पांघरून काढुन-सन्या त्याला पांघराव। अनीख त्याचे हाता-मधी मुदी अनीख पायात पायतन टाका। अनीख आम्ही खाउ आनी आनंद करु। काहुन का हा आमचा पुत्र मेला होता आता जीवत भाला, खोउन गेला होता आता मीरला आहे। तेऱ्हा ते आनंद करु लागले ॥

त्याचा मोठा लेकरू वावरात होता। जेव्हा तो येत होता अनीख घराचे जवर पोहचला तेव्हा वाज्याचा वो नाचाचा आवाज आर्द्रकला। तो त्याने आपले चाकरा-मधुन येक चाकरास आपले जवर बुलाउन-सनी पुसला, हा का होय। त्याने त्यासीन सांगीतला की, तुमचा भाऊ आला आहे। तर तुमचे बापाने चांगला भोजन केला आहे। काहुन की त्याले चांगला पावला। मग तो गुसा भाला। तव्हा तो आत-मधी नाही गेला। याचे-लार्द्रक त्याचा बाप बाहर येउन-सानी त्यास मनाउ लागला। त्याने बापास जबाब देला की, पहा मी इतले वर्स भाला आपली सेवा करतो अनीख मी तुमचे कोन्ही बात नाही टारलो। अनीख तुम्ही मला येक सेरीचा पाठरू भी नाही दीला की मी आपले मीताचे-संगा खुसी करतो। आपला हे लेकरू जो खराव रांडार्द्रके-संगा तुमचा धन खाउन वसला, जेव्हा आला तेव्हा तुमी त्याचा करीता चांगला भोजन केले। बापाने त्यास मनला, हे बिटा, तु सदा माझे-संगा आहेस। जो काही माझा आहे तो तुम्हा आहे। आनंद करावा वो खुशी करावा जरूरत होता। काहुन की, हे तुम्हा भाऊ मेला होता, आता जीवत भाला, खोउन गेला होता, आता मीरला आहे ॥

[No. 78.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

MARHĒTĪ DIALECT.

(DISTRICT BALAGHAT.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōnhī mān'sā-chē dōn lēk'rā hōtē. Tyā-ch-madhun nāh'nyā-nē
A-certain man-of two sons were. Them-in-from the-younger-by
 bāpās man'lā, 'hē bāp, dhanā-madhun jō' mājhā hīssā āhē tō
to-the-father was-said, 'O father, the-money-from what my share is that
 mā-lē dē.' Tavhā tyā-nī tyā-lē āp'lā dhan vātun dilē.
me-to give.' Then him-by them-to his-own money having-divided was-given.
 Bahut divas nāhī jhālē ki nāhan lēk'rū sam'dā kāhī jamā
Many days not became that the-younger son all whatever together
 karun par-dēsāt nighun gēlā, ānī tēthī chhīchōrī-bāji-
having-made into-other-country having-gone went, and there frivolousness-
 madhī divas gumāun-sanyā āp'lā paisā khōun dēllā. Javhā
in days having-passed his-own money having-lost was-given. When
 tyā-nē sarvā kāhī khōun vas'lā, tavhā tyā dēsā-madhī mōthā kantāl
him-by all whatever having-wasted lived, then that country-in mighty famine
 pad'lā, anīkh tō kangāl jhālā. Anīkh tō jāun-sanī tyā mul'kā-chē yēkā-chē
fell, and he a-beggar became. And he having-gone that country-of one-of
 gharī rāhu lāg'lā. Tyā-nē tyās āp'lē vāv'rāt dukar chārāvās
in-the-house to-live began. Him-by to-him his-own into-the-field the-swine to-feed
 pāthav'lā. Anīkh tō tyā phul'kās dukar khāt hōtē āp'lā pōt
was-sent. And he that husks the-swine eating were his-own belly
 bharāvā chāhāt hōtā; tyā-lē kōnhī kāhī khāu nāhī dēt hōtē.
should-be-filled wishing was; him-to anybody anything to-eat not giving were.
 Tavhā tyā-lē chēt jhālā, anīkh tyā-nē man'lā, 'mājhē bāpā-chē
Then him-to consciousness became, and him-by it-was-said, 'my father-of
 yēthī kitik majurā-kar'tā jēv'nyā-sin adhik saipāk hōtēt, anīkh
at-place how-many servants-for eating-than more cookings become, and
 mī bhukhā mar'tō; mī uṭhun-sanī āp'lē bāpā-pāsī jāhīn, anīkh tyā-chē-sin
I hungry die; I having-arisen my-own father-near will-go, and him-of-to
 manīn kī, "hē bāp, mī Īśv'rā-chē irūdh anīkh āp'lē samōr pāp
will-say that, "O father, I the-Lord-of against and your-own before a-sin
 kēlu, mī ātā āp'lā lēk man'nyā sār'khā nāhī. Mā-lā āp'lē
made, I now you-own son to-be-called like am-not. Me-to your-own

maj'durā-sār'khē mānāvī." "Tavhā tō uṭhun-syānī āp'lē bāpa-chē-
servant-like should-be-considered." Then he having-arisen his-own father-of-
 pāsī chāl'lā. Tēvhā dura-ch hōtā kī tyā-chā bāpā-nē tyās pāhun-
 near went. Then at-a-distance (he-)was that him-of father-by to-him having-
 syānī dayā kēlā, javhā dhāun-sanī garyās pīt'rā-nī chumā ghēt'lā.
seen pity made, then having-run to-the-neck the-father-by kiss was-taken.
 Lēkā-nā tyās-nī man'lā, 'hē bāp, mī Īśv'rā-chē irūdh anikh āp'lē samōr
The-son-by to-him it-was-said, 'O father, I the-Lord-of against and your-own before
 pāp kēlō. Mī ātā āp'lā lēk man'nā sār'khā nāhī.' Mag bāpā-nē
sin made. I now your-own son to-be-called like am-not.' Then the-father-by
 āp'lē chāk'rās sāngit'lā, 'sam'dhyā-hun chāng'lā pāngh'rūn kādhun-sanyā
his-own to-servant it-was-told, 'all-than good covering having-taken-out
 tyā-lā pāngh'rāv; anikli tyā-chē hātā-madhī mudī anikh pāyāt pāy'tan ṭākā;
him-to put-on; and him-of the-hand-on a-ring and on-the-feet a-shoe put;
 anikh āmhi khāu ānī ānand karu. Kāhun kā hā ām-chā putra
and we shall-eat and joy shall-make. Because that this our son
 mēlā hōtā, ātā jivat jhālā; khōun gēlā hōtā, ātā mīr'lā āhē.' Tēvhā tē ānand
dead was, now alive became; lost gone was, now got is.' Then they joy
 karu lāg'lē.
to-make began.

Tyā-chā mōthā lēk'rū vāv'rāt hōtā. Jēvhā tō yēt hōtā anikh
Him-of the-elder son in-the-field was. When he coming was and
 gharā-chē-javar pōhach'lā tēvhā vājyā-chā vō nāchā-chā āvāj āik'lā.
the-house-of-near arrived then music-of and dancing-of sound was-heard.
 Tō tyā-nē āp'lē chāk'rā-madhun yēk chāk'rās āp'lē-javar bulāun-sanī
Then him-by his-own servants-from-among one to-servant of-himself-near having-called
 pus'lā, 'hā kā hōy?' Tyā-nē tyā-sin sāngit'lā kī, 'tum-chā bhāu ālā-āhē.
it-was-asked, 'this what is?' Him-by him-to it-was-told that, 'your brother come-is.
 Tar tum-chē bāpā-nē chāng'lā bhōjan kēlā-āhē. Kāhun kī tyā-lē
Therefore your father-by good a-feast made-is. Because that him-to
 chāng'lā pāv'lā.' Mag tō gusā jhālā. Tavhā tō āt-madhī nāhī gēlā.
safe is-found.' Then he angry became. Then he inside not went.
 Yā-chē-lāik tyā-chā bāp bāhar yēun-sānī tyās manāu lāg'lā. Tyā-nē
Therefore him-of father out having-come to-him to-entreat began. Him-by
 bāpās jabāb dēlā kī, 'pahā, mī it'lē varsa jhālā āp'li
to-the-father reply was-given that, 'see, I so-many years became your-own
 sēvā kar'tō, anikh mī tum-chē kōnhī bāt nāhī ṭār'lō; anikh tumhī
service do, and I your any speech not avoided; and you
 ma-lā yēk sērī-chā pāṭh'rū bhī nāhī dilā kī mī āp'lē mitā-chē
me-to one she-goat-of a-young-one even not gave that I my-own friends-of
 saṅgā khusī kar'tō. Āp'lā hē lēk'rū jō kharāb rāṇḍāi-chē
with pleasure might-make. Your-own this son who bad harlots-of

saṅgā tum-chā dhan khāun vas^alā, jēvhā ālā tēvhā tumī
with your money having-eaten lived, when came then by-you
 tyā-chā-karitā chāṅg^alā bhōjan kēlē.' Bāpā-nē tyās man^alā, 'hē bēṭā,
him-of-for good a-feast was-made.' The-father-by to-him it-was-said, 'O son,
 tu sadā mājhē-saṅgā āhēs; jō-kāhī mājhā āhē tō tujhā āhē. Ānand
thou always of-me-with art; whatever mine is that thine is. Joy
 karāvā vō khuśī karāvā jarūrat hōtā. Kāhun kī hē
should-be-made and pleasure should-be-made necessary was. Because that this
 tujhā bhāū mēlā hōtā, ātā jivat jhālā; khōun gēlā hōtā, ātā mir^alā-āhē.
thy brother dead was, now alive has-become; lost gone was, now got-is.'

[No. 79.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

MARHĒTĪ DIALECT.

(DISTRICT BALAGHAT.)

SPECIMEN II.

मी त्या पोऱ्याला आपल्या सांगात जांबुर खावाले नेलो होतो। मी येका मोठ्या भाडा-पासी गेलो, मंग त्या भाडा-वर चंगलो। पोरगा भाडा-च्या खाली उभा होता। मी वरताऊन जांबुर टाकत होतो, पोरगा काही जांबुर खात होता अन काही ठेवत होता। मी मंग भाडा वरना उतरलो अन त्या पोराले घेऊन घरा-कड येत होतो। मोठ्या तऱ्या-पासी आलो, मंग मी त्याचा गरा दोही हाताना धरून त्याले खालता पाहो, त्याच्या गया-वर ठोंघरा ठेऊन गरा मुरडून देला। थोड्या घेरा-मंधी पोरगा फडफडून मरून गेला। तो मेला तऱ्हा त्याच्या कानातल्या दोन बाऱ्या अन हातातल्या तीन घेरा काढाल्या अन कढ्यात ठेवल्या। मंग त्या पोराले उचलून डोवनीत फेकून देलो, त्याचा डोसका मंग चिखलात दावून देलो, उफले नको म्हणून, मंग मी आपल्या घराले चाला गेलो। येक कलार माभ्या घराले आला अन मले दारूच्या दुकाना-वर घेऊन गेला। तेथ त्या पोर्याचा बाप तलास करत आला अन माभ्या-सीन पुसू लागला, पोरगा तुभ्या सांगा-मंधी जांबुर खावाले आला होता तो कोठी गेला। मी म्हंतलो मी नाही जानत। वऱ्ह लोक जमा भाले। समदे मिरून पोराले तऱ्या-वर पाव्हाले गेले। तेंधा-वर मी आपल्या घराले पळून गेलो। एक रोज माहाराच्या वाडीत लपून होतो। मंग दूसऱ्या रोजी तेथून निघून तिन दीसात मंडल्या मंधी गेलो। तेथ पोलीसान मला धरला ॥

[No. 79.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

MARHĒTĪ DIALECT.

(DISTRICT BALAGHAT.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Mi tyā pōryā-lā āp^{lyā} sāngāt jāmbur khāvā-lē nēlō-hōtō.
I that boy-to of-myself with the-jāmun-fruit eat-to brought-had.
 Mi yēkā mōṭhyā jhārā-pāsi gēlō, maṅg tyā jhārā-var chaṅg^{lō}.
I a big tree-near went, then that tree-upon climbed.
 Pōr^{gā} jhārā-chyā-khāli ubhā hōtā. Mi var^{tāun} jāmbur
The-boy of-the-tree-under standing was. I above-from jāmun-fruit
 tākat hōtō, pōr^{gā} kāhi jāmbur khāt hōtā, an kāhi ṭhēvat
throwing was, the-boy some jāmun-fruit eating was, and some keeping
 hōtā. Mi maṅg jhārā-var^{nā} utar^{lō}, an tyā pōrā-lē ghēun
was. I then the-tree-from descended, and that boy-to having-taken
 gharā-karā yēt hōtō. Mōṭhyā taryā-pāsi ālō, maṅg mī tyā-chā
house-to coming was. The-great tank-near came, then I him-of
 garā dōhī hātā-nā dharūn tyā-lē khāl^{tā} pālō, tyā-chyā garyā-var
neck both hands-with having-caught him-to down felled, his neck-on
 tōngh^{rā} ṭhēun garā mur^{dun} dēlā. Thōryā yērā mandhī
the-knee having-placed the-neck having-twisted was-given. A-little time within
 pōr^{gā} phar^{pharūn} marūn gēlā. Tō mēlā tavhā tyā-chyā kānāt^{lyā}
the-boy having-gurgled having-died went. He died then his ear-in-from
 dōn bāryā an hātāt^{lyā} tin yērā kāhālyā, an
two ear-rings and hands-in-from three armlets were-taken-out, and
 kadhyāt ṭhēv^{lyā}. Maṅg tyā pōrā-lē uch^{lun} dōb^{nit}
in-the-waist-band were-put. Then that boy-to having-lifted in-the-pool
 phēkūn dēlō, tyā-chā dōs^{kā} maṅg chikh^{lāt} dābūn
having-thrown gave, his head then in-mud having-pressed
 dēlō, uph^{lē} nakō mhanūn, maṅg mī ap^{lyā} gharā-lē chālā
gave, float-up should-not therefore, then I my-own house-to gone
 gēlō. Yēk kalār mājhyā gharā-lē ālā, an ma-lē dārū-chyā
went. One kalār my house-to came, and me-to liquor-of
 dukānā-var ghēun gēlā. Tētha tyā pōrā-chā bāp talās karat
shop-to having-taken went. There that boy-of father enquiry making
 ālā; an mājhyā-sin pusū lāg^{lā}, 'pōr^{gā} tujhyā-sāngā-mandhī
came; and of-me-with to-ask began, 'the-boy of-thee-with

jāmbur	khāvā-lē	ālā	hōtā	tō	kōṭhi	gēlā ?	Mī
jāmun-fruit	eat-to	come	was	he	where	went ?	I
mhanṭ ^{lō} ,	'mī	nahī	jānat.'	Bahū	lōk	jamā	jhālē.
said,	'I	not	know.'	Many	people	gathered	became.
mirūn	pōrā-lē	taryā-var	pāvā-lē	gēlē.	Tendhā-var	mī	
together	boy-to	tank-on	see-to	went.	In-the-meantime	I	
āp ^{lyā}	gharā-lē	parūn	gēlō.	Ēk	rōj	māhārā-chyā	
my-own	house-to	having-run	went.	One	day	a-mahār-of	
vārīt	lapūn	hōtō.	Maṅg	.dūs ^{ryā}	rōjī	tēthūn	
in-a-courtyard	having-hidden	I-was.	Then	the-second	in-day	there-from	
niṅghūn	tin	dīsāt	Maṇḍ ^{lyā}	mandhī	gēlō.	Tētha	pōlisā-na
having-gone	three	in-days	Mandla	into	went.	There	the-police-by
ma-lā	dhar ^{lā} .						
me-to	it-was-caught.						

FREE TRANSLATION OF THE FOREGOING.

I took that boy with me to eat jāmun-fruit. I went and climbed a big tree, and the boy stood under the tree. I threw the fruits down from above, and the boy ate some of them and put others by. Then I descended from the tree and went with the boy towards the house. When I came to a big tank, I seized the boy's neck with both hands and knocked him down. Then I put my knee on his neck and wrung it, and the boy gurgled and died. After he had died I took two ear-rings from his ears and three trinkets from his hands and put them in my waistband. Then I lifted the boy and threw him into the pool, and pressed his head down into the mud in order that it should not float up. After that I went home. Then a Kalār (liquor-merchant) came to my house and took me to a liquor-shop. There the boy's father came to make enquiries, and he asked me, 'my boy went with you to eat jāmun-fruit; where has he gone?' I answered that I did not know. Then many men gathered and went together to the tank and found the boy. In the meantime I had run to my house. Then I hid for a day in the courtyard of a Mahār. The next day I went and stayed for three days in Mandla, and there the police caught me.

NATAKĀNĪ.

This dialect is spoken by about 180 individuals in the Sironcha Tahsil of the Chanda district, the principal language of which is Telugu. Its base is the common Marāṭhī of the Central Provinces. The influence of the prevailing language of the neighbourhood has, however, to some extent changed the character of the dialect, so that it must be considered as a broken form of speech.

Short *a* is often pronounced as an open *o*, and *ō* is sometimes written instead; thus, *mōṇṭ^alōn* and *maṇṭ^alan*, it was said; *na-kō* and *nō-kō*, it is not proper.

Long vowels are constantly shortened; thus, *mi*, I; *ti*, she; *tyā-cha bāp*, his father.

It has not been possible to ascertain how the palatals are pronounced. They have, therefore, been transliterated as *ch*, *j*, etc., throughout.

Aspirated letters very commonly lose their aspiration. Thus, *mājā* and *mājhā*, my.

The various genders are no longer correctly distinguished. Thus, we find *tyā-lē dayā ālā*, him-to pity came; *tyā-lē rāg āli*, him-to anger came.

There are no instances of the relative pronoun, participles being apparently used instead; thus, *ḍuk^{rā} khāllā pōtu-nē*, swine eaten husks-with, with the husks which the swine ate; *tū sāṅg^alāsa aikat*, thou said-such hearing, hearing what you said.

In the inflection of verbs it should be noted that several forms end in *n*; thus, *mi jātan* and *jyātō*, I go; *mi mantōn*, I say; *tujhā bhāū ālan*, thy brother has come; *māhag paḍ^alan*, a famine arose.

The past tense of transitive verbs only occurs in the neuter form ending in *lan*; thus, *mi pāp kēlan*, I did sin; *mi vāṭ pāk^alan*, I looked at the way; *tū pilu nahī dēlan*, thou didst not give a kid; *tō* (and *tyā-na*) *maṇṭ^alan*, he said, and so forth.

Note also forms such as *khāunu*, we should eat; *rāhunu* and *rāhun*, we should remain; *pāyē*, see; *jyāy*, go. The final *u* in *khāunu*, etc., is due to the influence of Telugu.

The general character of the dialect will be seen from the specimens which follow.

[No. 80.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

NATAKANI DIALECT.

(DISTRICT CHANDA.)

SPECIMEN I.

एका मानसाले दोघे लेकरे राहिले। त्यातला लाहान बापा-संगा मंटलन, बापा, माज्या तन्निमीचा माल मले दे। त्यास माल समदा वाटून घातलन। मंग लाहान लेकरु आपला माल घेउन दूर देसाले निंगून गेला। दिमाक काम करून माल दवडलन। समदा माल दवडला-वर ते देसात मोठा माहग पडलन। त्याले काहि नव्हतन। ते देसातले एका मानसा-पासि जाउन नवकर राहिलन। त्याले त्यान दण्डात डुकरे चाराले धाडून देलन। डुकरा खाछा पोतुने पोटा भरलन। त्याले कोनि काहि नाहि देलन। तवार त्यान मंटलन, माझे बापा-जवर किति नवकरले खायले पियले आहे। मी अन्ना नाहिसो मरून जातन। मी उठून बापा-जवर ज्यातो त्याले मन-तोन, बापा मि तुझे-पुरे आकाशा-पुरे पाप केलन। आज-पासून तुजे लेक मनु नोको। तुजे नवकरा-मंदे मले कर। तो उठला, बापा-जवर गेला। तो दूर आहे तवर त्याले त्याडुने पाहालन। त्याले दया आला। धाउन गया-वर पडलन, मूका घेतलन। त्याले लेकरु मनाला, बापा मि आकाशा-पुरे तुजे-पुरे पाप केलन। आज-पासून तुजे लेक मनु नको। बाप नवकराले मनाला धड फडकि घेउन ये, त्याले घाल। त्याले हाताले मुंदि घाल, पायाले वाहना घाल। आम्हि खाउनु सुखा-कुन राहुनु। काहेले मनाल तर मभा लेक मरून गेला फिरून वाचला, सुटून गेला फिरून मिरारा। ते सुख पडू लागले ॥

त्याचा मोठा लेक दण्डात होता। तो जवर घरा-जवर आला, नाच गाना ऐकलन। एक नवकराले बोलावलन, काय मनून खबर घेतलन। तो त्याले मनाला, तुम्हा भाज आलन, तुम्हे बाप खाना वाडलन, तो चांगला आला मनून। त्याले राग आलि, आत नाही जाउन त्याचा बाप बाहिर आला, त्याले बत-मिलाडनन। तो बापा-संगा मंटलन, मि भू रोज-पासून तुम्हे-जवर आहे। तू संगलास ऐकत आहे। तरि-पन तू दोस्तितोन सन्तोष पडाले मनून एक सेरिच पिलु नही देलन। अता तुम्हा लेक आल्यासाठी, तो माल राण्डाले घातलन, त्याले तू अन्ना घातलन। तो मनाला, लेका, तू माजे-संगा आहेस। मज-जवर आहे समद तुजाच। आपन सुखा-कुन राहुन संभमकुन राहुन। काहेले मंटल्यास तुम्हा भाज मरून गेला फिरून वाचला, सुटून गेला फिरून सपडला ॥

[No. 80.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

NATAKĀNĪ DIALECT.

(DISTRICT CHANDA.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ekā mām'sā-lē dōghē lēk'rē rāhilē. Tyāt'lā lāhān bāpā-saṅgā
 One man-to two sons were. Them-in-from younger father-to
 maṇṭ'lan, 'bāpā, mājyā takshimī-chā māl ma-lē dē.' Tyās māl sam'dā
 said, 'father, of-me division-of property me-to give.' To-them property all
 vātūn ghāt'lan. Maṅg lāhān lēk'rū āp'lā māl ghēūn dūr
 having-divided put. Then the-younger son his-own property having-taken far
 dēsā-lē niṅgūn gēlā. Dimāk kām karūn māl davad'lan.
 a-country-to having-gone-forth went. Riotous work having-done property he-squandered.
 Sam'dā māl davad'lā-var tē dēsāt mōṭhā mähag paḍ'lan.
 Whole property being-wasted-upon that in-country great dearness fell.
 Tyā-lē kāhi navh'tan. Tē dēsāt'lē ēkā mām'sā-pāsi jāūn
 Him-to anything was-not. That country-in-from one man-near having-gone
 nav'kar rāhīlan. Tyā-lē tyā-na daṇḍāt ḍukrē chārā-lē dhāḍūn dēlan.
 servant (he-)lived. Him-to him-by into-field swine graze-to having-sent was-given.
 ḍukrā khāllā pōtu-nē pōṭ bhar'lan. Tyā-lē kōni kāhi nāhi dēlan.
 Swine eaten husks-with belly (he-)filled. Him-to anyone anything not gave.
 Tavār tyā-na maṇṭ'lan, 'mājhe bāpā-javar kiti nav'kar-lē khāy-lē piy-lē
 Then him-by it-was-said, 'my father-near how-many servants-to eat-to drink-to
 āhē. Mī annā nāhisō marūn jātan. Mī uṭhūn bāpā-javar
 is. I food having-not-got having-died am-going. I having-arisen father-near
 jyātō tyā-lē mantōn, "bāpā, mī tujhē-purē ākāśā-purē pāp kēlan.
 go him-to will-say, "father, by-me of-thee-before heaven-before sin is-done.
 Āj-pāsūn tujē lēk manu nōkō. Tujē nav'karā-mandē ma-lē kar." 'Tō uṭh'lā,
 Today-from thy son say do-not. Thy servants-among me-to make." 'He arose,
 bāpā-javar gēlā. Tō dūr āhē tavar tyā-lē tyāi-nē pāhālan. Tyā-lē dayā
 father-near went. He far is then him-to him-by it-was-seen. Him-to compassion
 ālā. Dhāūn garyā-var paḍ'lan, mūkā ghēt'lan. Tyā-lē lēkru manālā, 'bāpā,
 came. Having-run neck-upon he-fell, kiss took. Him-to son said, 'father,
 mī ākāśā-purē tujē-purē pāp kēlan. Āj-pāsūn tujē lēk manu
 by-me heaven-before of-thee-before sin is-done. Today-from thy son say

nakō.' Bāp nav^akarā-lē manālā, 'dhaḍ phaḍ^aki ghēūn yē, tyā-lē do-not.' *The-father servant-to said, 'best robe having-taken come, him-to ghāl. Tyā-lē hātā-lē mundi ghāl; pāyā-lē vāh^anā ghāl. Āmhi khāunu put. Him-to hand-to a-ring put; feet-to shoes put. We will-eat sukhā-kun rāhunu. Kāhē-lē manāl tar, majhā lēk marūn gēlā, pleasure-with let-us-live. Why (if-)you-will-say then, my son having-died went, phirūn vāch^alā; suṭūn gēlā, phirūn mirārā.' Tē sukh-paḍū lāg^alē. again was-saved; lost went, again was-obtained.' They to-be-merry began.*

Tyā-chā mōṭhā lēk daṇḍāt hōtā. Tō javar gharā-javar ālā, nāch-gānā *His elder son in-field was. He when house-near came, dancing-singing aik^alan. Ēk nav^akarā-lē bōlāv^alan, kāy manūn khabar ghēt^alan. Tō tyā-lē heard. One servant-to he-called, what saying news he-took. He him-to manālā, 'tujhā bhāū ālan, tujhē bāp khānā vāḍ^alan, "tō chāng^alā ālā," said, 'thy brother came, thy father dinner served, "he good came," manūn.' Tyā-lē rāg āli; āt nāhī jāūn, tyā-chā bāp bāhir ālā, having-said.' Him-to anger came; inside not having-gone, his father out came, tyā-lē bat-milāḍ^anan. Tō bāpā-saṅgā maṇṭ^alan, 'mi bhū rōj-pāsūn him words-caused-to-unite. He father-to said, 'I many days-from tujhē-javar āhē; tū sāṅg^alāsa aikat āhē; tari-pan tū dōsti-tōn of-thee-near am; thou told-so hearing I-am; still thou friends-with santōsh paḍā-lē manūn ēk sēri-cha pilu nahī dēlan. Atā tujhā merriment enjoy-to therefore one she-goat-of young-one not gavest. Now thy lēk ālyāsāṭi, tō māl rāṇḍā-lē ghāt^alan, tyā-lē tū annā ghāt^alan.' Tō son coming-for, he property harlots-to put, him-to thou food puttest.' He manālā, 'lēkā, tū mājē-saṅgā āhēs; maj-javar āhē, sam^ada tujā-ch. Āpan said, 'son, thou of-me-with art; me-with is, all thine-alone. We sukhā-kun rāhun sambhram-kun rāhun; kāhē-lē maṇṭ^alyās, happiness-with should-remain eagerness-with should-remain; why if-you-say, tujhā bhāū marūn gēlā, phirūn vāch^alā; suṭūn gēlā, phirūn sapāḍ^alā.' thy brother having-died went, again lived; lost went, again was-found.'*

[No. 81.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

NATAKĀNĪ DIALECT.

(DISTRICT CHANDA.)

SPECIMEN II.

A POPULAR TALE.

एके गावा-मंदे वीरप्पा मनाचा लेकरा राहिलन । एके दिसि त्याचि बाप त्याले
बोलाविलन । त्याले भाजिचि टोपलि देलन । आपले दोस्तिले देयाले सांगितलन ।
मंग वीरप्पा टोपलि डोकि-वर घेतलन, अभिरामम्मा-जवर जाऊन ते तिले दिलन ।
भाजि घेऊन अभिरामम्मा मनालि, माझे लरका वीरप्पा तूसाठि भू रोज भ्याले वाट
पाहलन । तूसाठि चांगला इनाम राखलन । वीरप्पा मनाला, बघे, कयचा इनाम ।
ति मनालि काहि रोजा-मंगे तू दोन गोरवड्क पाखरे मांगितलन, तुले हेतु नाहि
का । तवर त्याने हेतु आहे मंटलन, कोठे आहे मनून खबर घेतलन । हे पाये,
दोन पाखरे पंजरा-मंदे आहे मंटलन । या-मंदे तुले येक दूसरे तुझे भावाले ।
आपले घरालि बेस ज्याय, वाटे-वर आलस करू नकु । तू घराले जाऊन तवर पंजरा
भाकून ठेव । मंग वीरप्पा कुसीने गेलन । तो आपले दोस्तिले मनाला, या पंजरात
दोन चांगले पाखरे आहेत ॥

TRANSLITERATION AND TRANSLATION.

Ekē gāvā-mandē Virappā manā-chā lēk'rū rāhilaṇ. Ekē disi tyā-chē
One village-in Virappā called a-boy lived. One day his
bāp tyā-lē bōlāvilan; tyā-lē bhājē-chi ṭōp'li dēlan; āp'lē dōsti-lē
father him-to called; him-to vegetable-of a-basket gave; his-own friend-to
dēyā-lē sāngit'lan. Maṅg Virappā ṭōp'li dōki-var ghēt'lan, Abhirāmammā-javar
give-to he-told. Then Virappā the-basket head-upon took, Abhirāmammā-near
jāūn tē ti-lē dilan. Bhāji ghēūn Abhirāmammā manāli,
having-gone that her-to gave. Vegetable having-taken Abhirāmammā said,
'mājhē larkā Virappā, tūsāṭhi bhū rōj jhyālē vāṭ pāh'lan,
'my (dear) boy Virappā, thee-for many days became (thy-)way was-looked-at,
tūsāṭhi chāṅg'lā inām rākh'lan.' Virappā manālā, 'bayē, kay-chā inām?'
thee-for good reward was-kept.' Virappā said, 'lady, what-of reward?'

Ti manāli, 'kāhi rōjā-maṅgē tū dōn gōr'vaṅka pākḥ'rē māṅgit'lan, tu-lē
She said, 'some days-ago thou two gōrvaṅk birds didst-ask, thee-to
 hētu nāhi kā?' Tavar tyā-nē, 'hētu āhē,' maṅṭ'lan, 'kōṭhē
recollection not what?' Then him-by, 'recollection is,' it-was-said, 'where
 āhē,' manūn khabar ghēt'lan. 'Hē pāyē, dōn pākḥ'rē pañj'rā-mandē
is,' so-saying news was-taken. 'This see, two birds cage-in
 āhē,' maṅṭ'lan. 'Yā-mandē tu-lē yēk dūs'rē tujhē bhāvā-lē. Āp'lē
are,' (she) said. 'These-among thee-to one the-other thy brother-to. Thy-own
 gharā-lē bēs jyāy, vātē-var ālas karū-na-ku. Tū gharā-lē
house-to well (carefully) go, the-way-on laziness do-not-make. Thou house-to
 jāūn tavar pañj'rā jhākūn ṭhēv.' Maṅg Virappā kusī-nē
having-gone then the-cage having-closed keep.' Then Virappā gladness-with
 gēlan. Tō āp'lē dōsti-lē manālā, 'yā pañj'rāt dōn chāṅg'lē pākḥ'rē
went. He his-own friend-to said, 'this in-cage two good birds
 āhēt.'
 are.'

FREE TRANSLATION OF THE FOREGOING.

In a certain village there lived a boy called Virappā. One day his father gave him a basket full of vegetables and asked him to carry it to his friend. Virappā took the basket on his head, went to Abhirāmammā and gave it to her. She took the vegetables and said, 'my dear Virappā, I have been on the look-out for you for many days. I have a good reward for you.' Virappā said, 'my lady, what is that?' She said, 'some days ago you asked for two Gōrvaṅka birds. Don't you remember?' Then he said that he did remember, and asked where they were. 'Look here, the two birds are in this cage,' she said, 'one of them is for you and the other for your brother. Go carefully home, and don't be slow on the road. Keep the cage closed till you are at home.' Now Virappā went happy away and said to his friend, 'two good birds are in this cage.'

KATIA OR KATIYĀI.

The Katiās are an important caste of weavers and village watchmen in the Central Provinces. At the census of 1891 their number was returned as 43,940. In 1901, the number was 31,924. They were found mainly on the Satpuras and in Hoshangabad. In the latter district and in Seoni and Chhindwara they number over 2 per cent. of the population.

The Katiās probably all speak the dialect of their neighbours. According to the information collected for the use of the Linguistic Survey there is, however, a separate form of speech called Katiyāi in Chhindwara and Katiā in Narsinghpur. The number of speakers has been estimated as follows :—

Chhindwara	18,000
Narsinghpur	700
TOTAL	<u>18,700</u>

Specimens have been forwarded from both districts, and they show that the dialect in question is a mechanical mixture of Marāṭhī and Hindī. The phonetical system is Hindī, and not Marāṭhī. This latter language has, however, so largely influenced the inflection of nouns and verbs, that the dialect must now be classed as Marāṭhī rather than Hindī, especially in Chhindwara.

The case suffixes are partly Marāṭhī and partly Hindī; thus, *ghōryā-chā*, of a horse; *jhāḍ-kē*, of a tree; *gharī*, *gharāt*, and *ghar-mē*, in the house; *kis'banō-chē sāth*, in company with harlots.

The same is the case with the personal pronouns, thus, *mē*, *mī* and *maī*, I; *mē-nē*, by my; *mājhā* and *māhā*, my; *ham* and *āmhī*, we; *tyā-nē* and *tā-nē*, by him; *tis-mē-sē* and *tin-mē-sē*, from among them; *tēn-chā*, their, etc. In Narsinghpur *jō* and *jab* are often demonstratives, meaning 'that,' 'then,' respectively. Compare Bundēli.

The verb substantive usually takes the Marāṭhī form; thus, *āhē*, he is; *hōtē*, they were. Occasionally, however, we also find forms such as *hai*, he is; *thā*, he was.

The past tense of finite verbs is usually formed by adding an *l*-suffix; thus, *gēlā*, he went; *kar^{alē}*, I did; *kēlā*, he did. A common form of the third person singular in Chhindwara ends in *an* or *tan*; thus, *bōlan*, he said; *karan*, he did; *dētan*, and once *dētān*, he gave, etc.

It would, however, be waste of space and paper to go into details. The mixed nature of the dialect will be seen from the specimens which follow.

[No. 82.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

KATİYĀI OR KATĪĀ DIALECT.

(DISTRICT CHHINDWARA.)

SPECIMEN I.

कोई आदमीचे दोन लेंकरे होते। तिसमेंसे नहानने बापला बोलन, दादा संपतमेंसे जो हिस्सा हो तो माला दे। तब ताने अपनी संपत दोनई-ला बाटी देतम। मुतक दिन नहीं जाले के नहान लेकर सबला एकट्ठा करीसन दूर देसला चाला गेला और तथी लच्चापनमें दिन खोई देतन अपनी संपतला डड़ई देतन। जब तो सब कुछ उड़ई देतन तब तो देसमें बड़ा काल पड़ी गेला और तो कंगाल बनी गेला। और तो जाईसन तो देसचे आदमीचे बीचमें एकच्या इथी राह लागला ज्याने ताला आपला खेतमें सोरी चरउला पोहोचु देतलेन। और तो तें कोदेस जो सोरी खाता है आपना पोट भरा चाहत था। और ताला कोई कुछ नहीं देत था। तब ताचे दिलमें समज आली और ताने बोलन के, माभा बापचे कितछे चाकराला पोट लुक भाकरी बनत होती, और मैं भुक लुकक मरते आय। मैं उठीसन अपने बाप जोरे जाईसन और ताला बोलिन, दादा मेने भगवानचे घरी और तुमचे सामने पाप करले आहे। मैं फिर तुमचा लेकर कहावनेचा लायक नइया, माला तुमच्या मजूरमि-लुक एकचे बरावर करा। तब तो उठीसन अपने बाप जोरे चालला। पर तो दूरी होता के ताचे बापाने ताला देखीसन दरेग आला और दौड़ीसन ताचे गरामें मिलीसन चुमा घेतन। लेकरने ताला बोलन, दादा, मेने भगवानचे घरी और तुमचे सामने पाप करले आहे। और फिर तुमचा लेकर मैं बोलीच्या लायक नइया। पर बापाने आपला नौकरला सांगले सब लुक चांगला कपड़ा निकारीसन ताला लिवाई द्या और ताचे हाथमें मुंदी और पावमें मोचरी लिवाई द्या, और हम अच्छा खाईसन और खुशी करा, का की हा माभा लेकर मरी गेला होता फिर जीता जाला, ख्वाही गेला होता फिर मिला आहे। तब ते खुशी करो लागले ॥

ताचा बड़ा लेकर खेतमें होता। और जब तो येत होता और घरचे जोरे पोहचला तब बाजा और नाचचा आवाज ऐकन। और ताने अपने नौकरमि-लुक एकला आपने जोरे बुलाईसन पूछन, हा काय होई राहिला है। ताने ताला बोलन

के, तुम्हा भाज आला है और तुमचा बापने चांगला खावला बनवला है। हाचे लिये के ताला अच्छा मिछा है। पर ताने क्रोध करन और भीतर जाना नहीं चाहून। हाचे लिये ताचा बापने बाहेर निकरीसन ताला मनज लागला। ताने बापला जवाब देतन के, देखो में द्रुतले वरस लुके आपची सेवा करत होते और कभी आपची बातला मेने नहीं तोड़ली। और माला तुमने कभी एक ठोला पाठ भी नहीं दितले के में अपने दोस्ताचा साथ खुशी करता। पर तुमचा हा लेकर के जाने किसवनोचे साथ आपची संपत खड्या करन जब तो आला तब आपन ताचे लाने अच्छा खावला केला है। बापने ताला बोलन, लेकर तु हमेस माझे जोरे राहता और जो कुछ माझा है सो तुम्हा है। पर खुशी होना और खुशी करना चाहिये होता। कहा की, हा तुम्हा भाज मरी गेला होता सो फिर जीता जाला आहे खोवार्द गेला होता फिर मिछा है ॥

[No. 82.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

KATYĀI OR KATĪA DIALECT.

(DISTRICT CHHINDWARA.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōi ād'mī-chē dōn lēk'rē hōtē. Tis-mē-sē nahān-nē bāp-lā
A-certain man-of two sons were. Them-in-from the-younger-by the-father-to
 bōlan, 'dādā, sampat-mē-sē jō hissā hō tō mā-lā dē.' Tab
it-was-said, 'father, property-in-of which portion may-be that me-to give.' Then
 tā-nē ap'nī sampat dōn-i-lā bāṭi dētām. Mut'kē din nahī jālē kē
him-by his property both-to having-divided was-given. Many days not became that
 nahān lēkur sab-lā ēkaṭṭhā karī-san dūr dēs-lā chālā gēlā, aur
the-younger son all together having-made far country-to departed went, and
 tathī lachchāpan-mē din khōi-dētan, ap'nī sampat-lā urai dētām.
there debauchery-in days passed, his property having-squandered gave.
 Jab tō sab kuchh urai dētām tab tō dēs-mē barā kāl
When he all anything having-squandered gave then that country-in great famine
 parī gēlā, aur tō kaṅgāl banī gēlā. Aur tō jāi-san tō
having-fallen went, and he destitute having-become went. And he having-gone that
 dēs-chē ād'mī-chē bich-mē ēk-chyā ithī rāhū lāg'lā, jyā-nē tā-lā āp'lā khēt-
country-of men-of midst-in one-of there to-live began, whom-by him his field-
 mē sōrī charaū-lā pōhōchu dēt'lēn. Aur tō tē kōdēs jō sōrī khātā
in swine feeding-for to-attain was-given. And he that husk which swine eating
 hai āp'nā pōṭ bharā chāhat thā. Aur tā-lā kōi kuchh nahī dēt thā.
are his belly to-fill wishing was. And him-to anybody anything not giving was.
 Tab tā-chē dil-mē samaj āli, aur tā-nē bōlan kē, 'mājhā bāp-chē
Then his heart-in sense came, and him-by it-was-said that, 'my father-of
 kit'chhē chāk'rā-lā pōṭ luk bhāk'rī banat hōti, aur māi bhuk-lukak
how-many servants-to belly than bread being-obtained was, and I hunger-with
 martē āy. Māi uṭhī-san ap'nē bāp jōrē jāisan aur tā-lā bōlin,
dying am. I having-arisen my father near having-gone again him-to will-say,
 "dādā, mē-nē Bhag'vān-chē gharī aur tum-chē sām'nē pāp kar'lē āhē. Māi
'father, me-by God-of in-house and you-of before sin done is. I
 phir tum-chā lēkur kahāvanē-chā lāyak naīyā. Mā-lā tum-chyā majūr-mi-luk
again your son being-called-of worthy not-am. Me your servants-of

ěk-chē barābar karā.”” Tab tō uṭhī-san ap^{nē} bāp jōrē chāl^{lā}. Par tō
one-of like make.”” Then he having-arisen his father near went. But he
 dūrī hōtā kē tā-chē bāpā-nē tā-lā dēkhī-san darēg ālā, aur daurī-san
far was that his father-by him having-been compassion came, and having-run
 tā-chē garā-mē mili-san chumā ghētan. Lēkur-nē tā-lā bōlan,
his neck-on having-joined kiss was-taken. The-son-by him-to it-was-said,
 ‘dādā, mē-nē Bhag^{vān}-chē gharī aur tum-chē sām^{nē} pāp kar^{lē} āhē. Aur
‘father, me-by God-of in-house and you-of before sin done is. And
 phir tum-chā lēkur maī bōli-chyā lāyak naīyā.’ Par bāpā-ne āp^{lā}
again your son I saying-of worthy not-am.’ But the-father-by his
 naukar-lā sāng^{lē}, ‘sab luk chāng^{lā} kap^{rā} nikārī-san tā-lā
servants-to it-was-said, ‘all than good cloth having-brought him-to
 livāi dyā, aur tā-chē hāth-mē mundī aur pāv-mē mōch^{rī}
having-applied give, and him-of hand-on ring and feet-on shoes
 livāi dyā, aur ham achchhā khāi-san aur khuśī karā, kākī
having-applied give, and we good having-eaten again merry make, because
 hā mājhā lēkur marī gēlā hōtā, phir jītā jālā; khvāhī gēlā
this my son having-died gone was, again alive became; lost gone
 hōtā, phir millā āhē.’ Tab tē khuśī karō lāg^{lē}.
was, again found is.’ Then they merriment to-make began.

Tā-chā barā lēkur khēt-mē hōtā. Aur jab tō yēt hōtā
His elder son field-in was. And when he coming was
 aur ghar-chē jōrē pōbach^{lā}, tab bājā aur nāch-chā āvāj aikān.
and house-of near arrived, then playing and dance-of sound was-heard.
 Aur tā-nē ap^{nē} naukar-mi-luk ěk-lā āp^{nē} jōrē bulāi-san pūchhan,
And him-by his servants-from one-to his near having-called it-was-asked,
 ‘hā kāy hōi rāhilā hai?’ Tā-nē tā-lā bōlan kē,
‘this what having-become being is?’ Him-by him-to it-was-said that,
 ‘tujhā bhāū ālā hai, aur tum-chā bāp-nē chāng^{lā} khāv-lā
‘thy brother come is, and your father-by good eating-for
 banav^{lā}-hai, hā-chē liyē kē tā-lā achchhā millā-hai.’ Par tā-nē krōdh
arranged-is, this-of for that him-to well met-is.’ But him-by anger
 karan, aur bhītar jā-nā nahī chāhūn. Hā-chē liyē tā-chā bāp-nē
was-made, and inside to-go not wished. This-of for his father-by
 bābēr nik^{rī}-san tā-lā manāū lāg^{lā}. Tā-nē bāp-lā javāb dētan
out having-gone him to-entreat began. Him-by father-to answer was-given
 kē, ‘dēkhō, mē it^{lē} baras lukē āp-chī sēvā karat hōtē,
that, ‘see, I so-many years from your-Honour’s service doing was,
 aur kabhī āp-chī bāt-lā mē-nē nahī tō^{rī}lī. Aur mā-lā tum-
and ever your-Honour’s word me-by not was-broken. And me-to you-

nē kabhī ēk ṭhōla pāṭh bhī nahī dit'lē, kē mē ap'nē dōstā-chā
by ever one single kid even not was-given, that I my friends-of
 sāth khuśī kar'tā. Par tum-chā hā lēkur kē jā-nē kis'banō-chē
with merry might-make. But your this son that whom-by harlots-of
 sāth āp-chī sampat khaiyā karan, jab tō ālā tab
with your-Honour's property devoured was-made, when he came then
 āpan tā-chē lānē achēhā khāv-lā kēlā hai.' Bāp-nē tā-lā
your-Honour-by him for good feast-to made is.' The-father-by him-to
 bōlan, 'lēkur, tu hamēs mājhē jōrē rāh'tā, aur jō-kuchh mājhā
it-was-said, 'son, thou always me-of near art, and whatever mine
 hai, sō tujhā hai. Par khuśī hōnā aur khuśī kar'nā chāhiyē hōtā,
is, that thine is. But merry to-be and merry to-make proper was,
 kabā-kī hā tujhā bhāū marī gēlā hōtā, sō phir jītā jālā
because this thy brother having-died gone was, he again alive become
 āhē; khōvāī gēlā hōtā, phir millā hai.'
is; being-lost gone was, again found is.'

[No. 83.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KATIYĀI OR KATIĀ DIALECT.

(DISTRICT NARSINGHPUR.)

SPECIMEN II.

एक भना-चें दोन लेकरे होते । तिनमेंसे छोटे लेकरने अपने बापला बोलले के, जो घरी जो धन आहे सो माँभा हिस्सा सो माना दुन दे । तब बापने तिछे अपना धन बाँटु दिलले । कछु दिनोंचें पीछूँ नाहुन लेकर अपना धन-दौलत घुँके परदेशला चला गेला । तेचूँ गंवारी चालसे सब धन बरबाद करू दिलले । जब कोरा रहूँ गेला तो देश-पे बड़ा काल पड़ला । तहीं तो भूखों मरों लगला । तहीं तो कोई देसु-आदमी-खाँ नौकर लगु गेला । ताळा ताने सुंगरियाँ चरोला राखले । जब तो सुंगरियोंचीं खाँवची जूठनपेनू अपना पोटु भरोँ चाहले, कोई आदमी ताळा कछु न देत होता । जब तो खबर-पै आला तब बोली लगला, ऐ माँभे दैय्या, जब माँभे बाप-खाँ कितते आदमीला पोटु-भर खाँवला मिलत होता, और बचु रहात होता । और मैं भूखों मरते आहें । अब मैं उठकेँ बापचें जोरे जाँतें और अब बोलहीँ, दादा मीने तूजे साम्हने परमेश्वरचा दोष करले है । अब भी तूजे लेकर बोललों लाखतूँ नहीं ठाले । अपने नौकरोँ एक घाँई माना सोई राँखू घेआ । जब तो उठुँके ठाड़ा जाला, और अपने बापचें जोरे गेला । बापने दूरेनू आवत देखूँ घिछे ताँचा-ऊपर दया करले, और ताळा दौरजके गल्लसे लगुँअँ घिछले और चूमा घिछे । तब लेकरने बोलले, हे दादा मीने तूजे साम्हने परमेश्वरचाँ कसूर करले हैं । मी तूजे लेकर कहाँले लोग नहीं राले । पै बापने अपने नौकरोँला हुक्म दिलले, नोंनेचे नोंने उन्हेँ आन्ह ताळा नोन्हेँ पहरन देआ । और एक जोड़ी पनन्हेँ पाँवला । चला सब जेवाँ, और मँजा करियेँ । काँयसे अब हा लेकरचा नया जन्म जाला । हा हथनु जाँतूँ राला होता, फिर मिछा । हाँ तरहतूँ मौज सब करोँ लगले ॥

जेठा लेकर ते वक्त खेतपे होता । लौटचीं घर आवतीं वक्त ताळा नाँच गाँनचा ऐरा मुन पड़ला । नौकरोँ-पे एक भनाँलाँ ठरेँके ताळा पूछले जो काया है । तब ताँने ज्वाप दिलले, तूजा नाहिन भैया एँकू गेला है । और ताँचे बापनूँ ताळा नोनहा

भला लौटला देखूंचे खुशी भलो मनोले । तब तो हाँ मुनूँके तो गुस्सा जानह, और घरूँ नहीं जाय चाहें । जब ताचा बाप निकरूंचे ताळ्हा मनो लगला । लेकरने बोलले, जब मी दादा तूँजी वरसोंती गोसल करले हैं । जब मीने तुमसे कही कोई नहीं टारली । जब तूने नान्हा बोकरा कबहुँ नहीं दिलस, तो चन-संग खुशी मनोते । जब नाहिन लेकरतें तब ताँने तुमचा धन गँवारीमें खो दिलले जबसें मुरकूँके घरी आल्हे, तुम सबला पुन्य आटूराले आहा । जब तो बापने ज्वाप दिलले हे बेटा, तूँ रात-दिन माँभे जोरे आसे, तो धन माँभे-जोरे आहै, सो सब तूजा आहै । तूजा नाहिन भाज मरू गेछा होता लोफिर जी उठला तबतो हिराजँ गेछा होता, तब मिछा होता । तैसे आ खुशी मनोआ और खुशी जान्हे ॥

[No. 83.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

KATIIYĀI OR KATIĀ DIALECT.

(DISTRICT NARSINGHPUR.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ēk jhanā-chē dōn lēkurē hōtē. Tin-mē-sē chhōtē lēkur-nē
One person-of two sons were. Them-in-from the-younger son-by
 ap'nē bāp-lā bōl'lē kē, 'jō gharī jō dhan āhē sō
his-own father-to was-said that, 'what in-the-house what wealth is that
 mājhā hissā sō mā-nā dun-dē.' Tab bāp-nē til-lē ap'nā
my share that me-to give.' Then the-father-by them-to his-own
 dhan bāṭu dil'lē. Kachhu dinō-chē pīchhū nāhun lēkur ap'nā
wealth dividing was-given. A-few days-of after the-younger son his-own
 dhan-daulat ghū-kē par-dēs-lā challā gēlā. Tēchū gāvārī-
property having-taken foreign-country-to moved went. There vulgar-
 chāl-sē sab dhan bar'bād-karū dil'lē. Jab kōrā rahū
conduct-in all wealth having-squandered was-given. When destitute to-become
 gēllā tō dēs-pē barā kāl par'lā. Tahī tō bhūkhō marō
went then the-country-in great famine fell. Then he of-hunger to-die
 lag'lā. Tahī tō kōi dēsu-ād'mī-khā naukār lagu-gēllā. Tā-lhā
began. Then he a-certain country-man-of a-servant to-be-employed-went. Him-to
 tā-nē sūgariyā charō-lā rākh'lē. Jab tō sūgariyō-chī khāv-chī jūṭhan-pēnū
him-by swine to-graze was-kept. Then he swine-of eating-of remains-with
 ap'nā pōṭu bharō chāh'lē. Kōi-ād'mī tā-lhā kachhu na dēt hōtā.
his-own belly to-fill desired. Anybody him-to anything not giving was.
 Jab tō khabar-pai ālā tab bōlō lag'lā, 'ai mājhē Daiyyā, jab
When he senses-on came then to-speak began, 'O my God, since
 mājhē bāp-khā kit'tē ād'mō-lā pōṭu-bhar khāv-lā milat hōtā;
my father-with how-many men-to belly-full eat-to obtained was;
 aur bachu rahāt hōtā. Aur māī bhūkhō mar'tē āhē. Ab māī
and saved remaining was. And I of-hunger dying am. Now I
 uṭh-kē bāp-chē jōrē jātē aur ab bōl'hō, "dādā, mī-nē tūjē
having-arisen father-of near go and now will-say, "father, me-by of-thee
 sāmhnē Par'mēśvar-chā dōsh kar'lē hai. Ab-bhī tūjē lēkur bōl'lō lākh'tū
before God-of sin done is. Now-also thy son to-call worthy

nahī tālē; ap^{nē} nauk^{rō} ēk ghāī mā-nā sōi rākhū ghēā.”
not became; thy-own servants-among one like me-to also keeping take.”

Jab tō uthū-kē thārā jālā, aur ap^{nē} bāp-chē jōrē gēllā.
Then he having-arisen standing became, and his-own father-of near went.

Bāp-nē dūrē-nū āvat dēkhū-ghillē tā-chā-ūpar dayā kar^{lē}; aur
The-father-by from-a-distance coming to-see-was-taken him-upon pity was-made; and
 tā-lhā daurāū-kē galla-sē lagūā-ghillalē aur chūmā ghillē. Tab
him-to having-run the-neck-by it-was-embraced and kiss was-taken. Then
 lēkur-nē bōl^{lē}, ‘hē dādā, mī-nē tūjē sām^hnē Par^{mē}svar-chā
the-son-by it-was-said, ‘O father, me-by of-thee before God-of
 kasūr kar^{lē} haī, mī tūjē lēkur kahā-lē lōg nahī rālē.’ Pai bāp-nē
offence done is, I thy son to-say fit not lived.’ But the-father-by
 ap^{nē} nauk^{rō}-lā hukm dil^{lē}, ‘nōnē-chē nōnē unhē
his-own servants-to order was-given, ‘good-of good a-cloth
 ānh tā-lhā nōnhē pah^{an} deā, aur ēk jōrī panⁿhē pāv-lā. Chalā sab
bring him-to good clothes give, and one pair shoes for-the-feet. Come all
 jēvā aur mājā kariyē. Kāy-sē ab hā lēkur-chā nayā janm
let-us-eat and merriment make. Because now this son-of new birth
 jālhā. Hā hāthan-nu jātū rālā hōtā, phir millā. Hā
has-become. This hands-from going become was, again was-obtained. This
 tarah-tū mauj sab karō lag^{lē}.
manner-in merriment all to-make began.

Jēthā lēkur tē-vakt khēt-pē hōtā. Laut^{chī} ghar āv^{tī}
The-elder son at-that-time the-field-in was. Returning to-home coming
 vakt tā-lhā nāch gān-chā airā sun-par^hlā. Nauk^{rō}-pē
at-the-time him-to dancing singing-of sound to-his-hearing-fell. The-servants-from
 ēk jhanā-lā tarē-kē tā-lhā pūch^hlē, ‘jō kāyā hai.’ Tab tā-nē jvāp
one person-to having-called him-to it-was-asked, ‘this what is.’ Then him-by reply
 dil^{lē}, ‘tūjā nāhin bhaiyā ēkū gēllā hai; aur tā-chē bāp-nū tā-lhā
was-given, ‘thy younger brother having-come gone is; and his father-by him-to
 nōn^hā bhalā laut^{lā} dēkhū-chē khuśī bhalō manōlē.’ Tab tō hā sunū-kē
good well returned having-seen happy good considered.’ Then he this having-heard
 tō gussā jānah, aur gharū nahī jāy chāhē. Jab tā-chā bāp nik^{rū}-chē
he angry became, and in-the-house not to-go wished. Then his father coming-out
 tā-lhā manō lag^{lā}. Lēkur-nē bōl^{lē}, ‘jab mī, dādā, tūji bar^{sō}-tī gōsal
him-to to-entreat began. The-son-by it-was-said, ‘while I, father, thy for-years service
 kar^{lē}-haī; jab mī-nē tum-sē kahī kōī nahī tār^{lī}, jab tū-nē nānhā bōk^{rā}
have-done; while me-by thy word ever not was-transgressed, still thee-by small a-goat
 kab-hū nahī dilas, tō chan-saṅg khuśī manōtē. Jab
ever not was-given, so-that friends-with merry I-might-have-made. When

nāhin lēkur-tē tab tã-nē tum-chā dhan gāvāri-mē khō-dil^lē,
the-younger son then him-by your wealth vulgar-living-in is-squandered,
 jab-sē mur^akū-kē ghari ālhē tum sab-lā punya ātūrālē-āhā.' Jab-tō
as-soon-as having-returnd to-home has-come by-you all-to a-feast given-is.' Then
 bāp-nē jvāp dil^lē, 'hē bētā, tū rāt-din mājhē-jōrē āsē, tō
the-father-by answer was-given, 'O son, thou night-and-day of-me-near art, what
 dhan mājhē-jōrē āhai sō sab tūjā āhai. Tūjā nāhin bhāū marū-gellā hōtā,
wealth of-me-near is that all thine is. Thy younger brother dead-gone was,
 lō-phir jī uth^lā; tab-tō hirāñ gellā hōtā, tab millā hōtā. Taisē ā
again alive arose; then lost gone was, then obtained was. Therefore now
 khuśi-manōā, aur khuśi jānhē.'
merriment-celebrate, and merry shall-make.'

BROKEN DIALECTS OF THE EAST.

In the eastern part of the Central Provinces Marāṭhī is surrounded by Chhattisgarhī and other dialects of Eastern Hindī in the north, and by Gōṇḍī and other aboriginal forms of speech in the south. There are no intermediary dialects connecting Marāṭhī with any of these dialects.

Farther to the east we find another Aryan language, Oṛiyā. A dialect of this language, Bhatrī, is spoken in the Bastar State, and forms a kind of connecting link between Oṛiyā and the language of the central portion of Bastar. This latter is known as Hal'bī, and is a curious mixture of Oṛiyā, Chhattisgarhī, and Marāṭhī. Some minor dialects in Raipur and Kanker, such as Bhunjā, Nāhari, and Kamāri, have several points of analogy with Hal'bī, of which language the two former may be considered as sub-dialects. The revised figures for all these forms of speech are as follows :—

	The revised figures for all these forms of speech are as follows :—
Hal'bi	104,971
Bhunjiā	2,000
Nahari	482
Kamari	3,743
TOTAL	<u>111,196</u>

These dialects are the only one which can claim to be intermediary between Marāṭhī and Oriyā. The remarks which follow will, however, show that they are not organic links, but merely mechanical mixtures of all the Aryan languages which meet in the eastern part of the Central Provinces.

HAL^ABĪ.

The Halbas are one of the principal tribes of the Bastar and Kanker States. In Bastar they are chiefly found in the central part of the district, from the eastern frontier westwards. They are also found in the north-west, on the frontier towards Kanker, and farther into this latter State. Halbas have also settled in Bhandara, the eastern portion of Chanda, and Raipur.

Outside the Central Provinces Halbas were returned at the Census of 1891 from the Jeypore zamindari of Madras (1,887) and from Berar (2,841). In Madras they are classed as a sub-division of the Gonds. In Berar they are weavers, and most of them are found in Ellichpur.

Hal'bi, the dialect of the Halbas, has only been returned for this Survey from the Central Provinces. A specimen has, however, been forwarded from Berar. It differs from the other Hal'bi specimens, and it will therefore be separately dealt with. The number of speakers in the Central Provinces is

The number of speakers in the Central Provinces has been estimated for this Survey as follows :—

[illegible]

Of the 96,181 speakers returned from Bastar 17,387 have been reported to speak Mah'ri. This dialect has, however, proved to be identical with Hal'bi. It is probably the dialect returned as Mēhari in the 1891 Census Report. According to the same authority the Hal'bi of Bastar comprises several minor dialects, Adkuri, Bastari, Chandāri, Gachikolo, Mēhari, Mirgāni, Muria, and Śunḍi. No information is available with regard to these so-called dialects. Bastari simply means the language of Bastar, and of the 3,500 speakers of Hal'bi returned from Chanda 1,300 have been stated to speak Bastari and not Hal'bi. Mēhari is the language of the low-caste Mēhars or Mahārs. The Murias or Marias are mentioned by Colonel Glasfurd in his *Papers relating to the Dependency of Bustar...Selections* from the Records of the Government of India, Foreign Department. No. xxxix. Calcutta, 1863, p. 37. They inhabit the more cultivated plains around Jagdalpur, in the heart of the Hal'bi district and live as cultivators. Most of them speak a Gōṇḍ dialect. The Śunḍis are spirit-dealers. It may safely be assumed that none of the names mentioned above connotes any separate dialect.

The Halbas have hitherto been considered to be a sub-division of the Gōṇḍ. The Superintendent of Census Operations in the Central Provinces states that the ethnographic information received about them is to the effect that the caste were originally house servants of the Oṛiyā Rajas. Their sections are partly totemistic, but include the names of two or three Oṛiyā castes. The Halbas of Raipur are looked upon and consider themselves as of Gōṇḍ descent. In Bhandara, on the other hand, they say that they have come from Warangal in Hyderabad and disclaim any connection with the Gōṇḍ.

Linguistic evidence also points to the conclusion that the Halbas are an aboriginal tribe who have adopted Hinduism and an Aryan language.

Their dialect is a curious mixture of Oṛiyā, Chhattisgarhī, and Marāṭhī. In Bhandara it has been so much influenced by the current language of the district that it must now be classed as ordinary Marāṭhī and not as Hal'bi. No specimens have been received from Chanda and Raipur, and the remarks on Hal'bi grammar which follow are, therefore, based on the specimens forwarded from Bastar and Kanker.

Colonel C. L. R. Glasfurd, in his *Papers relating to the Dependency of Bustar*, quoted above, pp. 46 and f., describes it as follows:—

'The first [*i.e.* Hal'bi] closely resembles the Chuteesghirree dialect. There is a great admixture of Muratha in it, or rather, I should say, there are many Muratha affixes, and it often happens that a pure Hindostanee word is taken and a Muratha termination added; thus the Mooreas around the Jugdulpore say *mī daklō nahī*, I did not see. Here we have the pronoun Muratha and the verb, a Hindostanee word, put in the past tense of the Muratha declension of verbs. In fact, the whole language in this part of the country is a horrid jargon of Muratha and Hindee words; grammar and idioms all jumbled up into indescribable confusion. It is spoken by the Hulbas and Mooreas, and may be said to be subdivided into the Purja or Tugara and Bhuttra dialects. It is spoken by all in Jugdulpore, from the Rajah to the lowest of his subjects.'

A short vocabulary of Bhuttra or Purja has been printed in Appendix II, pp. 91 and ff., of the same publication. It has not, however, anything to do with Hal'bi.

Pronunciation.—The short *a* is probably often pronounced as an *o*, and *a* and *ō* are therefore sometimes interchangeable; thus, *ballō* and *bōllō*, he said; *ma-kē* and *mō-kē*, to me. Similarly *ai* interchanges with *ui*; thus, *mai* and *mui*, I; *bailā* and *builā*, an ox. Compare also *būbā* and *bābā*, a father.

E is always marked as long. It is however probably short in words such as *ebē*, now; compare *abē* and *ibe*.

ai and *ē*, *au* and *ō*, respectively, are sometimes interchanged; thus, *maĩ* and *mē*, I; *gailō* and *gēlō*, he went; *kaunī* and *kōnī*, somebody.

The *Anunāsika* is very faintly sounded, and its use is rather irregular. Thus we find *hūn* and *hun*, he; *jānē* and *jānē*, I know.

The palatals are pronounced as in Hindī, and not as in Marāthī; thus, *mō-chō*, my; *puchh'lo*, he asked. *Chh* seems, however, to be occasionally pronounced as *s*, for in the specimens received as illustrating the Mahārī dialect we find *chhām'nē*, in the presence of.

The cerebral *ḍ* between vowels has usually the Marāthī sound of *ḍ*, but is sometimes also pronounced *r* as in Chhattisgarhī; thus, *badē dukāl paḍ'li*, a great famine arose; *kap'rā*, cloth. The pronunciation as *r* seems to be more used in the so-called Mahārī than in Hal'bī proper.

The cerebral *ṇ* has become dental as in the Marāthī of the Central Provinces and in Chhattisgarhī; thus, *kōnī*, somebody.

The cerebral *l* sometimes becomes *r*; thus, *parā*, run; *bērā*, at the time; *pōrā*, the *Pōlā* festival. It is impossible to decide whether this pronunciation is due to the influence of Hindī or to that of the Marāthī of the Central Provinces. Compare Hindī *bēr*, Marāthī *yēr*, time; Hindī *parānā*, Marāthī *paḷ'nē*, to run. In most cases, however, a dental *l* corresponds to Marāthī *l*; thus *milētē*, it will be got; *dukāl*, famine.

Hal'bī uses *b* like Hindī, Oriyā, etc., where Marāthī has *v*; thus, *bēr*, Marāthī *vēl* or *yēr*, time; *bīs*, Marāthī *vis* or *is*, twenty.

The cerebral *sh* is pronounced as *kh*; thus *manukh*, a man.

Initial *h* has a rather faint sound. Compare *hūt* and *hūt*, a camel; *ham* and *am*, we; *un* and *hun*, he.

Note *pēj'pānī* instead of *mēj'mānī*, feast.

On the whole it will be seen that the pronunciation has more in common with Chhattisgarhī than with Marāthī.

Nouns.—*Bitā*, a person, is sometimes used as a kind of definite article. Thus, *bāp-bitā*, the father; *bēlā-bitā-kē*, to the son.

Gender.—There are only two genders, the masculine and the feminine, the former also corresponding to the neuter gender of Marāthī; thus, *lēkā*, a child, a son.

Number.—The plural is formed as in Chhattisgarhī by adding *man*; thus, *bābā-man*, fathers. Often, however, no sign of the plural is added, or plurality is indicated by adding some word meaning 'many,' 'all,' etc. Thus, *hun* and *hun-man*, they; *naukar sabō-kē*, to the servants; *khubē ghōḍā*, horses; *jugē ghōḍā*, horses.

Case.—There is no oblique form, case suffixes being added immediately to the base, as is also the case in Chhattisgarhī and Oriyā. In one instance we find an oblique plural formed by adding *in*; thus, *bhutiār-in-chō*, of the servants. Compare Chhattisgarhī *an*.

The usual case suffixes are as follows :—

Dat.	<i>kē</i> .
Abl.	<i>lē</i> , <i>lagē-lē</i> .
Gen.	<i>chō</i> , <i>kē</i> .
Loc.	<i>mē</i> , <i>nē</i> .

Of these only the genitive suffix *chō* agrees with Marāṭhī *tsā, chī, chē*. The dative suffix *kē* corresponds to Chhattisgarhī *kā*; compare Mālwi and Bihārī *kē*. The ablative suffix *lē* and the genitive suffix *kē* correspond to Chhattisgarhī *le* and *ke* respectively, while the locative suffix *mē* must be compared with Chhattisgarhī *mā*, Awadhī and Bihārī *mē*.

There is no proper instrumental. Thus, 'with ropes' is translated *ḍōri-saṅgē*; 'with a stick' is *baḍ'gī-mē*. In Kanker we occasionally find a suffix *nē* denoting the agent. It is added to the subject of intransitive as well as of transitive verbs, and it is clearly only an unorganic loan from Marāṭhī or Hindī. Thus, *musā-nē nariālō sun'lo*, the mouse heard the cry; *bāgh-nē phāndō-sē nik'lan rah'lo*, the tiger was getting out of the net.

Instead of the dative suffix *kē* the Kanker specimens sometimes use *kō*; thus, *bāp-kē*, to the father; *bāgh-kō*, to the tiger. Final *ē* and *ō* are also often interchanged; compare ablative, genitive, and verbs, below.

In the ablative the Kanker specimens use the suffixes *lē, lō, and sē*. Thus, *bahin-lē*, from a sister; *phāndō-sē*, from the net. *Lō* occurs in *sab-lō uttam*, best, and is, perhaps, no real ablative suffix but the Marāṭhī suffix *lā* in *tyāt-lā*, from among them, etc. Compare, however, the *l*-suffix of the ablative in Gōṇḍī and *luk*, from, in Katiyāi.

The genitive suffix *chō* does not change for gender and number; thus, *Bhag'vān-chō hukum*, God's command; *tu-chō nāv*, thy name; *un-chō bahin*, his sister; *mō-chō bāp-chō khubē bhutī-bitī-man-kē*, to many servants of my father's. Occasionally we find *chē* instead of *chō*; thus, *bāp-chē purē*, before the father.

The suffix *kē* occurs in instances such as *ghōḍā-kē pāt-nē*, on the back of the horse; *nāch-kē gajar*, the sound of dancing. In Kanker we also find *kā*; thus, *āp'lō yē-chē dāyā-kā bad'lā*, a reward for this your compassion. Here *āp'lō* corresponds to Marāṭhī *āp'lā*; *yē* is Chhattisgarhī, and the suffix *chē* Marāṭhī; while *dāyā-kā* is high Hindī. Even Rājāsēkhara, who knew all the Bhāshās, could hardly have succeeded better in mixing various dialects together.

Sometimes also the governed noun is simply put before the governed one, both forming a kind of compound; thus, *mō-chō bāp ghar-mē*, in my father's house.

The locative suffix *nē* is perhaps related to Telugu *nā*, Gōṇḍī *nē*. Thus, *pāt-nē*, on the back; *huni nānī kuriyā-nē*, in that small house.

Adjectives do not change for gender and number; thus, *badē*, or *badō, bēṭā*, the elder son; *tu-chō sēvā*, thy service; *āp'lō dhan*, your property.

Numerals.—The numerals will be found in the list of words. They are almost the same as in Chhattisgarhī. *Gōṭōk*, one, is also used in Bhatrī. *Dui*, two, corresponds to Bhatrī and Oriyā *dui*. In Kanker we find the Chhattisgarhī form *dō*. *Chhaḥ*, six; *das*, ten; *bīs*, twenty; *pachās*, fifty; *sau*, hundred, are pure Chhattisgarhī and have nothing to do with Marāṭhī. Note also the addition of *ṭhan* in *dui ṭhan bēṭā*, two sons; compare Chhattisgarhī *dū-ṭhan*, exactly two.

Pronouns.—The following are the personal pronouns:—

<i>mui, muī, mai, māi, mē, I.</i>	<i>tui, tuī, tū, thou.</i>
<i>mō-kē, ma-kē, to me</i>	<i>tu-kē, to thee.</i>
<i>mō-chō, mā-chō, my</i>	<i>tu-chō, tōr, thy.</i>
<i>(h)amī, ham-man, we</i>	<i>tum(i), you.</i>
<i>(h)am-chō, (h)amar, our</i>	<i>tum-chō, tamar, your.</i>

The final *i* in *hamī*, *tumī*, is an emphatic particle. It also occurs in the pronoun *hun* or *hun-i*, that, he. *Hun* is also written *un* and is regularly inflected; thus, *hun-chō*, his; *hun-man*, they.

Other pronouns are *tō*, oblique *tā*, that; *yē*, this; *jē*, *jō*, and *jaun*, who; *kōn*, genitive *kā-chō*, who? *kāy*, what?

Verbs.—There is only one conjugation, and only the active construction is used. The subject is occasionally put in the agent in the specimens forwarded from Kanker. See Case, above.

Verbs do not change for gender. There is a great variety of forms used without any distinction. Thus, 'he was' is *ralā*, *ralē*, *ralī*, and *ralō*; 'he had compassion' is translated *dayā karlē* and *dayā karlō*.

A particle *nā* is often added; thus, *tu-chō nāv kāy āyē-nā*, what is your name? *jāō-nā*, go; *mui hiṇḍālē-nā*, I have walked; *jāc-nā*, let us go; *mārēndē-nā*, I will strike.

There is a marked tendency to use periphrastic tenses. Thus, the present tense is formed by adding the verb substantive; see below.

The usual present tense of the verb substantive is inflected as follows:—

Singular—1 *āsē*
2 *āsīs*
3 *āsē*

Plural—1 *āsū*.
2 *āsās*.
3 *āsāt*.

Other forms are *āyē* and *hāy*, I am; *āyē* and *āy*, he is.

The present tense will be seen to be more closely related to the usual forms in Marāthī than to those used in Chhattisgarhī. The corresponding past tense is formed from the same base as in Chhattisgarhī by adding the *l*-suffix of Marāthī and Oṛiyā. The terminations of the various persons seem to be borrowed from all these languages. Thus—

Singular—1 *ralē* and *ralī*.
2 *ralā*, *ralē*, *ralī*.
3 *ralō*, *ralē*, *ralī*, and *ralā*.
Plural—1 *ralē*, *ralā*, and *ralō*
2 *ralās*, and *ralē*.
3 *ralē*, *ralā*, *ralī*, and *ralō*.

The number of various forms is very great. It is not, however, possible to find any difference in the use of the forms given under each person.

The present tense of finite verbs is formed by adding the verb substantive to the base, or to some participial form; thus, *mui piyē-sē*, I drink; *tui mār'sīs*, thou strikest; *amī mārē-sē*, we strike; *ham jāū-sē*, we go; *hun-man bōl'sat*, they say.

The past tense has the same bewildering maze of various forms as in the case of the verb substantive. Thus, *mai mār'lē*, *mār'li*, and *mār'lā*, I struck; *mai fār'lō*, I transgressed; *mui gēlō*, and *gēlā*, I went; *mui hōlē*, I became; *tui gēlā*, and *gēlis*, thou wentest; *tui mār'li(s)*, thou struckest; *hun mār'lō*, *mār'lā*, and *mār'lē*, he struck; *lōhū hōlī sē*, blood had become (attached); *hamī mār'lū*, we struck; *tumī dēkh'lās*, you saw, etc.

Another past tense is formed by adding a *b*, and not an *l*-suffix. Thus, *mai kar^abē-sē*, I have done; *mō-kē mār^abā-āsat*, they struck me, I am struck. Compare the remarks under the head of participles below.

Solitary forms are *balē*, he said; *rahē*, they were; *bāchē*, it is left; *chhōdēn-thātī*, he released; *diyō*, he gave.

The characteristic sign of the future is *dē*, or, occasionally, *tē*; compare the present participle. Thus, *mai mārēn-dē*, I shall strike; *bōlan-dē*, I will say; *hun dē-dē*, he will give; *ham mārūn-dē*, we will strike; *hun-man mārēn-dē*, or *mār-dē*, they will strike; *milē-tē*, it will be got. *Sē* is sometimes used instead of *dē*. Thus, *mai kar^aū-sē*, I will do; *tui diyā-sē*, or *dē-sē*, thou wilt give; *tum mārā-sē*, you will strike. In *ham mār^avā*, we will strike; *puchhūvā*, we will ask, the *v* perhaps corresponds to the *b*-suffix in Bihārī. *Dihō*, I shall give, on the other hand, is Chhattisgarhī.

The imperative is usually formed without any suffix; thus, *bas*, sit; *jā*, go. An honorific imperative is sometimes formed by adding *ās*; thus, *diyās* and *dēs*, give; *ānās*, bring; *mārās*, strike. In the second person plural we sometimes find the Marāṭhī form in *ā*, and sometimes the Chhattisgarhī form in *ō*; thus, *rākhā*, keep; *dēkhō*, see. Forms such as *khēlū*, let us play; *hōlū*, let us be, occur in Mahārī.

Participles.—The present participle is sometimes formed as in Chhattisgarhī and sometimes as in Oṛiyā. Thus, *karat*, doing; *jātē*, going; *ṭār^atē*, transgressing; *sōu (ralē)*, sleeping (he was). Other forms are *karandē*, doing; *mār-dē*, striking, and probably also *mārē* in *mārē-sē*, (I) strike; *nikalan (rahalō)*, (he was) getting out. The past participle sometimes agrees with Marāṭhī and sometimes with Chhattisgarhī; thus, *gēlō*, gone; *padē*, fallen; *bhukē*, hungry; *marā*, dead; *bachā*, left. The form *mar^abō*, dead, corresponds to the past tense formed with a *b*-suffix. It is perhaps originally a future participle.

The conjunctive participle is commonly formed as in Marāṭhī; thus, *bāṭun*, having divided. *Thānī* and *bhātī* are often added; thus, *banāun-bhātī*, having made; *jāun-thānī*, having gone. Such forms are, however, by no means the only ones, and we often also find conjunctive participles ending in *ā*, *ā-sin*, *kē*, and *ī*; thus, *bāṭā dilō*, having-divided gave, he divided and gave; *dēyā-sin*, having given; *jāy-kē*, having gone; *manī*, having said, therefore. In *bhul-kun*, having been lost, the suffix *kun* must be compared with Gōṇḍī *kun*.

Verbal noun.—The usual form ends in *tō*, genitive *tōr*; thus, *khātō*, to eat; *ētō bakhat*, at the time of coming; *bāj^atōr gajar*, the sound of music. Several other forms are also used; thus, *mār^anā*, to strike; *puchhūk*, to ask; *jāūk*, to go; *charāū-kē* and *charāub*, in order to tend; *nikal*, to get out; *mār^alē-sē*, from (my) killing; *mārē-bar taiyār*, ready to kill; *dēkh-kē*, in order to see, etc.

Causals are formed as in Chhattisgarhī and Oṛiyā by adding *ā*; thus, *charāū-kē*, in order to tend.

The preceding remarks will have shown that Hal'bi is a mixed dialect. It is by no means a uniform language, but a mechanical mixture of at least three different forms of speech. Through Bhatrī, it gradually merges into Oṛiyā. It agrees with Chhattisgarhī in its phonetical system, in the principle of declension, in its numerals, and to a great extent also in pronouns and in vocabulary. It cannot, however, be classed as a dialect of Chhattisgarhī, chiefly because it uses an *l*-suffix in order to form its past tense, just as is the case with Marāṭhī and Oṛiyā. With Marāṭhī it shares the *ch*-suffix of the genitive,

the present tense of the verb substantive, the conjunctive participle, and irregular verbal forms such as *gēlō*, went.

The language of the Halbas is a borrowed form of speech, and there can be little doubt that they have originally spoken some Dravidian dialect. The Halbas of Bhandara now speak Marāthī, and in order to avoid splitting Hal'bi up and dealing with it in more than one place, it has been found convenient to subordinate it under Marāthī, though it cannot be considered as a true Marāthī dialect. With regard to the dialect of the Halbas of Berar, see below pp. 366 and ff.

Of the three specimens which follow the two first have been forwarded from Bastar, and the third one from Kanker. A List of Standard Words and Phrases will be found below on pp. 395 and ff.

[No. 84.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HALABI.

(BASTAR STATE.)

SPECIMEN I.

कोनी आदमीचो दुडू-ठन बेटा रला । हुनी भीतरचो नानी बेटा बाप-की बोललो, ए बाबा, धन माल भीतरले जे मोचो बाटा आय मोके दीआ । तेवे हुनके आपनचो धनकी बाटुन दीलो । खूबे दिन नी होउन रली नानी बेटा सबकी गोठकी थाने बनाउन-भाती खूबे धूर जाते गेलो और हुता फटकारी-बुदमें दिन सारते आपलो धन गँवाउन दीलो । जेवे हुन सब धनकी सारलो तेवे हुन राजमें बडे दुकाल पडली । तेवे हुन गरीब होउन गेलो । अरू हुताले हुन राजचो कोनी एक मनुख घरे थेबुन रलो । हुन बीता हुनके बेडामे बराहा चरातो-काजे पठालो । और हुन हुनी चाराके जेके बराहा खाते रला आपलो पेट भरतो-काजे मन करलो । और कोनी हुनके काई नी देते रला । तेवे हुनके चेत चंगली तेवे हुन बोललो की मोचो बापचो खूबे भुती-बीतीमनकी पेज भात खातो थानले वाचते रली एवे मै भुखे मरेंसे । एवे मै उठुन मोचो बाप घरे जाएंदे, और हुनके बलेन्दे के, बूवा, भगवानचो हुकुम नी मानले और बापचो पुरे पाप करले । फेर तुमचो बेटा बलतोर डउलचो नी होले । मोके जसन तुमचो भुती-बीतीमन आसत हुसने राखा । तेवे हुन उठुन-भाती आपलो बाप-लगे गेलो । हुनचो बाप दूरले दखुन माया करलो और पराउन-भाती टोडराके धरुन चुमलो । बेटा हुनकी बललो की, ए बूवा, मै भगवानचो हुकुम नी मानले और तुमचो पुरे पाप करले । तुमचो बेटा बलतोर लायेक नी होले । तेवे बाप आपलो नवकरके बललो, सबले नंगत कपड़ा हिटाउन-भाती हुनके पिंधाहा और हुनचो हाथे मुन्दी अरू पाएमें पन्हई पिंधाहा । हम-मन खाउन हरीख करते रला । तेवे मोचो बेटा मरुन रलो जीवलो भुलकुन रलो फेर मिललो । तेवे हरीख होते रला ॥

हुनचो बडे बेटा बेडामें रलो । और हुन जेवे एतो-बेरा घर-लगे अमरलो, तेवे बाजतोर और नाँचतोर गजर सुनलो । और हुन आपनचो कवाडीमनले गोठक-की बलाउन-भाती पुळलो, ए काय आए । हुन हुनकी बललो, तुमचो भाई

इला और तुमचो बाप नंगत पेजपानी बनालो, कारन कि बेटा-बीताकी नीको र पावलो। तेवे हुनकी रीस लागली और घर-भीतर जातो-काजे मन नी करलो। हुनचो-काजे हुनचो बाप बाहिर निकरुन मनालो। हुन बापके बललो, दखा, मैं खुवे दिनले तुमकी सेवा करेसे, और तुमचो हुकुमकी नी टारते रले। अरु तुमी मोके केवे एक मेंठा बले नी दीलास, की मोचो मीत संगे हरीख करते। और तुमचो ए बेटा जे किसवीन संग तुमचो धन उडाउन दीलो, हुन जसन इलो, तसन आपन नंगत खाउक दिलो। बाप हुनके बललो, ए बेटा, तुय मोचो संगे आसीस कि जे मोचो धनमाल आसे हुन तुचो आय। और एमेतो हरीख होतोर आनन्द कर-तोर तुके उचित रली। कारन कि तुचो भाई मरुन रलो फेर जीउन इलो हाजुन जाउन रलो फेर मिललो ॥

[No. 84.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HALABĪ.

(BASTAR STATE.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōnī ād^{mī}-chō dui-^{than} bēṭā rālā. Hunī-bhitar-chō nānī bēṭā
A-certain man-of two sons were. Them-in-from the-younger son
 bāp-kē bōl^{lō}, 'ē bābā, dhan-māl-bhitar-lē jē mō-chō bāṭā āy mō-kē
father-to said, 'O father, wealth-property-in-from which my share is me-to
 diā.' Tēbē hun-kē āpan-chō dhan-kē bāṭun dīlō. Khūbē
be-pleased-to-give.' Then them-to himself-of wealth having-divided he-gave. Many
 din nī hōun rali nānī bēṭā sab-kē gōṭ^{kī}-thānē banāun-
days not having-been were the-younger son all one-in-place collected-
 bhātī khūbē dhūr jātē gēlō, aur hutā phaṭ^kvārī-bud-mē din sār^{tē}
having very far going went, and there riotous-conduct-in days passing
 āp^{lō} dhan gāvāun dīlō. Jēbē hun sab dhan-kē sār^{lō}, tēbē
his-own wealth having-wasted he-gave. When he all wealth-to spent, then
 hun rāj-mē badē dukāl paḍ^{lī}. Tēbē hun garīb hōun gēlō.
that country-in great famine fell. Then he poor having-become went.
 Arū hutā-lē hun rāj-chō kōnī-ēk manukh gharē thēbun
And there that country-of certain-one man in-house having-placed-himself
 rālō. Hun bitā hun-kē bēḍā-mē barāhā charātō-kājē pathālō. Aur hun
(he)-lived. That man him-to field-in swine feeding-for sent. And he
 hunī chārā-kē jē-kē barāhā khātē rālā āp^{lō} pēt bhar^{tō}-kājē
those-very husks which the-swine eating were his-own belly filling-for
 man kar^{lō}. Aur kōnī hun-kē kāi nī dētē rālā. Tēbē hun-kē
mind he-made. And anyone him-to anything not giving was. Then him-to
 chēt chēg^{lī}, tēbē hun bōl^{lō} kē, 'mō-chō bāp-chō khubē bhutī-
consciousness came, then he said that, 'my father-of many hired-
 bitī-man-kē pēj bhāt khātō thān-lē bāch^{tē} rali; ēbē maī
servants-to rice-water cooked-rice eating than exceeding was; now I
 bhukhē marē-sē. Ebē maī uṭhun mō-chō bāp-gharē jāēndē;
hungry dying-am. Now I having-risen my father-to-house will-go;
 aur hun-kē balēndē kē, "būbā, Bhag^{vān}-chō hukum nī mān^{lē},
and him-to will-say that, "father, God-of order not (I-)obeyed,
 aur bāp-chō purē pāp kar^{lē}. Phēr tum-chō bēṭā bal^{tōr} ḍaūl-
and father-of before sin (I-) made. Again your son to-be-called-of worthy-

chō nī hōlē. Mō-kē jasan tum-chō bhutī-bīti-man āsat hus^{nē} rākhā.”
of not became. Me-to as your hired-servants are so please-to-keep.”
 Tēbē hun uṭhun-bhāti āp^{lō} bāp-lagē gēlō. Hun-chō bāp dūr-lē
Then he arisen-having his-own father-near went. His father a-distance-from
 dakhun māyā kar^{lō}; aur parāun-bhāti ṭōḍ^{rā}-kē dharun
having-seen compassion made; and run-having neck-to having-seized
 chum^{lō}. Bētā hun-kē bal^{lō} kē, ‘ē bubā, maī Bhag^{vān}-chō
he-kissed. The-son him-to said that, ‘O father, I God-of
 hukum nī mān^{lē} aur tum-chō purē pāp kar^{lē}; tum-chō bētā bal^{tōr}
order not obeyed and your before sin I-made; thy son to-be-called-of
 lāyēk nī hōlē.’ Tēbē bāp āp^{lō} nav^{kar}-kē bal^{lō}, ‘sab-lē
worthy not (I-) became.’ Then the-father his-own servants-to said, ‘all-from
 naṅgat kap^{rā} hiṭaun-bhāti hun-kē pindhāhā; aur hun-chō hāthē
good cloth brought-forth-having him-to put-on; and his on-hand
 mundi, arū pāē-mē panhai pindhāhā. Ham-man khāun harikh
a-ring, and feet-on shoes put-on. We having-eaten merriment
 kar^{tē} ralā. Tēbē mō-chō bētā marun ralō, jiv^{lō}; bhul-kun ralō, phēr
making are. Then my son having-died was, is-alive; being-lost was, again
 mil^{lō}.’ Tēbē harikh hōtē ralā.
was-found.’ Then merriment being they-were.

Hun-chō badē bētā bēḍā-mē ralō. Aur hun jēbē ētō-bērā ghar-
His elder son field-in was. And he when coming-while house-
 lagē amar^{lō}, tēbē bāj^{tōr} aur nāch^{tōr} gajar sun^{lō}. Aur hun
near came, then music-of and dancing-of sound he-heard. And he
 āpan-chō kabāḍi-man-lē gōtak-kē balāun-bhāti puchh^{lō}, ‘ē kāy āē?’
himself-of servants-from one-to called-having asked, ‘this what is?’
 Hun hun-kē bal^{lō}, ‘tum-chō bhāi ilā; aur tum-chō bāp naṅgat
He him-to said, ‘thy brother is-come; and thy father good
 pēj^{pānī} banālō. Kāran ki, bētā-bitā-kē nikō nikō pāv^{lō}.’
feast has-prepared. Because that, son-person safe sound he-found.’
 Tēbē hun-kē ris lāg^{lī}; aur ghar-bhītar jātō-kājē man nī kar^{lō}. Hun-chō-kājē
Then him-to anger came; and house-into going-for mind not he-made. Therefore
 hun-chō bāp bāhir nik^{run} manālō. Hun bāp-kē bal^{lō}, ‘dakhā, maī khubē
his father out having-come entreated. He father-to said, ‘see, I many
 din-lē tum-kē sēvā karē-sē; aur tum-chō hukum-kē nī tār^{tē}
days-from thee-to service doing-am; and your order-to not transgressing
 ralē. Arū tumī mō-kē kēbē ēk mēṇḍhā balē nī dilās, kī mō-chō mīt-saṅgē
was. And you me-to ever one kid even not gave, so-that my friends-with
 harikh kar^{tē}. Aur tum-chō ē bētā jē kis^{bīn}-saṅg tum-chō dhan
merry (I-)might-have-made. And your this son who harlots-with your wealth

udāun dilō, hun jasan ilō tasan āpan naṅgat khāuk
having-squandered gave, he as-soon-as came so-soon your-Honour good feast
 dilō.' Bāp hun-kē bal'lō, 'ē bēṭā, tuy mō-chō-saṅgē āsīs, ki jē
gave.' The-father him-to said, 'O son, thou me-of-with art, that which
 mō-chō dhan-māl āsē hun tu-chō āy. Aur ēmētō harikh hōtōr ānand
my property is that thine is. And this-time merry becoming-of joy
 kar'tōr tu-kē uchit rali. Kāran ki, tu-chō bhāi marun ralō,
making-of thee-to proper was. Because that, thy brother having-died was,
 phēr jiun ilō; hājun jāun ralō, phēr mil'lō.'
again alive came; having-been-lost having-gone was, again is-found.'

[No. 85.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HALABI.

(BASTAR STATE.)

SPECIMEN II.

STATEMENT OF AN ACCUSED PERSON.

सवाल—तुमचो गाँवमें कोसम मुरिया नामचो कोनी मनुख रलो ।

जवाब—रलो ।

सवाल—हुन जिवत आसे कि मरलो से ।

जवाब—नी आय, मरलो ।

सवाल—कसन मरलो ।

जवाब—आम्ही मारुन दीलू ।

सवाल—तुम्ही एक ही भन मारलास कि और काचो संगे ।

जवाब—एक ही भन नाई दुई भाई मारलू ।

सवाल—काय वितीमें मारलास ।

जवाब—वडगी ।

सवाल—काय वडगीमें मारलास ।

जवाब—हुनी वास वडगीमें ।

सवाल—तुई कोन वडगीमें मारलीस ।

जवाब—हुनी लाम वडगीमें ।

सवाल—भीमा कोन वडगीमें मारलो ।

जवाब—हुनी गोटकी वडगीमें मारलो ।

सवाल—नानी वडगी काचो आय ।

जवाब—हामचो भाई घरे रली ।

सवाल—मारतो ठाने तुम्ही नेउ रलास ।

जवाब—नाही ।

सवाल—तुम्ही काय काजे कोसमके मारलास ।

जवाब—आपलो बेटीचो खर्चा काजे ।

सवाल—खर्चाचो गोट कसन कसन आय ।

जवाब—उनचो घरे मै घर-जवई रले । कोसम वललो हामके खर्चा केवे

दियासे भाचा । मैँ बलले देउन्दे जानु मामा । केवे देसे
उन्ह बोललो । मैँ बलले तुचो घरे आसे जानु मामा । एसु
कहाँ-येले-बले देउन्दे । मामा बललो केवे दियासे । असन
बलुन परकनाये (जल्दी) उठुन मोकी खुंदलो । अरु तुके मरतले
मारिन्दे-ना माये-लोठिया असन बललो ।

सवाल—असन तुमचो गोठ-वात होतो बेरा भीमा रलो ।

जवाब—हुदलो दाये नी रलो ।

सवाल—भीमा हुता केवे डलो ।

जवाब—हामी गेलू हामचो भाई घरे । भाईचो घर नदी पैले आसे ।
जाँव भाई हामके काय काजे जरालो से खुंदलो से पुछूक जाँवो
असन मैँ बलले । मरतले मारिंदे बलुन बलते रहो हामी
देउन्दे देउन्दे बलसे ।

सवाल—दुनो भान जाउन-भाती कोसमचो घरे काय काय करलास ।

जवाब—आगे मालगुजार घरे गेलू । हामचो भाई मालगुजारके बललो
जाँव-ना पुछूवाँ हामचो भाईके काय काजे जरालोसे । माल-
गुजार बललो, तुम्ही जाहा हुताय हुनके हुता आना । इता
पुछूवाँ । हाम्ही कोसम-ठाने गेलू । मैँ बलले, जाँव, मामा
मालगुजार घरे हुता मोचो भाई डलो से । हुन भीतर-ले निकारलो
अरु बललो, आज तुके मरतले मारिन्दे ॥

[No. 85.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HALABĪ.

(BASTAR STATE.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Savāl.— Tum-chō gāv-mē Kōsam Muriyā nām-chō kōnī manukh ralō ?

Question.— *Your village-in Kōsam Muriyā name-of certain man was ?*

Jabāb.— Ralō.

Answer.— *Was.*

Savāl.— Hun jivat āsē ki marlō sē ?

Question.— *He alive is or dead is ?*

Jabāb.— Nī āy, marlō.

Answer.— *Not is, dead.*

Savāl.— Kasan marlō ?

Question.— *How he-died ?*

Jabāb.— Āmhi mārūn dilū.

Answer.— *We having-killed gave.*

Savāl.— Tumhī ēk-hī jhan mār'lās ki aur kā-chō-sangē ?

Question.— *You one-only man killed or other anybody-of-with ?*

Jabāb.— Ēk hī jhan nāi; duī bhāī mār'lū.

Answer.— *One only man not; two brothers we-killed (him).*

Savāl.— Kāy bitī-mē mār'lās ?

Question.— *What thing-with you-killed ?*

Jabāb.— Baḍ'gī.

Answer.— *A-stick.*

Savāl.— Kāy baḍ'gī-mē mār'lās ?

Question.— *What stick-with you-killed ?*

Jabāb.— Hunī bās baḍ'gī-mē.

Answer.— *This bamboo stick-with.*

Savāl.— Tuī kōn baḍ'gī-mē mār'lis ?

Question.— *Thou what stick-with didst-strike ?*

Jabāb.— Hunī lām baḍ'gī-mē.

Answer.— *This long stick-with.*

Savāl.— Bhīmā kōn baḍ'gī-mē mār'lō ?

Question.— *Bhīmā what stick-with did-strike ?*

Jabāb.— Hunī gōṭ'kī baḍ'gī-mē mār'lō.

Answer.— *This particular stick-with he-struck.*

Savāl.— Nānī baḍ'gī kā-chō āy ?

Question.— *The-small stick whose is ?*

Jabāb.— Hām-chō bhāi-gharē rali.

Answer.— *Our in-brother-house was.*

Savāl.— Mār'tō-ṭhānē tumhī nēu ralās ?

Question.— *At-the-killing-spot you carrying were ?*

Jabāb.— Nāhī.

Answer.— *No.*

Savāl.— Tumhī kāy-kājē Kōsam-kē mār'lās ?

Question.— *You what-for Kōsam-to did-kill ?*

Jabāb.— Āp'lō bēṭī-chō kharchā-kājē.

Answer.— *His-own daughter-of expense-for.*

Savāl.— Kharchā-chō gōṭ kasan kasan āy ?

Question.— *The-expense-of story how how is ?*

Jabāb.— Un-chō gharē mañ ghar-javai ralē. Kōsam bal'lō,

Answer.— *Him-of in-the-house I house-son-in-law was. Kōsam said,*

'hām-kē kharchā kēbē diyāsē, bhāchā?' Mañ bal'lē, 'dēundē,
'us-to expenses when will-you-give, nephew?' I said, 'I-will-give,

jānu māmā.' 'Kēbē dēsē?' unh bō'lō. Mañ bal'lē, 'tu-chō gharē
you-know uncle.' 'When will-you-give?' he said. I said, 'thy in-house

āsē, jānu māmā, ēsu kahā-yēlē-balē dēundē.' Māmā
I-am, you-know uncle, this-year from-some-source-or-other I-will-give.' The-uncle

bal'lō, 'kēbē diyāsē?' asan balun parak'nāyē (jaldī) uṭhun mō-kē
said, 'when will-you-give?' so having-said at-once (at-once) having-risen me-to

khund'lō; arū, 'tu-kē marat-lē mārēndē-nā, māyē-lōṭiyā,' asan bal'lō.
he-kicked; and, 'thee death-to I-will-beat, mother-plunderer,' thus said.

Savāl.— Asan tum-chō gōṭ-bāt hōtō-bērā Bhīmā

Question.— *In-this-way your talk was-going-on-while Bhīmā*

ralō ?

was (present) ?

Jabāb.— Hud'lō-dāyē nī ralō.

Answer.— *At-that-time not (he)-was.*

Savāl.— Bhīmā hutā kēbē ilō ?

Question.— *Bhīmā there when came ?*

Jabāb.— Hāmī gēlū hām-chō bhāi-gharē. Bhāi-chō ghar nadi

Answer.— *We went our to-brother-house. Brother-of house river*

pailē āsē. 'Jāv bhāi, hām-kē kāy-kājē jarālō-sē khund'lō-sē, puchhūk
beyond is. 'Let-us-go brother, us-to what-for has-burnt has-kicked, to-ask

jāvō,' asan mañ bal'lē. "Marat-lē mārēndē," balun bal'tē rahō.
we-will-go,' so I said. "Death-to I-will-beat," having-said saying he-was.

Hāmī, "dēundē dēundē," bal-sē.

We, "will-give will-give," said.'

Savāl.— Dunō jhan jāun-bhātī Kōsam-chō gharē kāy-kāy
 Question.— Both people having-gone Kōsam-of in-house what-what
 kar^{lās} ?
 you-did ?

Jabāb.— Āgē māl^gujār gharē gēlū. Hām-chō bhāi
 Answer.— First the-malguzar-(of) to-house (we)-went. Our brother
 māl^gujār-kē bal^{lō}, 'jāv-nā, puchhūvā, hām-chō bhāi-kē kāy-kājē
 the-malguzar-to said, 'let-us-go, we-will-ask, our broth^r-to what-for
 jarālō-sē ?' Māl^gujār bal^{lō}, 'tunhi jāhā hutāy hun-kē hutā ānā.
 did-he-burn ?' The-malguzar said, 'you go there him-to here you-bring.
 Itā puchhūvā.' Hāmhi Kōsam-thānē gēlū. Māi bal^{lō}, 'jāv, māmā,
 Here we-will-ask.' We Kōsam-near went. I said, 'let-us-go, uncle,
 māl^gujār gharē hutā mō-chō bhāi ilō-sē.' Hun bhitar-lē
 the-malguzar-of in-house there my brother come-is.' He inside-from
 nikar^{lō} arū bal^{lō}, 'āj tu-kē marat-lē mārēndē.
 came-out and said, 'to-day thee-to death-to I-will-beat.'

FREE TRANSLATION OF THE FOREGOING.

Question.—Did a man called Kōsam Muriyā live in your village ?

Answer.—Yes.

Question.—Is he alive or is he dead ?

Answer.—He is no more ; he is dead.

Question.—How did he die ?

Answer.—We have killed him.

Question.—Did you kill him alone or together with somebody ?

Answer.—I did not do it alone, but together with my brother.

Question.—What did you kill him with ?

Answer.—A stick.

Question.—What stick did you kill him with ?

Answer.—With that bamboo stick.

Question.—With which stick didst thou strike ?

Answer.—With that long stick.

Question.—And which stick did Bhīmā use ?

Answer.—This one.

Question.—To whom does the small stick belong ?

Answer.—It was in my brother's house.

Question.—Were you carrying it to the spot where you killed him ?

Answer.—No.

Question.—Why did you kill Kōsam ?

Answer.—On account of the expenses for his daughter.

Question.—How is the story of these expenses?

Answer.—I lived as his son-in-law in his house. Kōsam said, 'nephew, when will you pay the price of your wife?' I said that I was going to do so, and he again asked when. I said, 'Uncle, I live in your house, you know, and this year I will pay in some way or other.' The uncle said, 'when will you pay?' and suddenly he rose and kicked me and said, 'I will kill you, you rogue.'

Question.—Was Bhīmā present during this your altercation?

Answer.—He was not, at that time.

Question.—When did Bhīmā come there?

Answer.—I went to my brother's house, which is beyond the river, and said, 'well, brother, let us go and ask why he has vexed me and kicked me. He said that he would beat me to death, and I said that I would pay.'

Question.—What did you two do after having gone to Kōsam's house?

Answer.—First we went to the Mālguzār's house, and my brother said to him, 'let us go and ask him why he has vexed my brother.' The Mālguzār said, 'go you and bring him here, and we will ask him here.' Then we went to Kōsam's house, and I said, 'come, uncle, let us go to the Mālguzār's house. My brother is there.' He then came out and said that he would kill me.

[No. 86.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HALABI.

(KANKER.)

SPECIMEN III.

एक-दुन बाघ कोनी वनमें पडे सोउ रली। एक-दम खुवभन मुसा हुनके पास अपलो विलले निकरलो। हुनके आरोसे बाघ उठलो आउर हुनके डावला एक-दुन मुसा-पर एक-दम पडला। रीसमें डलो। बाघने हुन मुसाको मारे-बर तैयार हो रहिलो। मुसा अर्जी करलो। तुमचो आपन-वाट देखो मोचो वोर देख। मोचो मारले-से तुचो का बडाई मीलेते। इतनो मुन बाघने मुसाको छोडेन थाती। मुसाने अर्जी करलो। वो कहलो, कोनी दिनमें आपलो येचे दायाका बदला दीहो। हुनके मुन बाघ हँसलो आउर वन-वाट गेली। थोडे दिन पाछे हुन वनके पासके रहिलो बीतामन फाँदा लगावलो। बाघको फसावलो। क्योंकि हुन हुनके ठोरको कन्तु-कन्तु मारते रेलो। बाघने फाँदोसे निकलन रहलो, फेर निकल नही सकलो। आखिर हुन दुखकी मारे नरिआवलो। हुनी मुसाने जिनके बाघ छोडाउन दिले रहलो हुन नरिआलो मुनलो। हुन आपलो उपकार करियाके बोली जानलो आउर खोजत उथा अमरलो हुता बाघ फसा पडा रहलो। हुन आपलो तेजचो दाँतोसे फाँदाको कतरलो आउर बाघको छडावलो ॥

[No. 86.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HALABĪ.

(KANKER.)

SPECIMEN III.

TRANSLITERATION AND TRANSLATION.

Ēk-dun bāgh kōnī ban-mē paḍē sōu rali. Ēk-dam khub-jhan musā
One tiger a-certain forest-in lying sleeping was. At-once many-people mice
 hun-kē pās ap^{lō} bil-lē nikar^{lō}. Hun-kē ārō-sē bāgh uṭh^{lō}
him-of near their-own hole-from came-out. Them-of noise-from the-tiger arose
 āur hun-kē ḍāv^{lā} ēk-dun musā-par ēk-dam paḍ^{lā}. Rīs-mē ilō.
and his paw one mouse-upon suddenly fell. Anger-into he-came.
 Bāgh-nē hun musā-kō mārē-bar taiyār hō rāhilō. Musā
The-tiger-by that mouse-to killing-for ready having-become was. The-mouse
 arjī kar^{lō}, 'tum-chō āpan-bāṭ dēkhō mō-chō vōr dēkh; mō-chō mār^{lē}-sē
statement made, 'your own-way look me-of direction look; me-of killing-from
 tu-chō kā baḍāi milē-tē?' It^{nō} sun bāgh-nē musā-kō
your what greatness will-be-got?' This having-heard tiger-by mouse-to
 chhōḍēn-thātī. Musā-nē arjī kar^{lō}. Vō kah^{lō}, 'kōnī din-mē
let-off. The-mouse-by statement was-made. He said, 'a-certain day-on
 āp^{lō} yē-chē dāyā-kā bad^{lā} dīhō.' Hun-kē sun bāgh
your-own this kindness-of return I-will-give.' That having-heard tiger
 hās^{lō} āur ban-bāṭ gailō. Thōḍē din pāchhē hun ban-kē pās-kē
laughed and forest-way went. A-few days after that forest-of near-of
 rahilō bitā-man phāḍā lagāv^{lō}, bāgh-kō phasāv^{lō}. Kyaū-ki hun hun-kē ḍhōr-kō
living men a-net spread, tiger-to caught. Because he their cattle
 kantu-kantu mār^{tē} rēlō. Bāgh-nē phāḍō-sē nik^{lan} rah^{lō}, phēr nikal
sometimes killing was. The-tiger-by the-net-from getting-out was, but get-out
 nahī sak^{lō}. Ākhir hun dukh-kē mārē nariāv^{lō}. Hunī musā-nē, jin-kē
not could. At-last he pain-of through roared. That mouse-by, whom-to
 bāgh chhōḍāun dilē rah^{lō}, hun nariālō sun^{lō}. Hun āp^{lō}
the-tiger having-let-off having-given lived, that roar was-heard. He his-own
 up^{kār} kariyā-kē bōlī jān^{lō} āur khōjat uṭhā amar^{lō} hutā bāgh
obligation doer-of speech knew and searching there arrived there the-tiger
 phasā paḍā rah^{lō}. Hun āp^{lō} tēj^{chō} ḍātō-sē phāḍā-kō katar^{lō} āur
ensnared fallen was. He his-own sharp teeth-by the-net-to cut and
 bāgh-kō chhāḍāv^{lō}.
the-tiger-to set-free.

FREE TRANSLATION OF THE FOREGOING.

A tiger had once fallen asleep in a forest. Suddenly many mice came out from their holes close to him. At their noise the tiger awoke and put his paw on one of the mice. He got angry and was just going to kill the mouse, when it made the following request, 'Look at yourself and at me. What good will come to you from killing me?' Having heard this the tiger let the mouse off. The mouse then said to him, 'Some day I will make return for this your kindness.' The tiger laughed at this and went into the forest. A few days after the men who lived near the forest spread a net and caught the tiger, because he sometimes killed their cattle. The tiger tried to get out of the net, but could not. So he began at last to roar with pain. The mouse which the tiger had released heard his roar, understood that it was the voice of its benefactor, and found its way to the place where the tiger was caught in the net. With its sharp teeth it cut the net and set the tiger free.

It has already been mentioned that the Mah'rī dialect of Bastar is, in reality, nothing else than Hal'bi. The two specimens which follow share all the characteristic features of that dialect.

[No. 87.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HALABI.

MAH'RI DIALECT.

(BASTAR STATE.)

SPECIMEN I.

कोहीचो दुइ-ठन बेटा रला। ताचो नानी बेटा बापकी बोललो, ए बाबा, धन-भीतरचो जो मोचो भाग आसि ताके मोकी दे। तेवे हुनकी आपलो धनकी बाटा दीलो। बहुत दिन नी सारा रली नानी बेटा सब धनकी एके ठाने बनावला दूर देश गेलो और हुता लँडियापनमें दिन सारते रलो सब धन-के बरवाद करलो। जेवे सब धनके सारापकाअला हुन देशमें बहुत भूख पड़ली। और हुन कंगाल होलो। और हुन हुता जायकी हुन राजकी गोठोक साहूकार घरे रला। हुन साहूकार हुनके ताचो बेड़ामें घुसरा चराऊँकी पठायलो। और हुनकी बरहा खाते रलो ताके आपन खातो-काजे मन करलो। और ताके कोहूँ काहीं नो दोते रला। हुताले ताके चेत पड़ली, और तो बोललो, माचो बाप घरे भुतियारिनचो भात बाचा जाते रली और एवे मुँय भूख काजे मरंदे आये। और एवे मुँय बाबा घरे जायेंदे और बाबाके बोलंदे, ये बाबा, मुँय भगवानचो हुकुम नी मानले, बापचे पुरे पाप करले। अवे मुँय तुचो बेटा बोलतोर लायकचो नो हाँय। अवे मोकी तुचो भुतियार संगे बराबर बनवा देस। तेवे हुन उठलो और पाछे बाबा ठाने गेलो। अधरलो बाप-बीता देखलो और माया करलो। बाप-बीता पराआते गेलो हुनके टोड़रा धरासीन चूमलो। तेवे बेटा बोललो, ये बाबा, मुँय भगवानचो हुकुम नी मानले तुचे पुरे तो मुँय पाप करलो। येवे मुँय तुचो बेटा बोलतोर नो होली। तेवे बाप-बीता कवाड़ीमन-के बोललो, अच्छा कपड़ा निकरवासीन ताके पिंधवा। और हाँथे मुंदी और पायें पन्हई पिंधवा। और हमी खिलूँ हरिख होलूँ। मोचो बेटा मरा रलो अवे और जीवलो हाजा रलो और पावलो। तेवे हुन हरिख होला ॥

ताचो बड़े बेटा बेड़ामें रलो। और जेवे बेड़ाले इतो बिरा घर लगे पोहूँचलो तेवे बाजा और नाचकी गजर सुनलो। और हुन कवाड़ी-भीतरचो गोठकके हाँक दियासीन ताके पुकला, ये काय आय। कवाड़ी-बीता हुनकी

बोललो, तुचो भाई इलो आये और तुचो बाप नीक राँधा बनायलो आये, ये ताचो काजि हुनके नीको पावलीस। तो रिस लागली मनी घर-भीतरे नी जाँय बोललो। बाबा घरले निसकासीन हुनके मनाआते रलो। तेवे हुन बाबाके बोललो, देख, मुँय येतलो वरखले तुचो सेवा करंदे आये। तुचो बोलके मुँय केवे नी टारलो। केवे मोके तुँड मेंडा नी दीलिस, माचो मीत संगे मुँय हरिख करतो रले। ये बेटा छिनार संगे तुमचो धनके सारा पकाअलो जदलो-दाई इलो येदलो-दाई नीको राँधा बनायलो। ताचे बाबा बोललो, ये बेटा, तुँड सगर दिन मोचो संगी आसीस। जे माचो आये हुन तुचो आये। हुनचो हरिख करतोर बात रली, तुचो भाई मरा रलो फेर जिवलो हाजा रलो और पावलो ॥

[No. 87.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HALABĪ.

MAHARĪ DIALECT.

(BASTAR STATE.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōhī-chō dui-ṭhan bēṭā ralā. Tā-chō nānī bēṭā bāp-kē
A-certain-one-of two-only sons were. Them-of younger son the-father-to
bōl'lō, 'ē bābā, dhan-bhitar-chō jō mō-chō bhāg āsē tā-kē mō-kē
said, 'O father, wealth-in-of what my share is that me-to
dē.' Tēbē hun-kē āp'lō dhan-kē bāṭā dīlō. Bahut din
give.' Then them-to his-own wealth divided he-gave. Many days
nī sārā rali, nānī bēṭā sab dhan-kē ēkē-ṭhānē banāalā,
not passed were, younger son all wealth one-in-place made,
dūr dēs gēlō; aur hutā lāriyāpan-mē din sār'tē ralō
far country he-went; and there debauchery-in days passing (he-)was
sab dhan-kē bar'bād kar'lō. Jēbē sab dhan-kē sārā-pakāalā, hūn
all wealth squandered made. When all wealth-to he-had-spent, that
dēs-mē bahut bhūkh paṛ'li, aur hūn kaṅgāl hōlō. Aur
country-in great hunger fell, and he poor became. And
hūn hutā jāy-kē hūn rāj-kē gōṭok sāhūkār gharē ralā.
he there having-gone that country-of one wealthy-citizen in-house lived.
Hūn sāhūkār hūn-kē tā-chō bēṛā-mē ghus'rā charāṭ-kē paṭhāy'lō. Aur hun-kē
That citizen him-to his field-in swine graze-to he-sent. And his
bar'hā khātē ralō, tā-kē āpan khātō-kājē man kar'lō. Aur tā-kē kōhū
the-swine eating were, that himself eating-for mind he-made. And him-to anyone
kāhī nī dītē ralā. Hūntā-lē tā-kē chēt paṛ'li; aur tō
anything not giving was. That-after him-to consciousness fell; and he
bōl'lō, 'mā-chō bāp-gharē bhutiyārin-chō bhāt bāchā jātē rali, aur
said, 'my father's-in-house hired-servants-of food saved going was, and
ēbē mūy bhūkh-kājē marandē āyē; aur ēbē mūy bābā-gharē
now I hunger-with dying am; and now I to-father's-house
jāyēndē, aur bābā-kē bōlandē, "yē bābā, mūy Bhag'vān-chō hukum nī
will-go, and father-to shall-say, "O father, I God-of order not
mān'lē, bāp-chē purē pāp kar'lē. Abē mūy tu-chō bēṭā bōl'tōr
obeyed, father-of before sin I-made. Now I thy son being-called-of

lāyak-chō nō hāy. Abē mō-kē tu-chō bhutiyār-saṅgē barābar ban^{va}-dēs.”
worthy-of not am. Now me-to thy servant-with alike make.”
 Tēbē hun uṭh^{lō}, aur . pāchhē bābā-ṭhānē gēlō. Adhar^{lō}
Then he arose, and afterwards father-near went. From-a-distance
 bāp-bitā dēkh^{lō}, aur māyā kar^{lō}. Bāp-bitā parāātē gēlō,
father-the saw, and compassion made. The-father running went,
 hūn-kē ṭōr^{rā} dharā-sin chūm^{lō}. Tēbē bēṭā bōl^{lō}, ‘yē
him-of neck having-seized kissed. Then the-son said, ‘O
 bābā, mūy Bhag^{van}-chō hukum nī mān^{lē}, tu-chē purē tō mūy
father, I God-of order not obeyed, thee-of before then I
 pāp kar^{lō}; yēbē mūy tu-chō bēṭā bōl^{tōr} nō hōlī.
sin made; now I thee-of son being-called-of not became.’
 Tēbē bāp-bitā kabārī-man-kē bōl^{lō}, ‘achchhā kap^{rā} nikar^{va}-sīn
Then father-the the-servants-to said, ‘best a-cloth having-brought-forth
 tā-kē pindhavā; aur hāthē mudi, aur pāyē panhai pindhavā; aur hamī
him-to put-on; and on-hand a-ring, and on-feet shoes put-on; and we
 khēlū, harikh hōlū. Mō-chō bēṭā marā ralō, abē aur jīb^{lō}; hājā
shall-eat, merry shall-we-be. My son dead was, now again is-alive; lost
 ralō, aur pāv^{lō}. Tēbē hūn harikh hōlā.
was, and is-found.’ Then they joyous became.

Tā-chō barē bēṭā bēṭā-mē ralō; aur jēbē bēṭā-lē itō bēṭā
His elder son field-in was; and when field-from coming while
 ghar-lagē pōhūch^{lō}, tēbē bājā aur nāch-kē gajar sun^{lō}. Aur
house-near he-arrived, then music and dancing-of noise he-heard. And
 hun kabārī-bhitar-chō gōṭak-kē hāk-dēyā-sin tā-kē pūchh^{lā}, ‘yē
he the-servants-among-of one-to having-called him-to he-asked, ‘this
 kāy āy?’ Kabārī-bitā hun-kē bōl^{lō}, ‘tu-chō bhāī ilō āyē; aur tu-chō
what is?’ The-servant him-to said, ‘thy brother come is; and thy
 bāp nīkō rādhā banāy^{lō}-āyē, yē tā-chō-kājē hun-kē nīkō pāv^{lis}.
father good a-feast has-given, this that-of-on-account him-to safe he-found.’
 Tō ris lāg^{li} manī, ‘ghar-bhitarē nī jāy,’ bōl^{lō}. Bābā
Then anger arose having-said, ‘the-house-into not I-will-go,’ he-said. The-father
 ghar-lē nis^{kā}-sīn hun-kē manāātē ralō. Tēbē hun bābā-kē bōl^{lō}, ‘dēkh,
house-from having-come-out him-to entreating was. Then he father-to said, ‘see,
 mūy yēt^{lō} barakh-lē tu-chō sēvā karandē āyē, tu-chō bōl-kē mūy kēbē nī
I so-many years-from thy service doing am, thy speech-to I ever not
 tā^{lō}; kēbē mō-kē tūī mēṛā nī dilis, mā-chō mīt-saṅgē mūy
transgressed; ever me-to thou a-goat not gavest, my friends-with I
 harikh kar^{tō} ralē. Yē bēṭā chhinār-saṅgē tum-chō dhan-kē
merriment making might-be. This son harlots-with thee-of wealth
 sārā pakāalō, jad^{lō}-dāī ilō, yēd^{lō}-dāī nīkō rādhā
having-squandered threw, as-soon-as he-came, so-soon good a-feast

banāy'lō.' Tā-chē bābā bōl'lō, 'yē bēṭā, tūi sagar din mō-chō
is-given. His father said, 'O son, thou all days me-of
 saṅgī āsīs; jē mā-chō āyē hun tu-chō āyē. Hun-chō harikh kar'tōr
with art; what mine is that thine is. That-of merriment making-of
 bāt rālī; tu-chō bhāī marā ralō, phēr jib'lō; hājā ralō, aur pāv'lō.'
affair was; thy brother dead was, again is-alive; lost was, and is-found.'

[No. 88.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HALABĪ.

MAHARĪ DIALECT.

(BASTAR STATE.)

SPECIMEN II.

सवाल—तुमचो गायें, माटा नामचो गोंड रहलो जे ।

जवाब—रहतो-काज रहलो मातर डूवे निँहे ।

सवाल—माटा डूवे कहाँ गेलो ।

जवाब—कहाँ निह जाय हुनी मरुन गेलो ।

सवाल—काडू व्याद धरुन रली कि हुनाकी कोह्र मारुन पकाला ।

जवाब—हुनकी काडू व्याद रोग निह धरे कोनी पुनी मारला तेवे हुन मरलो ।

सवाल—हुनकी कोन मारलो ।

जवाब—मैं कसन जानि ।

सवाल—साखी लोग बोलसत कि माटाके तुम्ही मारुन पकालस । एवे तुमचो काय बोलतुर असे ।

जवाब—मैं तो निह मारलेसे । साखीमनके सिखालस अस । मचो माटा-संग भगड़ा ठिन काही होलर निहे । मैं हुनकी कसन मारते ।

सवाल—ये टंगिया तुमचो घरे निकरली ।

जवाब—हाँ निकरली । ये मुचो टंगिया आय । गुने मुचो घरे निकरली ।

सवाल—ये टंगिया-उपरे लोहू होलीसे ।

जवाब—हाँ होलीसे । मैं बोकड़ा कोटले गुन हुनचो लोहू होलीसे ।

सवाल—ये कटडू तुमचो घरे निकरली ।

जवाब—पोलिस हवलदार मोचो कामने ये धोती मचो घरे पकाउन दिलो । मैं बलले, मालिक हुसन निह करा । मुचो उपरे वदी एदे । सकार मोके फाँसी

देदे । हवलदार बोललो तुझ माटाकी मारलीसस, सबू लोग बोलसत तो एचे काजे ये धोती तुचो घरे पकाँयसे ।

सवाल—तुझ और माटा मँद पियुन रेलस ।

जवाब—मैं रोज पियेसे, मौस पुनी खाँयसे ।

सवाल—मंसा कलारचो मँद-भाटीमे तुझ और माटा पोरा दिने मँद खाते रहस ।

जवाब—पोरा दिन मोचो माँमाँ गुट्टा घरे रलो । माटा-संगे मंसाचो भाटी थाने निह गेलेसे । सबू फन्दाय ।

सवाल—माटाचो मट्टा तुमी देखलास अस ।

जवाब—गाँवचो लोग सबू देखूके जाउन रला । हुसने मैं पुनी देखूके जाउन रले ।

सवाल—माटाके काडू थाने पुन घाव लागुन रहे ।

जवाब—एक घाव टंगियाचो हुनके मुंडे रहली । दूसर हुनके छातीमें रहे । हुनचो गागामें एक-ठन कटइ रली, हुता लोह होउन रहे । हुतलोले मैं काही निह जाने ॥

[No. 88.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HAL^ABĪ.MAH^ARĪ DIALECT.

(BASTAR STATE.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Savāl.—Tum-chō gāyē Mātā nām-chō gōṇḍ rah^olō jē ?*Question.—Your in-village Mātā by-name a-Gōṇḍ lived what ?*Javāb.—Rah^otō-kājē, rah^olō, māṭar ibē nīhē.*Answer.—Living-as-to, lived, but now is-not.*

Savāl.—Mātā ibē kahā gēlō ?

Question.—Mātā now where went ?

Javāb.—Kahā nih jāy. Hunī marun gēlō.

Answer.—Anywhere not went. He having-died went.

Savāl.—Kāi byād dharun rālī, ki hunā-kē kōhū mārūn

*Question.—Any disease having-seized was, or him-to anyone having-beaten
pakālā ?
killed ?*Javāb.—Hun-kē kāi byād-rōg nih dharē; kōnī-punī mār^olā,*Answer.—Him-to any disease-sickness not seized; somebody-else killed (him),
tēbē hun mar^olō.
then he died.*Savāl.—Hun-kē kōn mār^olō ?*Question.—Him-to who killed ?*

Javāb.—Maī kasan jānē.

*Answer.—I how should-know.*Savāl.—Sākhī-lōg bōl^osat ki, Mātā-kē tumhī mārūn-pakālas. Ebē*Question.—The-witnesses say that, Mātā-to you have-killed. Now
tum-chō kāy bōl^otur asē ?
you-of what to-say is ?*Javāb.—Maī tō nih mār^olē-sē. Sākhī-man-kē sikhālas-asa.*Answer.—I surely not have-killed. The-witnesses (they-)taught-have.*Ma-chō Mātā-saṅ jhag^orā-ṭhin kāhī hōlar nihē. Maī hun-kē kasan*Me-of Mātā-with quarrel any become is-not. I him-to why
mār^otē ?
should-have-killed ?*Savāl.—Yē ṭaṅgiyā tum-chō gharē nikar^olī ?*Question.—This axe your in-house was-found ?*

Javāb.—Hā nikar^{li}; yē mu-chō taṅgiyā āy. Gunē mu-chō
Answer.—Yes was-found; this my axe is. So my
 gharē nikar^{li}.
in-house was-found.

Savāl.—Yē taṅgiyā-up^{rē} lōhū hōlī-sē.
Question.—This axe-upon blood attached-is.
 Javāb.—Hā hōlī-sē. Maī bōk^{rā} kōṭ^{lē} gun hun-chō
Answer.—Yes attached-is. I a-goat cut (killed) therefore its
 lōhū hōlī-sē.
blood was-attached.

Savāl.—Yē kaṭāī tum-chō gharē nikar^{li}.
Question.—This cloth your in-house was-found.
 Javāb.—Pōlis haval^{dār} mō-chō ohhām^{nē} yē dhōtī ma-chō
Answer.—The-police Havildar me-of in-presence this cloth me-of
 gharē pakāun dilō. Maī bāl^{lē}, 'mālik, husan nih karā;
in-house having-thrown gave. I said, 'master, this-way not do;
 mu-chō-up^{rē} badi ēdē; Sarkār mō-kē phāsi dēdē.'
me-of-upon ill-name will-come; Government me-to hanging will-give.'
 Haval^{dār} bōl^{lō}, 'tui Mātā-kē mār^{lisas}; sabū lōg bōl^{sat}, tō
The-Havildar said, 'thou Mātā-to hast-killed; all people say, then
 ē-chē-kājē yē dhōtī tu-chō gharē pakāy-sē.
this-of-for-the-sake this cloth thy in-house I-have-thrown.

Savāl.—Tui aur Mātā mād piyun rēlas?
Question.—Thou and Mātā liquor having-drunk were?
 Javāb.—Maī rōj piyē-sē, maus punī khāy-sē.
Answer.—I daily drink, flesh also I-eat.
 Savāl.—Mansā kalār-chō mād-bhāṭī-mē tui aur Mātā Pōrā-dinē
Question.—Mansā kalār-of liquor-still-in thou and Mātā on-Pōrā-day
 mād khātē rahas?
liquor eating were?

Javāb.—Pōrā-din mō-chō māmā Gutṭā gharē ralō. Mātā-sangē
Answer.—On-Pōrā-day my uncle Gutṭā in-house was. Mātā-with
 Mansā-chō bhāṭī-thānē nih gēlē-sē. Sabū phandāy.
Mansā-of still-near not I-gone-was. All false.

Savāl.—Mātā-chō marhā tumī dēkh^{lās}-asa?
Question.—Mātā-of dead-body you have-seen?
 Javāb.—Gāv-chō lōg sabū dēkhū-kē jāun ralā.
Answer.—The-village-of people all to-see having-gone were.
 Hus^{nē} maī punī dēkhū-kē jāun ralē.
In-the-same-way I also to-see having-gone was.

Savāl.—Mātā-kē kái-thānē pun ghāv lāgun rahē?
Question.—Mātā-to what-in-places again wound having-been-applied was?

Javāb.— Ēk ghāv taṅgiyā-cho hun-kē muṇḍē rah¹li. Dusar hun-kē
 Answer.— One stroke axe-of him-of on-head was. Another him-of
 ohhātī-mē rahē. Hun-cho gāgā-mē ēk-ṭhan kaṭāi rali, hutā lōhū
 the-breast-on was. Him-of body-on one-only cloth was, on-that blood
 hōun rahē. Hut¹lō-lē maī kāhī nih jānē.
 having-been was. This-from I anything not know.

FREE TRANSLATION OF THE FOREGOING.

Question.—Was there a man called Mātā in your village?

Answer.—Yes, but now he is not there.

Question.—Where has Mātā now gone?

Answer.—He has not gone anywhere. He is dead.

Question.—Did a disease seize him, or has anybody killed him?

Answer.—No disease seized him, but some one killed him, and so he died.

Question.—Who killed him?

Answer.—How should I know.

Question.—The witnesses say that you have killed Mātā. Now, what have you to say?

Answer.—Surely I have not killed him. The witnesses have been told to say so. I have not had any quarrel with Mātā. Why should I kill him?

Question.—This axe was found in your house?

Answer.—Yes; this is my axe, and so it was found in my house.

Question.—There was blood on this axe?

Answer.—Yes. I had killed a goat, and therefore there was blood.

Question.—This cloth was found in your house?

Answer.—The police sergeant threw this *dhoti* into my house in my presence. I said, 'Master, don't do so. I shall be suspected, and the Government will hang me.' The sergeant said, 'thou hast killed Mātā. All people say so, and therefore I have thrown this cloth into thy house.'

Question.—Had you and Mātā drunk liquor?

Answer.—I drink liquor every day, and I also eat flesh.

Question.—Were you and Mātā on the Pōrā¹ day drinking liquor in Mansā Kalār's liquor-distillery?

Answer.—On the Pōrā day my uncle Guṭṭā stayed with me. I did not go with Mātā to Mansā's distillery. That is all false.

Question.—Have you seen Mātā's corpse?

Answer.—All the village people went to see it. And in the same way I also went to see it.

Question.—Where had Mātā been wounded?

Answer.—There was a wound of an axe on his head, and another on his breast. Only one cloth was on his body, and blood was on it. I do not know anything more than this.

¹ The Pōrā festival is celebrated on the day of the new moon of Śrāvaṇa or of Bhādrapada. Bullocks are exempted from labour, variously daubed and decorated, and paraded about in worship.

The Halbas of Bhandara speak the usual Marāṭhī of the district, with very few peculiarities.

ṭh is usually substituted for *ṭ*; thus, *dhāk'ṭhā*, younger; *vāṭhā*, share.

Cerebral *ḷ* is pronounced as *r*; thus, *mir'tē*, is got. In *ḍzavad*, near, the final *d* is probably written for *r* or *r*.

Note forms such as *mī pāp kēlun*, I did sin; *tyā-na rāsēt dēlan*, he gave his property; *khāvā-nā*, to eat.

In all essentials, however, the so-called Hal'bi of Bhandara closely agrees with the current Marāṭhī of the district, as will be seen from the specimen which follows.

[No. 89.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

HAL'BI DIALECT.

(BHANDARA.)

एका माणसाले दोन लेकरा होते । त्या पैकी धाकठा बापाले बोलला, बाबा, मालमत्तेचा जो वाठा आहे तो आमचा दे । त्यान मंग रासित वाठून देलन । मग जुग्या दिसानी लाहान पोऱ्या अरधा जमा केला अन दुर मुलखा मंधी निघून गेला । तेथ जाऊन-सऱ्यानी आपला पैसा त्यान उमसपणान उडवलन । अवघा पैसा त्यान उडवून-सऱ्या मंग त्या गावी महांग पडला । त्याच्या मंधी त्याले अडचण पडली । तऱ्हा तो त्या गावच्या मोठ्या माणसाच्या पासी जाऊन राहिला । त्यान आपल्या बावरात डूकर चारावाले धाडलन । तऱ्हा डूकर फोल खातेत ते खावाना अन आपल पोठ भरावा अस त्याला वाठलन । त्याले कोणी काही देलन नाही । मंग तो सुधवर आला अन बोलला, माभ्या बापाच्या घरी चाकराले पोठभर रोठी खावाले मिरते मी उपाशी मरतुन । मी उठून आपल्या बापा-कड जाईन बापाले मनल, मी देवा-पासी अन तुभ्या शिरी पाप केलुन । अज-पासून मी तुम्हा काही पोऱ्या न्हुन राहिलु नाई, तु माले एका चाकरा परमाने ठेव । मंग उठून बापा जवड गेला । लेकाले दुर पाहून-सऱ्या त्याच्या पोठांत दया आली । धावत जाऊन-सऱ्या त्याच्या गऱ्याले पोठारलन मंग त्याचा चुमा घेतलन । मंग पोऱ्या बापाले मंतलन बाबा, मी देवा-पासून अन तुभ्या शिरी पाप केलु होतु । अज-पासून तुम्हा काँहीं मी लेकरु नाइ । मंग बापान चाकराले सांगितलन, या पोऱ्याले वेस आंगडा आणून घाल । हाता-मंधी मुंदी अन पाया-मंधी जोडा ठाक । मंग आपुन जेऊन खाऊन-सऱ्या अनन्द होऊ । हा माभा पोऱ्या मेला होता अन मंग जिता भाला । तो दवलला होता तो सापलला । मंग ते दोघे-भन अनन्द करू लागले ॥

त्या-वकती त्याचा वडिल पोया वावरात होता । तिकून घरा-काठी येजन-सन्या वाजा अन नाच ऐकलन । एका चाकराले वलाजन-शनी विचारलन, हे का हो । त्यान सांगिलन का, हा तुम्हा भाज आला आहे । तुम्ह्या वापाले हा सुख-रितान मिरला । मंग त्यान मोठा जेवन केलन । त्याले मोठा मंग राग आला, अन घरात जायेना । त्याचा वाप वाहेर आला त्याले समजाज लागला । मंग वापाले मंतलन का, इतकी वरस भाले मी तुम्ही चाकरी करतून । तुम्हा हुकुम काँहीं मोडलु नाई । माभ्या संग्या-बरोबर खुशी करावाले तु माले काही वकरा देलास नाही । अन यान तुम्हा समदा पैसा कीजवीज वरावर उडवून देलन वापा-कड आला, मुन त्याच्यासाठी त्यान जेवन केलन । तव्हा वापान पोराळे मंतलन, पोरा तु हमेशा माभ्या वरावर आहेस । हा इतकाही मालमता तुम्हीच आहे । आपुन खुशी करावा हे आपले काम होते । हा तुम्हा भाज मेला होता, मंग फिरून जिता भाला । तो दवलला होता तो सापलला ॥

[No. 89.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

HALĀBĪ DIALECT.

(BHANDARA.)

TRANSLITERATION AND TRANSLATION.

Ēkā māṇ'sā-lē dōn lēk'rā hōtē. Tyā-paiki dhāk'thā
 One man-to two children were. Them-from-among the-younger
 bāpā-lē bōl'lā, 'bābā, māl'mattē-tsā dzō vāthā āhē, tō ām-tsā dē.
 father-to spoke, 'father, the-property-of what share is, that our give.'
 Tyā-na maṅg rāsēt vāthūn dēlan. Mag dzugyā disā-nī
 Him-by then the-property having-divided was-given. Then a-few days-in
 lāhān pōryā ar'dhā dzamā kēlā, an dur mul'khā-mandhī nighūn
 the-younger by-son (his-) half together was-made, and far country-into having-gone
 gēlā. Tētha dzāun-sanyā-nī āp'lā paisā tyā-na umas'paṇān uḍav'lan.
 went. There having-gone his-own money him-by riotousness-with was-squandered.
 Av'ghā paisā tyā-na uḍ'vūn-sanyā maṅg tyā gāvī mahāṅg
 All money him-by having-squandered then that in-village dearth
 paḍ'lā. Tyā-chyā madhī tyā-lē aḍ'tsan paḍ'li. Tavhā tō tyā
 fell. That-of in-midst him-to difficulty fell. Then he that
 gāv-chyā mōthyā māṇ'sā-chyā-pāsi dzāun rāhilā. Tyā-na āp'lyā
 village-of great man-of-near having-gone lived. Him-by his-own
 vāv'rāt ḍūkar tsārāvā-lē dhād'lan. Tavhā ḍūkar phōl khātēt tē
 into-field swine feed-to it-was-sent. Then the-swine husks eat that
 khāvā-nā, an āp'lā pōth bharāvā, asa tyā-lā vāth'lan.
 to-eat, and his-own belly should-be-filled, so him-to it-appeared.
 Tyā-lē kōnī kāhī dēlan nāhī. Maṅg tō sudh-var ālā, an
 Him-to by-anybody anything was-given not. Then he senses-on came, and
 bōl'lā, 'mājhyā bāpā-chyā gharī tsāk'rā-lē pōth-bhar rōthī khāvā-le
 spoke, 'my father-of at-house servants-to belly-full bread eat-to
 mir'tē, mī upāsi mar'tun. Mī uṭhūn āp'lyā bāpā-kaḍa
 is-obtained, I hungry die. I having-arisen my-own father-to
 dzāin, bāpā-lē manal, "mī Dēvā-pāsi an tujhyā śirī pāp kēlun.
 will-go, father-to will-say, "by-me God-near and thy on-head sin was-made.
 Adz-pāsūn mī tudzhā kāhī pōryā mhun rāhilu nāi, tu mā-lē
 To-day-from I thy at-all son saying remained not, thou me-to
 ēkā tsāk'rā par'mānē thēv.'" Maṅg uṭhūn bāpā-dzavaḍ gēlā.
 one servant like keep.'" Then having-arisen father-near (he) went.

Lēkā-lē dur pāhūn-sanyā tyā-chyā pōthāt dayā āli. Dhāvat
The-son-to far having-seen him-of in-belly compassion came. Running
 dzāun-sanyā tyā-chyā garyā-lē pōthār^{lan}; maṅ tyā-tsā tsumā ghēt^{lan}.
having-gone him-of neck-to it-was-embraced; then him-of a-kiss was-taken.
 Maṅ pōryā bāpā-lē mant^{lan}, 'bābā, mī Dēvā-pāsūn an tujhyā
Then (by-)the-son father-to it-was-said, 'father, by-me God-from and thy
 sirī pāp kēlu hōtu. Adz-pāsūn tudzhā kāhī mī lēk^{ru} nāi.
on-head sin made was. To-day-from thy at-all I child am-not.'
 Maṅ bāpā-na tsāk^{rā}-lē sāngit^{lan}, 'yā pōryā-lē bēs āng^{dā}
Then the-father-by servants-to it-was-told, 'this son-to good a-coat
 āpūn ghāl. Hātā-mandhī mundi, an pāyā-mandhī dzōdā thāk.
having-brought put. The-hand-on a-ring, and the-feet-on a-shoe put.
 Maṅ āpun jēun khāun-sanyā anand hōu. Hā mādzhā pōryā
Then we having-dined having-eaten joyful will-be. This my son
 mēlā hōtā, an maṅ jītā dzhālā; tō daval^{lā} hōtā, tō sāpal^{lā}.
dead was, and then alive became; he lost was, he is-found.'
 Maṅ tē dōghē-dzhan anand karū lāg^{lē}.
Then they both-persons joy to-do began.

Tyā-vak^{tī} tyā-tsā vadil pōryā vāv^{rāt} hōtā. Tikūn gharā-kāthī
At-that-time him-of eldest son in-field was. There-from house-near
 yēun-sanyā vājā an nāts aik^{lan}. Ekā tsāk^{rā}-lē balāun-sānī
having-come music and dance was-heard. One servant-to having-called
 vitsār^{lan}, 'hē kā hō?' Tyā-na sāngilan kā, 'hā tudzhā bhāu
it-was-asked, 'this what is?' Him-by it-was-told that, 'this thy brother
 ālā āhē. Tujhyā bāpā-lē hā sukh-ritān mir^{lā}. Maṅ tyā-na mōthā
come is. Thy father-to this safe was-got. Then him-by great
 jēvan kēlan.' Tyā-lē mōthā maṅ rāg ālā an gharāt
a-feast was-made.' Him-to great then anger came, and in-the-house
 dzāyē-nā. Tyā-tsā bāp bāhēr ālā, tyā-lē sam^{dzāu} lāg^{lā}. Maṅ
would-go-not. Him-of father out came, him-to to-entreat began. Then
 bāpā-lē mant^{lan}, kā, 'it^{kē} varas dzhālē, mī tujhī tsāk^{rī}
the-father-to it-was-said, that, 'so-many years became, I thy service
 kar^{tūn}, tudzhā hukum kāhī mōd^{lu} nāi. Mājhyā sāngyā-barōbar khuṣī
am-doing, thy command ever was-broken not. My friends-with delight
 karāvā-lē tu mā-lē kāhī bak^{rā} dēlās nāhī; an yā-na tudzhā sam^{dā}
make-to by-thee me-to ever a-goat was-given not; and this-by thy all
 paisā kidz^{bidz}-barābar ud^{vūn} dēlan, bāpā-kāda ālā,
money the-harlots-with having-squandered was-given, the-father-to came,
 mun tyā-chyāsāthī tyā-na jēvan kēlan.
therefore him-of-for him-by a-feast was-made.'
 Tavhā bāpā-na
Then the-father-by

pōrā-lē mant^{lan}, 'pōrā, tu hamēśā mājhyā barābar āhēs; hā
the-son-to it-was-said, 'son, you always of-me with are; this
 it^{kā}-hī māl^{matā} tujhī-ts āhē. Āpun khuṣī karāvā, hē
so-much property thine-alone is. By-us merriment should-be-made, this
 āp^{lē} kām hōtē. Hā tudzhā bhāū mēlā hōtā, maṅg phirūn jītā
our duty was. This thy brother dead was, then again alive
 dzhālā; tō daval^{lā} hōtā, tō sāpal^{lā}.
became; he lost was, he is-found.'

Halbas are also found in Berar. At the Census of 1891, 2,841 Halbas were enumerated in the district, and in 1901 their number had increased to 3,124. They are weavers, and most of them are found in Ellichpur.

They have not been reported to speak a separate dialect, and it is probable that at least some of them use the language of their neighbours. A specimen of Hal^{bi} has, however, been forwarded from Ellichpur, and it shows that some Halbas have a dialect of their own. We are not, however, able to give any figures.

The Hal^{bi} dialect of Berar is not identical with that illustrated in the preceding pages. It has much less points of analogy with Marāṭhī and more closely agrees with Eastern Hindī. On the other hand, it has some characteristics in which it agrees with Gujarāṭi Bhīlī.

The pronunciation is mainly the same as in ordinary Hal^{bi}. Compare, *balīs* and *bōlīs*, he said; *bal^{hū}*, I will say; *bērā*, time. *Chh*, however, becomes *s* as in Bhīlī; thus, *pusīs*, he asked. Note the frequent substitution of *ḍ* for *ḷ*; thus, *udh^ḍōpanā-na*, riotously; *kāḍ*, famine.

The usual case suffixes are, case of the agent, *na*; dative, *lā*; genitive, *kō*, *kā*; locative, *mā*. Thus, *bā-na āp^{lō} kām^{dār}-lā sāṅgīs*, the-father-by his servants-to it-was-said; *mānus-lā*, to a man; *mōrō bāp-kā kiti sāl^{dār}-lā*, to how many servants of my father's; *jīn^{gī}-kō hissā*, the share of the property; *thōḍā divas-mā*, in few days.

It will be seen from the examples that the oblique form is identical with the base, and that the case of the agent is used to denote the subject of the past tense of transitive verbs. The nominative is, however, used instead in *lāhānō pōryā bōlīs*, the younger son said. *Pōryā* perhaps contains another suffix of the agent corresponding to *ē* in Bhīlī.

Pōryā, son, shows that strong masculine bases end in *ā*. They do not change in the plural; thus, *pōryā*, sons. There are, on the whole, no traces of any suffix of the plural in the specimen.

Strong adjectives, including the genitive, end in *ō*, and only occasionally in *ā*. Thus, *lāhānō pōryā*, the younger son; but *mōṭhā pōryā*, the elder son.

The following are the personal pronouns:—

<i>mī</i> , I.	<i>tū</i> , thou.	<i>ō</i> , he (oblique <i>ōn</i>).
<i>mī</i> , by me.	<i>tu-na</i> , by thee.	<i>ō-na</i> , by him.
<i>mō-lā</i> , to me.		<i>ō-lā</i> , to him.
<i>mōrō</i> , my.	<i>tōrō</i> , thy.	<i>ō-kō</i> , his.

Other pronouns are *yō*, this, dative *yē-lā*; *jē-na*, by whom; *kāy*, what?

The verb substantive agrees with Marāṭhī in the present and with Bhīli in the past tense. Thus, *āhū*, I am; *āhās*, thou art; *āhā*, he is; past *hōtō* (and *hōtā*), plural *hōtā*.

The present tense of finite verbs is formed from the present participle. Thus, *mar^{tu}*, I die; *bhē^ttē*, it is got. The latter form might also be compared with Dravidian forms such as Kanarese *māḍ-utte*, Gōṇḍī *kiātā*, it does.

The past tense is formed in various ways. The suffix *yō*, corresponding to Bhīli *yō*, occurs in forms such as *tōrī marjī mī tōdyō* (sic) *nahī*, I did not break thy order; *gayō*, he went. A suffix *s* is used in the second and third persons singular; thus, *dēyēs*, (thou) gavest; *āīs*, he gave. Such forms take the subject in the case of the agent.

A third suffix *nu* or *na* occurs in forms such as *rahē-nu*, he stayed; *dēi-na*, he gave. It is probably identical with the *n*-suffix which is used in Bhīli and other languages spoken by aboriginal tribes. It is probably of Dravidian origin. Compare the form *chhōḍēn-thātī*, he released, mentioned above under ordinary Hal^{bī}.

A perfect is formed by adding the verb substantive to a form ending in *ē*, third person *is*; thus, *mī karē āhū*, I have done; *tu-na paṅgat dēyē-āhās*, by-thee a-feast given-is; *ō-na paṅgat karīs-āhā*, him-by a-feast made-is.

The future is formed by adding an *h*-suffix. Thus, *ba^hhū*, I shall say. In the plural we find *kar^obō*, we shall make. Compare Chhattīgarhī.

The infinitive is formed as in Eastern Hindī; thus *charab-lā*, in order to tend. There is also a form ending in *nō*, but it is used as a future participle passive; thus, *pō^t bharⁿnō*, the belly should be filled.

Examples of the conjunctive participle are *vā^t*, having divided; *chalī*, having gone; *kar-sarī*, having done; *dhāy-kunā*, having run. *Kunā* in the last example corresponds to Gōṇḍī *kun*.

For further details the specimen which follows should be consulted.

[No. 90.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HALABI.

(DISTRICT ELLICHPUR.)

कोनी-एक मानुसला दोई पोया होता । ओका भितरल एक लाहानो पोया वापला बोलीस बाबा जो जिनगीको हिस्सा मोला आह ओ दे । मग ओन ओला पैसा बाट दीईस । मग थोड दिवसमा लाहानो पोया समदो पैसा जमा कर-सरी दूर मुलुखमा चली गयो । आनी वहाँ उधडोपनान रह-सरी आपलो पैसा गमादीस । मग ओन सर्व पैसा खर्ची भयो वरतु ओन मुलुखमा काड पड्यो । ओन-मुड ओ खावला मोताव भयो । तव ओ मुलुखको एक मानुसक पास जाय-सरी रहेनु । ओन ओला डुकर चरवला आपल बावरमा धाडीस । तव डुकर जो फोल खात होता ओक वरतु ओन आपल पोठ भरनो अशो ओला समज्यो । आखीन ओला कोणी काँहीं देईन नही । मग शुध-वरतु आय-सरी बोलीस, मोरो बापका कित्ती सालदारला पोठभर भाकर भेटते आनी मी उपाशी मरतु । मी उठ-सरी आपलो बापकु द्या जाहुँ आखीन ओला बलहुँ, अरे बाबा मी देवको कच्चोको बाहर आनखी तोरो सामने पाप करे आहुँ । येक पुठ तोरो पोया बलबकी मोला बिस लागत नही । तोरो एखादे सालवशा सरीको ठेव । मंग उठ-सरी ओ आपलो बापकु द्या गयो । तव ओ दूरच आहा इतकोमा ओला देख-कुना ओक वापला दया आयी । आखीन ओन धाय-कुना ओक गरोमा हात टाकीस वो ओका मुका लेयीस । मग पोया ओला बलबला लाग्यो, बाबा देवक कहेंनोको बाहर वो तोरो सामनो मी पाप करे आहुँ आखीन येक पुठ तोरो पोया बलबला मोला बरो लागत नही । पन बापन आपलो कामदारला सांगीस चांगलो पांघरून आन-सरी येला पेहराव आखीन ओक बोटमा मुंदी वो पायमा जोडा घाल । मग आपून खाय-पीयी-कुना मजा करवो । केनकसाठी कीं यो पोया मन्यो होतो तो अब जीतो भयो । वो हराप्यो होतो तो सपड्यो । तव वे आनन्द करव लाग्या ॥

ओन बेरा ओको मोठा पोया बावरमा होता । मग ओ घर आय-बन्या ओन बाजा व नाच आयकीस । तव कामदार-भितरको एक भनला बलाय-कुना ओन पुसीस, यो काय आहा । ओन ओला सांगीस कीं तोरो भाई आय आहा,

आखीन ओ तोरो बापला खुशाल भेटे आहा बल-कुना ओन मोठी पंगत करीस आहा। तव ओ राग भर-सरी भीतर जात नी होता। येकसाठी ओको बाप बाहर आय-सरी ओला समजावला लाग्यो। पन ओन बापला बलीस, देख मी इतको वरीसको तोरी चाकरी करतु आखीन तोरी मर्जी कवकही मी तोड्यो नही। तरी मी आपले गडी बरोबर मजा करनो येकसाठी मोला काँहीं शेरीको पिला ही देयेस नही। आनी जेन तोरो पैसा किसवीनी संग नास करीस ओ तोरो पोया आयो तव तुन ओकसाठी मोठी पंगत देये आहास। तव ओन ओला बलीस पोया तूँ सारो दिन मोरो संगमा आहास। आखीन मोरी समदी जिंदगानी तोरीच आहा। पन हौस वो खुशी करनो अशो वरो होतो। कहा-कीं तोरो भाई मरो होतो अव ओ जीतो भयो वो हरप्यो होतो ओ सपड्यो ॥

[No. 90.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HAL'BI.

(DISTRICT ELLICHPUR.)

TRANSLITERATION AND TRANSLATION.

Kōni-ēk mānus-lā dōi pōryā hōtā. Ō-kā bhitar^ala ēk lāhānō pōryā
Some-one man-to two sons were. Them-of among one younger son-(by)
 bāp-lā bōlis, 'bābā, jō jin^agi-kō hissā mō-lā āvha
the-father-to it-was-said, 'father, which property-of share me-to may-come
 ō dē.' Mag ō-na ō-lā paisā bāt diis. Mag thōda
that give.' Then him-by him-to money having-divided was-given. Then few
 divas-mā lāhānō pōryā sam^adō paisā jamā kar-sari dūr mulukh.
days-in the-younger son all money together made-having far country-
 mā chali gayō. Āni vahā udh^adōpanā-na rah-sari āp^alō paisā
in having-gone went. And there riotousness-with lived-having his money
 gamā-dis. Mag ō-na sarva paisā khar^achī bhayō-bar^atu ōn
squandering-was-given. Then him-by all money having-spent became-after that
 mulukh-mā kāḍ paḍyō. Ōn-muḍa ō khāb-lā mōtāb bhayō. Tab ō
country-in famine arose. Therefore he eating-for wanting became. Then that
 mulukh-kō ēk mānus-ka pās jāy-sari rahēnu. Ō-na ō-lā ḍukar
country-of one man-of near having-gone he-stayed. Him-by him-as-for pigs
 charab-lā āp^ala bāvar-mā dhāḍis. Tab ḍukar jō phōl khāt hōtā
feeding-for his field-in he-was-sent. Then swine which husks eating were
 ō-ka bar^atu ō-na āp^ala pōt bhar^anō asō ō-lā samajyō, ākhin
them from him-by his belly should-be-filled so him-to it-appeared, and
 ō-lā kōṇi kāhī dēina nahi. Mag śudh-bar^atu āy-sari bōlis, 'mōrō
him-to anyone anything gave not. Then sense-on come-having he-said, 'my
 bāp-kā kitī sāl^adār-lā pōt-bhar bhākar bhēt^atē, āni mī upāśi
father-of how-many servants-to belly-full bread is-got, and I with-hunger
 mar^atu. Mī uṭh-sari āp^alō bāp-ku dyā jāhū ākhin ō-lā bal^ahū,
am-dying, I arisen-having my father-of near will-go and him-to will-say,
 "arē bābā, mī Dēv-kō kahyō-kō bāhar ān^akhī tōrō sām^anē pāp karē-āhū.
 "O father, I God-of word-of outside and of-thee before sin done-hace.
 Yē-ka puḍha tōrō pōryā balab-kī mō-lā bēs lāgat nahi. Tōrō
This-of after thy son saying-of me-to fitness attaching is-not. Thy
 ēkhādē sāl-basā sarikō thēv." Mag uṭh-sari āp^alō bāp-ku dyā gayō.
one house-dweller like keep." Then arisen-having his father near he-went.

Tab ō dūra-ch āhā, it'kō-mā ō-lā dēkh-kunā ō-ka bāp-lā dayā āyī,
Then he far-indeed is, that-in him seen-having his father-to pity came,
 ākhin ō-na dhāy-kunā ō-ka garō-mā hāt tākīs, vō ō-kā mukā lēyīs.
and him-by run-having his neck-on hand was-thrown, and him-to kiss was-taken.
 Mag pōryā ō-lā balab-lā lāgyō, 'bābā, Dēv-ka kahēnō-kō bāhar vō
Then the-son him-to tell-to began, 'father, God-of word-of outside and
 'tōrō sām'nō mi pāp karē-āhū, ākhin yē-ka puḍha tōrō pōryā balab-lā
of-thee before I sin done-have, and this-of after thy son to-say
 mō-lā barō lāgat nahī.' Pan bāp-na āp'lō kām'dār-lā sāngīs,
me-to fitness attaching is-not.' But the-father-by his servants-to it-was-said,
 'chāng'lō pāngh'rūn ān-sarī yē-lā pēh'rāv, ākhin ō-ka bōṭ-mā mundī
'good cloth brought-having this-to put-on, and his hand-on ring
 vō pāy-mā jōḍā ghāl. Mag āpūn khāy-pīyī-kunā majā kar'bō.
and foot-on shoe put. Then we eaten-drunk-having merry shall-make.
 Kēn-kasāthī, kī yō pōryā maryō hōtō, tō ab jītō bhayō; vō
What-of-for, that this son dead was, he now living became; and
 harāpyō hōtō, tō sapadyō.' Tab vē ānand karab lāgyā.
lost was, he was-found.' Then they joy to-make began.

On bēra ō-kō mōthā pōryā bāvar-mā hōtā. Mag ō ghar āy-baryā
That time his eldest son field-in was. Then he house coming-time-at
 ō-na bājā va nāch āy'kīs. Tab kām'dār-bhitar-kō ēk-jhan-lā balāy-
him-by music and dance was-heard. Then servants-among-of one-man-to called-
 kunā ō-na pusīs, 'yō kāy āhā?' Ō-na ō-lā sāngīs kī,
having him-by it-was-asked, 'this what is?' Him-by him-to it-was-said that,
 'tōrō bhāī āy-āhā, ākhin ō tōrō bāp-lā khuśāl bhēṭe-āhā bal-kunā ō-na
'thy brother come-is, and he thy father-to safe joined-is said-having him-by
 mōthī paṅgat karis-āhā.' Tab ō rāg bhar-sarī bhitar jāt nī
big feast made-is.' Then he (with-)anger been-filled-having inside going not
 hōtā. Yē-kasāthī ō-kō bāp bāhar āy-sarī ō-lā sam'jāb-lā lāgyō. Pan
was. This-of-for his father outside come-having him-to entreat-to began. But
 ō-na bāp-lā balīs, 'dēkh, mi it'kō baris-kō tōrī chāk'rī kar'tu,
him-by father-to it-was-said, 'see, I so-many years-of thy service am-doing,
 ākhin tōrī marjī kab'kahī mi tōdyō nahī. Tarī mi āp'lē
and thy order ever (by-)me was-broken not. But (by-)me my
 gaḍī barōbar majā kar'nō yē-kasāthī mō-lā kāhī śērī-kō pilā
friends with feast should-be-made this-of-for me-to ever goat-of young
 hī dēyēs nahī. Ānī jē-na tōrō paisā kis'bīnī-sāng nās-karīs,
even was-given not. And whom-by thy money harlots-with spent-was-made,
 ō tōrō pōryā āyō, tab tu-na ō-kasāthī mōthī paṅgat dēyē-āhās.
that thy son came, then thee-by his-sake-for big feast given-is.'

Tab ō-na ō-lā balis, 'pōryā, tū sārō din mōrō saṅ-mā āhās,
Then him-by him-to it-was-said, 'son, thou all days my company-in art,
 ākhin mōri sam'di jind'gāni tōri-ch āhā. Pan haus vō khuṣi
and my all property thine-indeed is. But glad and merry
 kar'nō aśō barō hōtō, kahā-kī tōrō bhāi marō hōtō, ab ō
should-be-made so fit. became, because thy brother dead was, now he
 jītō bhayō; vō harapyō hōtō, 'ō 'sapadyō.'
alive became; and lost was, he was-found.'

BHUNJIĀ.

The Bhunjiā tribe was enumerated in the following districts and states of the Central Provinces in the Census of 1891 :—

Name of District or State.	Number of Bhunjiās.
Hoshangabad	1
Raipur	6,186
Sambalpur	9
Patna	26
Kalahandi	107
TOTAL	6,329

According to Sherring's *Hindu Tribes and Castes*, iii, 202, they are also found in the Jeypore territory of the Madras Presidency, but they are not mentioned in the Madras Census Report for 1891, in which they have been probably mixed up with the Bhumiās.

They are most numerous in the south-east of the Raipur district, 6,020 having been enumerated in the Raipur *tahsil* of that district alone.

Hitherto it has been reported that the Bhunjiās have no special language of their own. The utmost that is said about them is that they speak 'a corruption of Hindī. The speech they use among themselves can always be understood, save where Gōṇḍ words occur, which they have learned by mixing up with Gōṇḍ.' A language called Bhunjiā was, however, reported as spoken by 2,000 people in Raipur, in the preliminary lists of language, received for this Survey, and a specimen of it has since been received.

An account of the Bhunjiās will be found on pp. 94 and ff. of the Report of the Ethnological Committee of the Jubbulpore Exhibition of 1866-67, and on p. 190 of Mr. Robertson's Report of the Central Provinces Feudatories Census of 1891. In the latter passage they are identified with the Bhumiās of Jeypore and the country to the east of Raipur. By tradition they come from the eastern Garjat States of Sambalpur. A short vocabulary has been printed in Mr. P. N. Bose's *Chhattisgar : Notes on its Tribes, Sects and Castes*. *Journal of the Asiatic Society of Bengal*, Vol. lix, part I. 1890, pp. 287 and ff.

Bhunjiā is closely related to Hal^bī. The phonetical system and the inflection of nouns is practically the same. The genitive is apparently always formed by adding the suffix *kē*; thus, *mānush-kē*, of a man. The suffix *chō* is, however, common with pronouns; thus, *mā-chō*, my; *tū-chō*, thy. In the dative we also find the suffix *lā* in addition to the usual Hal^bī suffixes *kē*, *kō*, *kā*; thus, *bābū-lā*, to the son.

With regard to pronouns we may note the form *tū-chō*, thou. The final *chō* is here probably the emphatic particle, Chhattisgarhī *ch*, Marāṭhī *te*; and different from *chō* in *tū-chō*, thy. Compare *kāchō*, some. Note also *hārā*, he, usually added to *nun*; thus, *nun-hārā*, he. Compare Chhattisgarhī *har*.

The inflection of verbs is mainly the same as in Hal^bī. In the verb substantive we may note forms such as *āchhē* or *āyē*, I am; *tū-chō āchhat*, thou art; *āchhē* and *āhē*, he is.

With regard to finite verbs we sometimes find *n* substituted for *l* in the past tense; thus, *karⁿī*, I did; *bainī* and *bainit*, he became; *gavāyⁿī*, he was lost. The final *s* in *urāy^slās*, he squandered, is probably due to the influence of Chhattisgarhī. The subject of transitive verbs in the past tense is sometimes put in the case of the agent; thus, *bāpus-nē*

dhan dīlō, the father gave his property. But we just as often find instances such as *bābū bāṭā nīlā*, the son took his share.

In the future we may note forms such as *jāidē*, I will go ; *guthiyābā*, I will say. *Khāvan*, let us eat ; *rahan*, let us remain, contain a suffix *an* of the first person plural. Compare Eastern Hindī.

In most essential points, however, the specimen which follows will show that Bhunjiā agrees with Hal'bi.

[No. 91.]

INDO-ARYAN FAMILY,

SOUTHERN GROUP.

HALABI.

BHUNJIA DIALECT.

(DISTRICT RAIPUR.)

काचो मानुषके टू-भन पुतार रहिलो। हुँचो छोटे बाबू बाबासे बोलला, ऐ बाबा धनसे जो माचो बाँटा आछे सो मा-चुक देहाँ। तपहर बापुसने हुनाके अपलो धन बाटून दीलो। जूगा दिन नो होइला छोटे बाबू बाँटा नीला अरु वड़े धूर गाँव वसूँ गेला। हुँथा खराब संगमें दिन काठलो आपलो धन उड़ालो। जब हुन जमा उड़ावून चुकलो तपहर उन देसे बड़ो दुकाल पड़लो, और हुनहारा कंगाल हुइलो। अरु हुवे देसे रहवइयामें गोटेक लगे जाहून रहुनाछे जोन हुनानचो अपलो खितो वरहा चराओंके पठालो। अरु हुन फल जिन वरहा खानाछे अपलो पोठ भरून चाहलो। हुँनाके माँगनी कोने नही देई। तपहर हुन मुध करलो अरु गुठियान माचो बाबा-लगे बहुत कमाहाको पोठसे आगर खाउँके मिलत आछे अरु मुइ भूखे मरत आछे। मुइ बाबा-लगे उठून जाइदे, अरु गुठियावाँ ये बाबा, मुइ बैकुण्ठ उल्ला अरु तूचे लगे पाप करुना-छे। यदायें मुइ तूचो बिटा कहून लायक नही आये। जिसीं कमाहाका ठेवलिस हुसोइ मोको ठेव। मने गोखून उठून बाबा लगे गेला। बावाने छोटे बाबूला धूरसे एते लाहला मया लागला अरु धाँवते गोलो हुनाचो टोंटरा पुटारलो अरु चूमलो। बाबू हुनाके गोठिया-यलो ऐ बापुस, मुइ बैकुण्ठ उल्ला अरु तूचे ठावें पाप करुनाछे। यदायें मुइ तूचो बिटा कहून लायक नही आये। बावाने कमाहासे कहलो अच्छा छिडाही आना अरु पहिरावा। अरु अँगुठीमें मुदरी पहिरावा अरु गोड़े पनही पहिरावा। तपहर अम्हीं खावन अरु सुखे रहन। योहारा माचो बाबू आहे, हुनहारा मरला बैनी एदाय जीला, माचो बाबू गवायनी फेर मिलली। हुन-हारा खुशी करला-चो॥

वड़े बाबू खिते रहला। अरु घरके ठावे एइला बाजा अरु नाच गर-जलो ताके सुनीला। हुनाचो कमाहामसे गोटेककी पूछला हुन काय आछे। कमाहा गोठियायलो तुमचो भाई एइला। तुमचे बावाने वनक वनक खवायला

काँई के हुनाचो बने पायला । ये बात सुनून बड़े बाबू रिस होयला, अरु भीतर नो गेला । तपहर हुनाचो बापुस बाहिर आयलो हुनाके मनाज-के लागलो । हुनहारा बाबासे बोलला, बाबा मुझ तुमचे इतने वरस सेवा करनी अरु तुमचे कहे चलनी । तूचो मोकी भेड़ी पीला खाजको कभू ना दीलास, कि मुझ अपिलो मीत संगे खुशी करून रहतो । तुमचे छोटा बाबू जो किसवी संग रहलो, अरु जमा धनकी उड़ायलास वो दाँय आइला तो बनक बनक खवायलो । बाबा गोठियायला ए बाबू तूचो माचो साथे आइत अरु माचो सबै तूचो आइ । तूचो छोटे भाई एइला, खुशी होजैन ठाहा । काँई के तूचो भाई मरला बैनीत हारा जिझा, गवायनी फेर मिललो ॥

[No. 91.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HALABĪ.

BHUNJIĀ DIALECT.

(DISTRICT RAIPUR.)

Kāchō mānush-kē dū-jhan putār rahilō. Hū-chō chhōtē bābū
A-certain man-of two-persons sons were. Them-of the-younger son
 bābā-sē bōl'lā, 'ai bābā, dhan-sē jō mā-chō bāṭā āchhē,
the-father-to spoke, 'O father, the-wealth-from what my share is,
 sō mā-chuk dēhā.' Tap'har bāpus-nē hunā-kē ap'lō dhan
that me-to give.' Then the-father-by them-to his-own wealth
 bāṭūn dilō. Jūgā din nō hōilā chhōtē bābū bāṭā
having-divided was-given. A-few days not became the-younger son the-share
 nīlā aru barē dhūr gāva basū gēlā. Hūthā kharāb saṅg-
took and very far to-a-village to-live went. There bad company-
 mē din kāṭh'lō, āp'lō dhan urālō. Jab hun jamā
among days he-passed, his-own wealth he-squandered. When he property
 urāvūn-chuk'lō tap'har un dēsē barō dukāl par'lō, aur hun-hārā
had-squandered then that in-country mighty famine fell, and he
 kaṅgāl huilō. Aru huvē dēsē rah'vaiyā-mē gōṭēk lagē
a-beggar became. And he in-country the-inhabitants-among one near
 jāhūn rahunā-chhē. Jōn hunān-chō ap'lō khētō bar'hā
having-gone lived. By-whom him-to his-own into-field swine
 charāṭ-kē paṭhālō; aru hun phal jin bar'hā khānā-chhē, ap'lō
feeding-for was-sent; and those fruits which the-swine eating-were, his-own
 pōṭ bharūn chāh'lō. Hūnā-kē māg'nī kōnē nahī dēi. Tap'har
belly to-fill he-wished. Him-to alms anybody not gives. Then
 hun sudh kar'lō; aru guṭhiyān, 'mā-chō bābā lagē bahut
by-him senses were-made; and said, 'my father near-to many
 kamāhā-kō pōṭ-sē āgar khāṭ-kē milat-āchhē; aru mui bhūkhē marat
servants-to belly-than more to-eat got-is; and I hungry dying
 āchhē. Mui bābā-lagē uṭhūn jāidē, aru guṭhiyābā, "yē bābā,
am. I father-near having-arisen will-go, and will-say, "O father,
 mui baikunṭha ul'tā, aru tū-chē lagē pāp karunā-chhē. Yadāyē
by-me heaven against, and thee-of near sin done-is. Henceforth
 mui tū-chō bēṭā kahūn lāyak nahī āyē. Jisō kamāhā-kā ṭhēv'lis,
I thy son to-be-called worthy not am. As the-servants thou-keepest,
 husōi mō-kō ṭhēv.'" Manē gōkhūn uṭhūn bābā lagē
so me keep.'" In-mind having-thought having-arisen the-father near

gēlā. Bābā-nē chhōtē bābū-lā dhūr-sē ētē lāh^alā,
he-went. The-father-by the-younger son-to distance-from coming it-was-seen,
 mayā lāg^alā, aru dhāv^atē gōlō, hunā-chō tōt^arā putār^alō, aru
compassion came, and running he-went, him-of neck embraced, and
 chūm^alō. Bābū hunā-kē gōthiyāy^alō, 'ai bāpus, mui baikunṭha ul^atā
kissed. The-son him-to said, 'O father, I heaven against
 aru tū-chē ṭhāv^aē pāp karunā-chhē. Yadāy^aē mui tū-chō bēṭā kahūn
and thee-of near sin done-is. Therefore I thy son to-be-called
 lāyak nahī āyē.' Bābā-nē kamāhā-sē kah^alō, 'achchhā
worthy not am.' The-father-by the-servant-to it-was-said, 'good
 chhiḍāhī ānā, aru pahirāvā; aru āguṭhī-mē mud^ari pahirāvā; aru
robe bring, and put-on; and the-finger-on a-ring put; and
 gōrē pan^ahi pahirāvā. Tap^ahar amhī khāvan, aru sukhē rahan.
on-foot a-shoe put. Then we will-eat, and happy will-be.
 Yō-hārā mā-chō bābū āhē, hun-hārā mar^alā bainī, ēdāy jilā; mā-chō
Because my son is, he dead was, now revived; my
 bābū gavāy^anī, phēr mil^alō.' Hun-hārā khuṣī kar^alā-chō.
son was-lost, again was-found.' They merriment made-indeed.

Barē bābū khētē rah^alā. Aru ghar-kē ṭhāvē ēilā, bājā
The-eldest son in-the-field was. And the-house-of near he-came, music
 aru nāch garaj^alō, tā-kē sunilā. Hunā-chō kamāhā-ma-sē gōṭek-kē
and dance sounded, that he-heard. His servants-among-from one-to
 pūchh^alā, 'hun kāy āchhē?' Kamāhā gōthiyāy^alō, 'tum-chō bhāi
he-asked, 'that what is?' By-the-servant it-was-said, 'thy brother
 ēilā. Tum-chē bābā-nē banak banak khavāy^alā; kāi-kē hunā-chō
came. Thy father-by good good feast-is-given; because-that him
 banē pāy^alā.' Yē bāt sunūn barē bābū ris hōy^alā, aru
safe he-received.' This thing having-heard the-elder son angry became, and
 bhitar nō gēlā. Tap^ahar hunā-chō bāpus bāhir āy^alō, hunā-kē manāū-kē
inside not went. Then him-of the-father out came, him-to entreat-to
 lāg^alō. Hun-hārā bābā-sē bōl^alā, 'bābā, mui tum-chē it^anē
began. By-him the-father-to it-was-spoken, 'father, by-me thee-of so-many
 baras sēvā kar^anī, aru tum-chē kahē chal^anī. Tū-chō mō-kē bhēri-
years service was-done, and thee-of order was-obeyed. You me-to sheep-
 pilā khāū-kō kabhū nā dilās, ki mui apilō mit-sangē khuṣī
young-one eating-for ever not gave, that I my-own friends-with merriment
 karūn rah^atō. Tum-chē chhōṭā bābū jō kis^abī sang rah^alō,
having-made might-have-been. Thy younger son who harlots with lived,
 aru jamā-dhan-kē urāy^alās, vō dāy āilā, tō banak banak
and property squandered, he when came, then good good
 khavāy^alō.' Bābā gōthiyāy^alā, 'ē bābū, tū-chō mā-chō sāthē āchbat;
feast-is-given.' The-father said, 'O son, thou me-of with art;

aru mā-chō sabai tū-chō āchhai. Tū-chō chhōtē bhāi ēilā,
and my all thine is. Thy younger brother came,
 khuṣī hōṭn thāhā, kāi-kē tū-chō bhāi mar'lā bainīt,
delight having-become was-right, because thy brother dead was,
 hārā-jillā; gavāy'nī, phēr mil'lō.
he-alive-is; was-lost, again is-found.

NĀHARĪ.

The Nāhars were enumerated in the following districts of the Central Provinces at the Census of 1891 :—

Raipur	171
Bilaspur	88
Sambalpur	37
Chhattisgarh Feudatories	442
Oriya Feudatories	256
TOTAL	994

Their dialect Nāharī has only been returned from Kanker, where the number of speakers has been estimated for the purposes of this Survey at 482.

Specimens have since been received from Kanker, and they show that Nāharī is closely related to Hal^abī.

The phonetical system is the same as in Hal^abī, and the inflexion of nouns is almost identical. The dative is formed by adding one of the suffixes *kē*, *k*, *kō*, *kā*, and *lā*; thus, *bāp-kē*, to the father; *būbā-kā*, to the son. In the ablative we find the suffixes *sē* and *bē* corresponding to Hal^abī *sē* and *lē*; thus, *dhan-sē*, from the property; *dhūr-bē*, from far off. In the genitive the ordinary Hal^abī suffixes are used; thus, *nāch-kō*, of dancing; *dēs-kē*, of a country. Note also forms such as *mānē-chā*, of a man; *dayā-kar^olō bad^olā*, return for compassion. In the plural we find Chhattisgarhī forms such as *mitān-sāngē*, with my friends.

'My' is *mō-chō*, *mā-chō*, and *mērē*; 'this' is *yē* and *yō*, genitive *ih-chō*, etc.

The verb substantive is inflected as in Hal^abī; thus, *āsē*, he is; *rah^olō*, *rah^olē*, *rah^olā*, he was. Peculiar forms are *āsat*, thou art; *rah^obō*, he was.

The past tense of finite verbs is formed as in Hal^abī; thus, *chāhō*, he wished; *gailō*, he went; *ṭār^olē*, I transgressed; *kar^obē*, I did. Note forms such as *hāsīdā*, he laughed; *karindā*, I did; *ilīs*, he came; *dilās*, he gave, etc.

Instances of the future are *jāindē*, I will go; *sānghūndē*, I will say; *dēh^ochō*, I will give. Note also forms such as *khād^olū*, let us eat; *pilū*, let us drink.

The general character of the dialect will be seen from the specimens which follow. They have been received from Kanker.

[No. 92.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HAL^aBĪ.

NĀHARĪ DIALECT.

(KANKER.)

SPECIMEN I.

कोन्हू मानेचा दो कड़हा आसत। हूने धूली कड़हा वूबाका सांघलो,
ऐ वूबा, धनसे जो बाँटो हो हुन मके देय। पन्हाय हुन हुनाक आपला धन

वाटून दिली । खूबे दिन नई होऊन रहलो कि धूली कड़हा सबो इकठावलो दूर देश निकरून गेलो, और हुवाँ अडरापन करलो । सब मालक उड़ाऊन दिलो । जबई उरकलो हुन देशमें खूब दुकाल पडलो और हुन गरीब होलो । और हुन देशके बसलो माने एकलो घरे रहलो । हुने हुन अपलोय खेत सोरोय चराऊंक पठावलो और हुन सोरोय खात रहलो हुनाचो पुटो भरलो भावलो । कोन्हा कई नई दीलास । तब चेत करलो और अपनेय बोललो, मेरे बूवा घरे कमैया ठोबलास खादलो सबन-वोरी बाचलो और मई भूखे मरिदाहा । इथावे उठून बूवा-लग जाईंदे और हुनके सांघून्दे, ऐ बूवा, संसार-बाहिरी पाप करवें अन तुचे पुरहे पाप करवें । मैं तुचे बेटा कहतले नौहौं । माचो हुन नौकर-बरावर करूक । तब हुन उठून बूवा-बग गेलो । पर हुन खूबे धूरवे देखून मया करून और पराऊन टोटरे लटकून चूमले । कड़हा बापके बोललो, ए बूवा संसार-बाहिरी पाप करवें अन तुचे पुरहे पाप करवें । मैं तुचे बेटा कहतवे नौहौं । फेर बूवा बोललो अपलो नौकर अच्छा कपड़ा निकराला हुनाक नेसावा । और हुनाक हाथामें मुद्दो अन खाटेले आवा पाहनीले । अन हमी खादलूँ पीलूँ आनन्द करलूँ । काय किं माचो कड़हो मरू रहलो फेर जीवलो पकाये रहले फेर मिललो । तब हुन खुशी लागलो ॥

हुनाचो वड़े कड़हा बड़े रहलो । और जब हुन येते बखत घरे लघे अँवरलो तब मादरचो नाचचो कुलहार सुनलो । तब हुन आपला नौकर आसे हुनाक पूँछा कि यो काई आय । हुन हुनाक बोललो, तुचो दादा इलो आसे अन तुचो बूवा अच्छा खादलो, काई कि हुनाक कड़हो नंगत आसे । प हुन रिस करलो और भीतर जाऊक दूरादा नी रहलो । हुनाचो बूवा बाहिर इलो अन मनावलो । हुन बापके जवाब दीले, देख इतरो बरसे तुचो सेवा करिंदा अन कमे तुचा वातक नई टारले । अन कमी वोकड़ो-कड़हो नी दिविस कि आपन मितान-संगे खुशी करतूँ । फेर तुचो कड़हो तुचो धनक बाइला संगे खादलो जिसे इलिस तिसे तुमी अच्छा खादवा । बूवा हुनाक बोललो ऐ कड़हो तू माचा संग सगारे दिन आसत । जो कितना आसे तुचो आय । फेर आनन्द करा खुशी करूंक चाहिवा ; काय कि ये तुचो दादा मरल रहला फेर जीवले; पकाये रहलो फेर मिललो ॥

[No. 92.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HALABI.

NĀHARĪ DIALECT.

(STATE KANKER.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōnhū mănō-chā dō kar'hā āsat. Hūnē dhūli kar'hā būbā-kā
Certain man-of two sons were. Them-from small son father-to
 sāngh'lō, 'ai būbā, dhan-sē jō bātō hō hun ma-kē dēy.
said, 'O father, wealth-from which share is that me-to give.'
 Panhāy hun hunā-k āp'lā dhan bātūn dilī. Khūbai din
Then he him-to his-own wealth having-distributed gave. Many days
 naī hōūn rah'lō ki dhūli kar'hā sabō ikathāv'lō
not having-become remained that the-small son all gathered-together
 dūr-dēs nik'rūn gailō, aur huvā aḍ'rāpan kar'lō, sab
far-country-(to) having-started went, and there bad-conduct did, all
 māl-ka urāūn dilō. Jabaī urak'lō hun dēs-mē khūb
wealth having-squandered gave. When spent that country-in much
 dukāl paḍ'lō, aur hun garib hōlō; aur hun dēs-kē bas'lō
famine fell, and he poor became; and that country-of living
 mănē ek'lō gharē rah'lo. Hūnē hun ap'lōy khēt sōrōy charāū-k
men one-of in-house he-lived. Him-by him his-own field swine to-graze
 paṭhāv'lō, aur hun sōrōy khāt rah'lō hunā-chō puṭō bhar'lō bhāv'lō.
was-sent, and he the-swine eating remained that-from belly filling he-wished.
 Kōnhā kaī naī dilās. Tab chēt kar'lō aur ap'nēy bōl'lō, 'mērē
Anybody anything not gave. Then sense he-did and himself said, 'my
 būbā gharē kamaiyā ṭhōb'lās, khād'lō saban-vōrī bāch'lō, aur mai
father in-house workers kept, eating all-of it-remained, and I
 bhūkhē maridāhā; ithā-bē uṭhūn būbā-lag jāindē aur hun-kē
hungry dying-am; here-from having-arisen father-near I-will-go and him-to
 sānghūndē, "ai būbā, sansār-bāhirī pāp kar'bē an tu-chē-pur'hē pāp
will-speak, "O father, the-world-against sin I-did and thee-of-before sin
 kar'bē. Māī tu-chē bēṭā kahat-lē nau-haū. Mā-chō hun naukar-barābar
I-did. I thy son to-be-called not-am, Me-to that sercant-like
 karūk.' Tab hun uṭhūn būbā-bag gailō. Par hun khūbai
do.' Then he having-arisen father-near went. But he much
 dhūr-bē dēkhūn mayā karūn aur parāūn ṭōṭ'rē
far-from having-seen kindness having-done and having-run on-the-neck

lat^hkūn chūm^hlē. Kaṛ^hhā bāp^hkē bōl^hlō, 'ē būbā,
having-hung kissed. The-son the-father-to spoke, 'O father,
 sansār-bāhiri pāp kar^hbē an tu-chē-pur^hhē pāp kar^hbē. Maī
the-world-against sin I-did and thee-of-before sin did. I
 tu-chē bēṭā kahat^hbē nau-haū.^h Phēr būbā bōl^hlō ap^hlō naukar,
thy son to-be-called not-am.' Again the-father said his-own (to-)servants,
 'acheh^hhā kap^hrā nik^hrā-lā hunā-k nēsāvā; aur hunā-k hāthā-mē
'good cloth take-out him cause-to-put-on; and him-to the-hand-in
 muddō an khāṭē-lē āvā pāh^hnilē, an hamī khād^hlū pīlū
a-ring and the-leg-in shoes make-him-wear, and we will-eat will-drink
 ānand kar^hlū. Kāy^hkī mā^hchō kaṛ^hhō marū rah^hlō, phēr jiv^hlō; pakāyē
joy will-do. Because my son dead was, again lived; lost
 rah^hlē, phēr mil^hlō.^h Tab hun khuṣī lāg^hlō.
was, again is-found.' Then to-him gladness was-attached.
 Hunā^hchō barē kaṛ^hhā bēṛē rah^hlō. Aur jab hun yētē
His elder son in-the-field was. And when he coming
 bakhat gharē-laghē āvar^hlō, tab mādar^hchō nāch^hchō kul^hhār sun^hlō. Tab
time house-near arrived, then music-of dance-of noise he-heard. Then
 hun āp^hlā naukar āsē hunā-k pūch^hhā ki, 'yō kāi āy^h?^h Hun
he his-own servant was him-to asked that, 'this what is?' He
 hunā-k bōl^hlō, 'tu-chō dādā ilō āsē, an tu-chō būbā achēh^hhā
him-to said, 'thy brother come is, and thy father good (things)
 khād^hlō, kāi^hki hunā-k kaṛ^hhō naṅgat āsē. Pa hun ris kar^hlō
ate, because-that him-to son well is. But he anger made
 aur bhītar jāū-k irādā nī rah^hlō. Hunā^hchō būbā bāhir ilō an
and inside go-to wish not was. Him-of father outside came and
 manāv^hlō. Hun bāp^hkē javāb dilē, 'dēkh, it^hrō bar^hsē
entreated-(him). He the-father-to reply gave, 'look, so-many years
 tu-chō sēvā karindā, an kabhē tu-chā bāt^hka nāi ṭār^hlē, an kabhī
thy service I-doing, and ever thy word-to not transgressed and ever
 bōk^hrō-kaṛ^hhō nī divis ki āpan mitān-saṅgē khuṣī kar^htū. Phēr
goat-child not gavest that my-own friends-with gladness I-might-have-done. Then
 tu-chō kaṛ^hhō tu-chō dhan^hk bāilā-saṅgē khād^hlō, jisē ilis tisē tumī
thy son thy wealth-to women-with ate, as came so you
 achchā khād^hvā.^h Būbā hunā-k bōl^hlō, 'ai kaṛ^hhō, tū mā^hchā-
good (things) gave-to-eat.' The-father him-to said, 'O son, thou me-of-
 saṅga sagārē din āsat; jō^hkit^hnā āsē tu-chō āy. Phēr ānand
with all days art; whatever is thine is. Then gladness
 karā khuṣī karūk chāhibā; kāy^hki yē tu-chō
having-done merriment to-make was-proper; because-that this thy
 dādā mar^hla rah^hlā, phēr jiv^hlē; pakāyē rah^hlō, phēr mil^hlō.^h
brother dead was, again lived; lost was, again is-found.'

[No. 93.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HALABĪ.

NĀHARĪ DIALECT.

(KANKER.)

SPECIMEN II.

एकलो वाघेडो कोनटा वनमें पडदो सोववो । हुरहा खुवसे उँचेलो हुनाचो पास आपलो वीलमेसे निकरलो । हुन आरोसे वाघेडो उठलो और हुनाचो डौली एकले उचेलो-पर हुरहा पडलो । रीसमें ऐना वाघेडोने हुन उचेलोको वीधाना चाहो । उचेलोने अरजी करलो आपलो तुचो वोर और मोचो वोर देख । हमचो मारीदास आपले किया बडाई होलो । इहचो सुनलो वाघेडोने उचेलोकी छाडून दिलो । उचेलोने अर्जी करलो, कोनटा दिनमें आपलो इहचो दाया-करलो बदला देहचो । इहचो सुन वाघेडो हाँसीदा वन किन्द्रो परावतो । अतकी दिन आसे हुन वनकी-लघे रहिया फाँदो लगावलो । वाघेडो फासलो । हुन हुनको गाय बैलो कथे मारत रहिलो । वाघेडेने फाँदोसे निकरूनके खुवे चाहलो, निकरून ना सकलो । हुन दुखी होवले खुवे गागलो । हुन उचेलोने जेनला वाघेडो छाडून रहलो हुन गागलो सुनलो । हुन उचेलो वाघेडोकी गागलो चिन्हलो खोजतेर हुन ठौरवा अयरलो जहाँ वाघेडो फाँदामें पडून रहवो । हुन उचेलो आपलो दातोसे फाँदेको काटलो वाघेडो छोडाऊन दिलो ॥

[No. 93.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HALABĪ.

NĀHARĪ DIALECT.

(KANKER.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ēk^alō bāghēdō kōn^atā ban-mē paḍ^adō sōv^avō. Hur^ahā
One tiger a-certain forest-in lying sleeping-was. Suddenly
 khub^asē ūchēlō hunā-chō pās āp^alō bīl-mē-sē nikar^alō. Hun
many mice him-of near their-own hole-in-from came-out. That
 ārō-sē bāghēdō uṭh^alō aur hunā-chō ḍaulau ēk^alē uchēlō-par hur^ahā
noise-from the-tiger arose and his paw one mouse-on by-chance
 paḍ^alō. Rīs-mē ainā bāghēdō-nē hun uchēlō-kō bīdhānā chāhō.
fell. Anger-in having-come the-tiger-by that mouse-to to-kill wished.
 Uchēlō-nē ar^aji kar^alō, 'āp^alō tu-chō vōr aur mō-chō vōr dēkh.
The-mouse-by request was-made, 'you your direction and my direction see.
 Ham-chō mārīdā-sē āp^alē kēyā baḍāi hōlō, Ih-chō sun^alō bāghēdō-nē
Our killing-from your what greatness will-be. This heard the-tiger-by
 uchēlō-kē chhādūn dilō, Uchēlō-nē ar^aji kar^alō,
the-mouse-to having-left was-given. The-mouse-by statement was-made,
 'kōn-tā din-mē āp^alō ih-chō dāyā-kar^alō bad^alā dēh^achō.' Ih-chō
'some day-in your-own this-of kindness(-of) return I-will-give.' This
 sun bāghēdō hāsīdā, ban kindrō parāvatō, At^akē din āsē
having-heard the-tiger laughed, forest roaming ran. A-few days were
 hun ban-kē laghē rahiya phādō lagā^av^alō, bāghēdō phās^alō. Hun
that forest-of near inhabitants a-net fixed, the-tiger caught. He
 hun-kō gāy-bailō kathē mārāt rahilō, Bāghēdē-nē phādō-sē
their cows-and-oxen sometimes killing was. The-tiger-by the-net-from
 nik^arūn-kē khubē chāh^alō, nik^arūn nā sak^alō, Hun dukhī
coming-out-for much wished, come-out not could. He troubled
 hōv^alē khubē gāg^alō, Hun uchēlō-nē jēn-lā bāghēdō chhādūn rah^alō
having-become much roared. That mouse-by which-to the-tiger having-left was
 hun gāg^alō sun^alō. Hun uchēlō bāghēdō-kē gāg^alō chinhalō,
that roaring was-heard. That mouse the-tiger-of roaring recognized,
 khōj^atē-khōj^atē hun ṭhaur^avā ayar^alō jahā bāghēdō phādā-mē paḍūn
searching-searching that place reached where the-tiger net-in having-fallen

rah'bō.	Hun	uchēlō	āp'lō	dātō-sē	phādē-kō	kāṭ'lō	bāghēdō
<i>was.</i>	<i>That</i>	<i>mouse</i>	<i>its-own</i>	<i>teeth-by</i>	<i>the-net-to</i>	<i>cut</i>	<i>the-tiger</i>
chhōdāūn		dilō.					
<i>having-released</i>		<i>gave.</i>					

FREE TRANSLATION OF THE FOREGOING.

Once upon a time a tiger was sleeping in a forest. Then many mice came out from their holes, close to him, and he awoke from the noise they made, and his paw fell on one of the mice. He became angry and was just going to kill the mouse, when it made the following request, 'look at yourself and at me; what greatness will come to you from killing me?' The tiger let the mouse off when he heard this, and the mouse declared that it would some day return his kindness. At which the tiger laughed and went into the forest.

Some days afterwards the men of the neighbourhood of the forest set a net and caught the tiger, who sometimes used to kill their cattle. The tiger tried hard to get out from the net, but could not do so. In his pain he roared loudly. Now the mouse which the tiger had released heard his roaring and recognised it. It sought and found the place where the tiger was lying in the net, cut the net with its sharp teeth and set the tiger free.

KAMĀRĪ OR KĀWĀRĪ.

This is the language of an Aboriginal Tribe called Kamār or Kāwār. It is returned only from the district of Raipur, as spoken by 3,743 souls. According to the Census of 1891, it is also spoken by 146 people in Bastar State, and by 120 in other parts of the Central Provinces, making a total of 4,009.

The number of people of the Kamār tribe in the Central Provinces in 1891 was as follows:—

Name of District or State.	
Raipur	5,205
Bilaspur	23
Sambalpur	164
Bastar	169
Kanker	187
Raigarh	13
Bamra	1,302
Rairakhol	13
Sonpur	28
Patna	375
Kalahandi	338
TOTAL	7,817

It will thus be seen that they are found in every Oṛiyā speaking District and State of the Central Provinces, and that they are strongest in Raipur and Bamra. In Raipur they are found principally in the south-east of the district.

Kamārs are a wild tribe living in the most remote jungles, and supporting themselves on jungle-fruits and small game. They are perhaps the same as the 'Kawars' described on page 99 of the report of the Ethnological Committee of the Jubbulpore Exhibition of 1866-67. Whether they are the same as the 'Kanwars' of the Central Provinces Gazetteer, page 413, is more doubtful. They must be distinguished from the Kawars or Kaurs of Chhattisgarh and the Tributary States of Chhota Nagpur.¹

It has been shown that out of the 7,817 Kamārs counted at the Census of 1891, only 4,009 have been returned as speaking the Kamārī language. The rest speak the language of their more civilised neighbours. Kamārī has hitherto been considered to be a Dravidian language, and, as such, it was classed in the Preliminary Rough List of the Languages of Raipur compiled for this Survey. A reference, however, to the specimen now received from that district, and to the following remarks, will show that it certainly belongs to the Aryan Family.

A short list of words in the dialect of the 'Komārs' has been printed by Mr. P. N. Bose, in his *Chhattisgarh: Notes on its Tribes, Sects and Castes*. *Journal of the Asiatic Society of Bengal*, Vol. lix, Part i, 1890, pp. 289 and f. It is too short to add anything to the materials contained in the specimen printed below.

Kamārī is a dialect of the same stamp as Hal'bi. It agrees with some Aryan languages in some points, and with others in others. Forms and idioms belonging to Chhattisgarhī, Oṛiyā and Marāṭhī are mechanically mixed together. There is even less of

¹ In the Census Report of the Central Provinces for 1891, the Kamārs and Kawars appear separately in the Caste-Tables. The Kawars are No. 27 in Group II(a) (Cultivators), Class A. Agricultural. The Kamārs are No. 13 in Group IV (Forest and Hill Tribes) of the same class.

uniformity in Kamārī than in Hal'bi, and the dialect has every appearance of having been adopted at a comparatively recent period. So little has it been assimilated that even the use of the various case-suffixes is vague and uncertain. The form *hunā-chē*, from the demonstrative pronoun *hun*, occurs for instance as a genitive, as a dative, and even as a nominative.

The Kamārs are stated to resemble the Gōṇḍs in appearance, and it is very probable that their original dialect was some form of Gōṇḍī. The general character of their present form of speech will be seen from the specimen, and I shall here only draw attention to some of its principal features.

The phonetical system is the same as in Hal'bi, and closely akin to Chhattisgarhī. Compare *kāi-jāt*, some one; *bāṭā*, share; *āchhē*, is.

The inflection of nouns also agrees with Hal'bi in so far as the oblique form does not differ from the base, and there does not exist a proper plural. Thus, *dēs-mē*, in a country; *majur-kō*, to the servants.

The usual case suffixes are,—

Instr.	<i>nē</i> .
Dat.	<i>kō</i> .
Abl.	<i>sē</i> .
Gen.	<i>kē, kā, dē</i> .
Loc.	<i>mē</i> .

Thus, *abhār-kē ul'tā*, against Heaven; *nāchā-dē śabad*, the sound of dancing; *apan-kā gāgrā*, your son.

The personal pronouns usually take the plural form; thus, *am*, I. They form their genitive by adding *chō, chā, or chē*; thus, *ām-chō kaṛhō*, my son; *tum-chō sām'nē*, before you; *tum-chā bhāud*, your brother; *tum-chē chāk'rī*, your service. 'My' is, however, also *mōr*; thus, *mōr bāṭā*, my share.

'He' is *hun*, to which *har, ar*, and *ā* are usually added; thus, *hun-har*, he; *hunar-sē*, from him; *hunā-chē*, his. *Har* is borrowed from Chhattisgarhī.

The verb substantive is formed from the bases *hō* and *āchh*; thus, *hō*, he is; *āchhē*, thou art, he is, and they are. The form *āchhat*, he was, is originally the third person plural of the present tense. There are no instances of a real past tense of this verb.

The suffix *dē* which plays a great rôle in the conjugation of the finite verb in Hal'bi is also frequent in Kamārī. Thus, *karūndē*, I do; *marūndē*, I am dying; *jāūndē*, I will go; *bōlūndē, bōlādē, and baldē*, he said. Instead of *dē* we also find *dī*; thus, *dukāl parē-dī*, a famine arose; *dēv-dī*, he gave. It will be seen that such forms are used as a present, a past, and a future. They are all present participles.

The true past tense is sometimes formed by adding *iyā*, and sometimes by adding *lā*; thus, *chumbiyā*, he kissed; *miviyō*, he was found; *jālā* and *jālō*, he became; *bāp-nē husē dēkhiyā, dayā kēlā*, the father saw him and had compassion. Forms such as *tum-chā hukam na ṭārū*, I did not transgress your command; *bhītar nahī yā*, he did not go in, correspond to the past habitual in Marāṭhī.

Future forms such as *khāvā*, I will eat; *bōl'vā*, I will say, also occur in Hal'bi.

In the verbal noun and the conjunctive participle we find the same mixture of dialects. Thus, *khātō*, to eat (Hal'bi); *karū*, to do (Marāṭhī); *charāun*, in order to tend (mixture of Chhattisgarhī and Marāṭhī); *kayānī*, to be called; *karā-dē*, to do; *hākār-kē*, having called (Chhattisgarhī); *uṭhūn*, having arisen (Marāṭhī), and so on.

Causals are apparently formed as in Marāthī; thus, *nisāvā*, cause him to put on; *nigāvā*, bring out.

Irregular are *galā*, went (Oṛiyā); *malā*, died (Oṛiyā); *kēlā*, did (Marāthī), and so on.

The preceding remarks will be sufficient to show the mixed character of the dialect. For further details the student is referred to the specimen which follows.

[No. 94.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

KAMĀRĪ OR KĀWĀRĪ DIALECT.

(DISTRICT RAIPUR.)

काई जात मानुसके दू गागरा आछे । एह-सोय इधलीने बाबासे बोलादे होय बाबा धन जो हो जा मोर बाँटा हो आमचो दे । तब बाबा हुन्हरको अपन धन बाँटिया । जुगे दिन न टहा कि इधली गागरा जमा माल इकट्ठा कर धूर देश गला । और वहाँ फंदी संग दिन गुतिया अपनो माल हरखत जालो । जब हुन सब उड़ावन दीला तब हुन देशमें बड़ा दुकाल पड़ेदी और हुनहर भिखारी जाला । और हुन देशके ठीला-में एक लगे गेला ठीला जोन हुन्हरको अपन खेते बरहा चराउन बोया । और हुन्हर हुन फोसे बरहा खायदी अपने पोटा खावाँ बोलून्दे । क्यों हुँसे कोई कुछ न देवदी । तब हुँसे चेत हेलो और खोखईदी, आमचो बापके लगे कीधी मजूर-को खातो कौरासे जुगे खाजा मिवेदी और अम भूखो मरून्दे । अम उठून अपन बाबा लगे जाऊन्दे और बोलवाँ कि हो बाबा अम अभाकरकी उलटा और तुमचो सामने पाप केला । उदाय अम अपनका गागरा कायानी आसकी नाहीं । अम्हाँ अपने मजूरनि वेदी एकके सामान करा । इहार सोच केला हुन उठून अपने बाप लगे गला । पर हुन दूर ठावाँ आछे कि हुन बापने हुसे देखिया दया केला और धावियाँ हुनूसे गले पोटाया हुन चूमबिया । पुच हुनसे बलिया होय बाबा अम अभाकरकी उलटा और तुमचो सामने पाप केला । उदाय अम अपनका गागरा कायानी आसकी नाहीं । बाबा अपन नौकरसे बलिया, सबसे नीचो चिंदरो निगावा हुने निसावा । और मूँदी और गोड़में पान्हो निसावा । खेल मजा केला । यह आमचो कड़हो आछे मला सने होजी पड़ीयो । हजियो सने तोप भिवियो । तब हुन्हर मजा करूँ लागिया ॥

हुनाचे उड़लो कड़हो जो खेते आछत तब चलिया घर लगे एडला । तब बाजा और नाचादे शब्द सुनेदे । हुनाचे अपन चाकरसे एकको अपन लगे हँकारके पूँछिया यहार काई जात आछे । हुनाचे हुनसे बलदे तुमचा भाउद

एइला । हुंसे तुमचा बावाने नगद खाजा केला हुसोय हुनाचे नगद चंगा लाहिया । यहार सुन उड़लो कड़होने खुनस केला और भीतर नहीं या । हुनर-से बावा बाहिर एइला हुनासे मनाज राला । हुना वापसे जवाब केला दिखा-दे आम इतेक वकरसे तुमचे चाकरी करुंदे और कभूईं हो तुमचा हुकम न ठारुं । और अपन काहीं अम्हाँ एक मेंदो पीला नाही देता कि अम्हा अपन मीता संग आनंद करुंदेता । तुमचा यहार कड़लो जो किसबिन संगे तुमचा माल खइला ज्यों-हनी अइला ल्यों-हनी अपन हुना लिये नगद खाजा दीला । बावा हुनाचे बलिया होय कड़हो तुम सब दिन अमचो संगे आछे और जो कुछ अमचा आछे सो सब तुमचा आछे । परंतु आनंद करादे और खुश हुआ-दे वाजिव आछे क्योंतो यहार तुमचा भाउद मला आछे तोई जागिया हाजियो सने तोय मिलयो ॥

[No. 94.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

KAMARĪ OR KĀWĀRĪ DIALECT.

(DISTRICT RAIPUR.)

TRANSLITERATION AND TRANSLATION.

Kāi-jāt mānus-kē dū gāg^{rā} āchhē. Ehū-sōy idh^{li}-nē
A-certain-individual man-of two sons were. Them-from the-younger
 bābā-sē bōlā-dē, 'hōy bābā, dhan jō hō jā mōr bāṭā hō,
the-father-to spoke, 'O father, the-wealth which is which my share may-be,
 ām-chō dē.' Tab bābā hun-har-kō apan dhan bāṭiyā. Jugē din
me-to give.' Then the-father them-to his-own property divided. Many days
 na ṭahā ki idh^{li} gāg^{rā} jamā māl ikatṭhā kar dhūr
not passed that the-younger son all property together having-made distant
 dēs galā; aur vahā phandī saṅg din gutiyā ap^{nō} māl
country(-to) went; and there evil-people with days passing his-own property
 har^{khat} jālō. Jab hun sab urāvⁿ-dilā tab hun dēs-mē
wasting became. When he all had-squandered then that country-in
 barā dukāl parē-dī; aur hun-har bhikhārī jālā. Aur hun dēs-kē
a-great famine fell; and he beggar became. And that country-of
 ṭhilā-mē ēk lagē gēlā ṭhilā, jōn hun-har-kō apan khētē bar^{hā}
countrymen-in one near he-went stayed, who him his-own fields-in swine
 charāun bōyā. Aur hun-har hun phōsē bar^{hā} khāy-dī, ap^{nē} pōṭ
to-feed sent. And he those husks the-swine used-to-eat, his-own belly
 khāvā bōlūndē. Kyō? Hūsē kōi kuchh na dēv-dī. Tab hū-sē
will-eat said. Why? To-him anybody anything not used-to-give. Then him-to
 chēt hēlō, aur khōkhai-dī, 'ām-chō bāp-kē lagē kēdhī majūr-kō
senses became, and thought, 'my father-of near how-many labourers-to
 khātō kaūrā-sē jugē khājā mivē-dī, aur am bhūkhō marūndē. Am
to-eat food-than more food is-got, and I from-hunger am-dying. I
 uṭhūn apan bābā lagē jāūndē aur bōl^{vā} ki, "hō bābā,
having-arisen my-own father near am-going and I-will-say that, "O father,
 am abhār-kē ul^{tā} aur tum-chō sām^{nē} pāp kēlā. Udāy am apan-kā
I heaven-to opposed and thee-of before sin did. Now I thy
 gāg^{rā} kāyānī ās^{kī} nāhī. Amhā ap^{nē} majūrⁿⁱ bēdī ēk-kē
son to-be-called so I-am-not. Me thy-own labourers among one-of
 sāmān karā." Ihār sōch kēlā, hun uṭhūn ap^{nē} bāp lagē galā.
like make." This thought he-made, he having-arisen his-own father near went.
 Par hun dūr ṭhāvā āchhē ki hun bāp-nē husē dēkhiyā, dayā kēlā.
But he far-off place-in was that his father him having-seen, pity did.
 aur dhāviyā hunū-sē galē poṭayā, hun chumbiyā. Putra hun-sē
and running him about-the-neck embraced, him kissed. The-son to-him

baliyā, 'hōy bābā, am abhār-kē ul'tā aur tum'chō sām'nē pāp kēlā.
spoke, 'O father, I heaven-to opposite and thee before sin did.
 Udāy am apan-kā gāg'rā kāyānī ās'kī nahī.' Bābā apan
Now I thy son to-be-called so not-am.' The-father his-own
 naukār-sē baliyā, 'sab-sē nikō chīdarō nigāvā, hunē nisāvā. Aur mūdi
servants-to spoke, 'all-from good clothes bring-out, him-on put. And ring
 aur gōṛ-mē pānhō nisāvā. Khailā, majā-kēlā. Yahā ām-chō kar'hō
and feet-on shoes put. Let-us-eat, merry-let-us-make. This my son
 āchhē malā-sanē, hōjī paṛiyō; hajiyō-sanē, tōp miviyō.' Tab hun-har
is having-died, alive came; being-lost-from, again he-is-found.' Then they
 majā karū lāgiyā.
merriment to-make began.

Hunā-chē ur'lō kar'hō jō khētē āchhat, tab chaliyā ghar lagē ēilā,
His elder son who in-fields was, then walking house near came,
 tab bājā aur nāchā-dē śabad sunēdē. Hunā-chē apan chākar-sē
then music and dancing sound he-heard. He his-own servants-from
 ēk-kō apan lagē hākar-kē pūchhiyā, 'yahār kāi jāt-āchhē?' Hunā-chē
one his-own near calling asked, 'this what going-on-is?' He
 hun-sē bal-dē, 'tum-chā bhāud ēilā, hūse tum-chā bābā-nē nagad
him-to spoke, 'thy brother came, for-him thy father-by good
 khājā kēlā; husōy hunā-chē nagad chaṅgā lāhiyā.' 'Yahār sun ur'lō
feast was-made; because him well healthy he-found.' This hearing the-elder
 kar'hō-nē khunas kēlā aur bhītar nahī yā. Hunar-sē bābā bāhīr ēilā,
son-by anger was-made and inside not went. Therefore father outside came,
 hunā-sē manāū-rālā. Hunā bāp-sē jabāb kēlā, 'dikhā-dē, ām itēk
him-to remonstrating-was. He the-father-to answer did, 'see, I so-many
 bachhar-sē tum-chē chāk'ri karūndē aur kabhūī-hō tum-chā hukam na
years-since thy service am-doing and ever-even thy orders not
 tārū. Aur apan kāhī āmhā ēk mēṛhō-pilā nahī dētā ki
transgressed. And you ever me one sheep-young-one not gave that
 āmhā apan mitā saṅg ānand kārūndētā. Tum-chā yahār kar'lō jō
I my-own friends with merry might-make. Thy this son who
 kis'bin saṅgē tum-chā māl khailā .jyō-hanī aīlā, tyō-hanī apan
harlots with thy fortune ate-up as-even he-came, so-even your-Honour
 hunā liyē nagad khājā dilā.' Bābā hunā-chē baliyā, 'hōy kar'hō, tum
him for good feast gave.' The-father him-to spoke, 'O son, thou
 sab din am-chō saṅgē āchhē, aur jō-kūchh am-chā āchhē sō sab tum-chā
all days me with art, and whatever mine is that all thine
 āchhē; parantu ānand-karādē aur khus-huādē vājib āchhē, kyō-tō yahār
is; but merry-make-to and pleased-to-be proper is, because this
 tum-chā bhāud malā āchhē, tōi jāgiyā; hājiyō-sanē, tōy mil'yō.'
thy brother dead was, and-he became-alive; having-been-lost, he is-found.'

STANDARD LIST OF WORDS AND SENTENCES

English.	Kōōkapī (Kanara).	Kōōkapī (Karwar).	Chitpāvanī (Ratnagiri).	Kōlī (Thana).
1. One	Yēk	Ēka	Ēk	Yēk
2. Two	Dōn	Dōni	Dōn	Dōn
3. Three	Tin	Tini	Tin	Tin
4. Four	Chār	Chāri	Chār	Chār
5. Five	Pāts	Pātsa	Pāts	Pāts
6. Six	Só	Sa	Sāhā	Sa, or sā
7. Seven	Sāt	Sāta	Sāt	Sāt
8. Eight	Āṭ	Āṭa	Āṭh	Āṭ
9. Nine	Nōv or nav	Navva	Naḍ	Nav
10. Ten	Dhā	Dhā	Dāhā	Dhā
11. Twenty	Vis	Vīsa	Vis	Īs
12. Fifty	Pannās	Pannāsa	Pannās	Pannās
13. Hundred	Śembor	Śambhari	Śambhar	Śambar
14. I	Hāv	Hāvā	Mē	Mī, or myā
15. Of me	Mojē	Ma-gelē	Mādzhō; mājhī; mādzhā	Mādzā, or māndzā
16. Mine	Mojē	Ma-gelē	Mādzhō; mājhī; mādzhā	Mādzā, or māndzā
17. We	Āmī	Āmmī	Āmhi	Āmī, āpun
18. Of us	Ām-chē	Ām-gelē	Ām-tsō; ām-chī; ām-tsā	Ām-tsā
19. Our	Ām-chē	Ām-gelē	Ām-tsō; ām-chī; ām-tsā	Ām-tsā
20. Thou	Tū	Tū	Tū	Tū
21. Of thee	Tujē	Tu-gelē	Tudzhō; tujhī; tudzhā	Tudzā
22. Thine	Tujē	Tu-gelē	Tudzhō; tujhī; tudzhā	Tudzā
23. You	Tumī	Tummi	Tumhi	Tumī
24. Of you	Tum-chē	Tum-gelē	Tum-tsō; tum-chī; tum-tsā	Tum-tsā
25. Your	Tum-chē	Tum-gelē	Tum-tsō; tum-chī; tum-tsā	Tum-tsā

IN THE VARIOUS DIALECTS OF MARĀṬHĪ.

Marāṭhī (Poona).	Varhādī Kuṇ*bi (Akola).	Nāgpuri (Nagpur).	Hal*bi (Bastar).	English.
Ēk	Yēk	Ēk	Gōṭōk	1. One.
Dōn	Dōn	Dōn	Dui-ṭhān	2. Two.
Tin	Tin	Tin	Tin	3. Three.
Chār	Chār	Chār	Chār	4. Four.
Pāṭa	Pāṭa	Pāṭa	Pāch	5. Five.
Sāhā	Sahā ; sā	Sāh	Chhaḥ	6. Six.
Sāt	Sāt	Sāt	Sāt	7. Seven.
Āṭh	Āṭh	Āṭh	Aṭh	8. Eight.
Naṭi	Nav	Nau	Nau	9. Nine.
Dahā	Dahā ; dhā	Dāhā	Das	10. Ten.
Vis	Īs ; yis	Īs, vis	Bis	11. Twenty.
Pannās	Pannās	Pannās	Pachās	12. Fifty.
Śambhar	Śambar ; sambhar	Śambhar	Sau	13. Hundred.
Mi	Mi	Mi	Mui, mai	14. I.
Māḍhā	Māhā	Māhā, māḍhā	Mō-chō	15. Of me.
Māḍhā	Māhā	Māhā, māḍhā	Mō-chō	16. Mine.
Āmbi	Āmi	Āmbi	Ami	17. We.
Ām-tsā	Ām-tsā	Ām-tsā	Am-chō, or amar	18. Of us.
Ām-tsā	Ām-tsā	Ām-tsā	Am-chō, or amar	19. Our.
Tū	Tū	Tū	Tui	20. Thou.
Tuḍhā	Tuhā	Tuhā, tuḍhā	Tu-chō, or tōr	21. Of thee.
Tuḍhā	Tuhā	Tuhā, tuḍhā	Tu-chō, or tōr	22. Thine.
Tumbi	Tumi	Tumbi	Tum	23. You.
Tum-tsā	Tum-tsā	Tum-tsā	Tum-chō, or tamar	24. Of you.
Tum-tsā	Tum-tsā	Tum-tsā	Tum-chō, or tamar	25. Your.

English.	Kōākaṇī (Kanara).	Kōākaṇī (Karwar).	Chitpāvanī (Ratnagiri).	Kōḷī (Thana).
26. He	To	To	To	To
27. Of him	Tā-chē	Tā-gelē	Tē-tāō; tē-chī; tē-tāā	Tyā-tā
28. His	Tā-chē	Tā-gelē	Tē-tāō; tē-chī; tē-tāā	Tyā-tā
29. They	Te	Te	Tē; tyō; tī	Tē
30. Of them	Tā-chē	Tā-gelē	Tēn-tāō; tēn-chī; tēn-tāā	Tyān-tā
31. Their	Tā-chē	Tā-gelē	Tēn-tāō; tēn-chī; tēn-tāā	Tyān-tā
32. Hand	Hāt	Hātu	Hāt	Hāt
33. Foot	Pāyi	Pāvula	Pāy	Pāy
34. Nose	Nak	Nāka	Nak	Nak
35. Eye	Ḍolo	Ḍolo	Ḍolo	Ḍolā
36. Mouth	Toṇḍ	Toṇḍa	Toṇḍ	Toṇḍ
37. Tooth	Dāt	Dāntu	Dāt	Dānt
38. Ear	Kān	Kānū	Kān	Kān
39. Hair	Kēs	Kēsu	Kēs	Kēs
40. Head	Takli	Māttē	Kapāl; ḍokā	Ḍokē, māthā
41. Tongue	Jib	Jiba	Jibh	Jib
42. Belly	Poṭ	Poṭa	Poṭ	Poṭ
43. Back	Pāṭh	Phāṭi	Pāṭh	Pāṭ
44. Iron	Lōkāḍ	Lokhaḍa	Lōkhaḍ	Lōkaḍ
45. Gold	Bhāṅgār	Bhāṅgāra	Sonā	Sonā
46. Silver	Rupē	Ruppē	Rupā	Nupa, tsāndi
47. Father	Bāpui	Bāppūsū, or ānū	Bāpūs	Bāpus, or bāpā
48. Mother	Āvai	Āvsu	Ālś	Āyē, or ālś
49. Brother	Bhāv or bāv	Bhāvu	Bhāūs	Bhāūs
50. Sister	Bhaiṇ or baiṇ	Bhaiṇi	Bēh*ṇlś	Baiṇ
51. Man	Munis	Manushyu	Māṇūs	Mānus
52. Woman	Bāil munis	Bāil manushya	Bāyākō	Bāy*ko

Marāṭhī (Poona).	Varhādī Kuṇ ^{bi} (Akola).	Nāgpurī (Nagpur).	Hal ^{bi} (Paṣar).	English.
Tō	Tō	Tō	Hun, or tō	26. He.
Tyā-tsā	Tyā-tsā	Tyā-tsā	Hun-chō, hun-kē, or tā-chō .	27. Of him.
Tyā-tsā	Tyā-tsā	Tyā-tsā	Hun-chō, hun-kē, or tā-chō	28. His.
Tē	Tē; tyē	Tē	Hun-man, or tē-man	29. They.
Tyā-tsā	Tyā-tsā; tyāhi-tsā	Tyān-tsā, tyāhi-tsā	Hun-man-chō, or tē-man-chō	30. Of them.
Tyā-tsā	Tyā-tsā; tyāhi-tsā	Tyān-tsā, tyāhi-tsā	Hun-man-chō, or tē-man-chō	31. Their.
Hāt	Hāt	Hāt	Hāth	32. Hand.
Pāy	Pāy	Pāy	Pāy	33. Foot.
Nāk	Nāk	Nāk	Nāk	34. Nose.
Ḍolā	Ḍolā	Ḍolā	Akh	35. Eye.
Tōṇḍ	Tōṇḍ	Tōṇḍ	Mā	36. Mouth.
Dāt	Dāt	Dāt	Dāt	37. Tooth.
Kān	Kān	Kān	Kān	38. Ear.
Kēs	Kēs	Kēs	Kēs	39. Hair.
Ḍokē	Ḍok ^{sa}	Kapāl	Māṇḍ	40. Head.
Jibh	Jibh	Jibh	Jib	41. Tongue.
Poṭ	Poṭ	Poṭ	Pēṭ	42. Belly.
Pāth	Pāth	Pāth	Pāth	43. Back.
Lōkhaṇḍ	Lōkhōṇḍ; lōkhaṇḍ	Lōkhaṇḍ	Lōhā	44. Iron.
Sōṇē	Sōna	Sōnē, sōna	Sōn	45. Gold.
Rupē	Tsāndī; rupa	Tsāndī	Rūp	46. Silver.
Bāp	Bāp; bāvā; bā	Bāp	Bābā	47. Father.
Āi	Māy; mā	Māy	Āyā	48. Mother.
Bhāṭ	Bhāṭ	Bhāṭ	Dādā (or bhāī)	49. Brother.
Bahī	Bahī	Bahī	Bōin, or bāī	50. Sister.
Manushy	Mānus	Mānus	Manukh	51. Man.
Strī	Lakṣmī; asturī	Bāy ^{akō}	Bāīlī	52. Woman.

English.	Kōñkapī (Kanara).	Kōñkapī (Karwar).	Chitpāvanī (Ratnagiri).	Kōñī (Thana).
53. Wife . . .	Bāil . . .	Bāila . . .	Bāyākō . . .	Bāy ^a kō . . .
54. Child . . .	Bhurgē, or burgē . . .	Cheḍū . . .	Mul ^a gā . . .	Pōr . . .
55. Son . . .	Pūt . . .	Pūtu . . .	Mul ^a gō . . .	Sok ^a rā . . .
56. Daughter . . .	Dhūv . . .	Dhūva . . .	Mul ^a gi; chēḍ . . .	Sok ^a ri . . .
57. Slave . . .	Gulām . . .	Gulāmu . . .	Gulām . . .	Gulām . . .
58. Cultivator . . .	Besāigār . . .	Kuḷambi . . .	Pāy ^a kāḷō . . .	Śēt ^a kārī, kuḷ ^a bi . . .
59. Shepherd . . .	Gauḷi . . .	Bokkaḍa-rāktalo, or kurba-rāṭso.	Dhan ^a gar . . .	Dhan ^a gar . . .
60. God . . .	Dēv . . .	Dēvu . . .	Dēv . . .	Dēv, Par ^a mēsar . . .
61. Devil . . .	Dēv ^a tsār . . .	Bhūta . . .	Bhūt . . .	Bhūt, saitān . . .
62. Sun . . .	Suryo . . .	Sūryu . . .	Sūrya . . .	Suryā . . .
63. Moon . . .	Chandr . . .	Tsandru . . .	Chandram . . .	Tsand . . .
64. Star . . .	Neketr . . .	Nakshatra . . .	Tārō . . .	Tsānni . . .
65. Fire . . .	Udzo . . .	Udzdzo . . .	Vistav . . .	Āg . . .
66. Water . . .	Udāk . . .	Uddāka . . .	Pāṇi . . .	Pāni . . .
67. House . . .	Ghar . . .	Ghara . . .	Ghar . . .	Ghar . . .
68. Horse . . .	Ghoḍo . . .	Ghoḍo . . .	Ghoḍō . . .	Ghōrā . . .
69. Cow . . .	Gāi . . .	Gāyi . . .	Gāy . . .	Gāy . . .
70. Dog . . .	Supē . . .	Supē . . .	Kutrō . . .	Kut ^a rā . . .
71. Cat . . .	Mādzār . . .	Mādzdzara . . .	Mādzar . . .	Mādzar . . .
72. Cock . . .	Kombo . . .	Kombo . . .	Komb ^a ḍō . . .	Kom ^a rā . . .
73. Duck . . .	Hās . . .	Badaka . . .	Badak . . .	Batā . . .
74. Ass . . .	Gāḍāv . . .	Gāḍdava . . .	Gāḍhav . . .	Gārav . . .
75. Camel . . .	Ūṇṭ, or karē . . .	Vaṇṭē . . .	Uṇṭ . . .	Uṭ . . .
76. Bird . . .	Sukpē . . .	Pakshi . . .	Pakshi, or pāk ^a rū . . .	Pāk ^a rū . . .
77. Go . . .	Vots . . .	Vatga . . .	Dzā . . .	Dzā . . .
78. Eat . . .	Khā . . .	Khā . . .	Khā . . .	Khā . . .
79. Sit . . .	Bos . . .	Baisa . . .	Bēs . . .	Bas . . .

Marāṭhi (Poona).	Varhāḍi Kuṇ*bi (Akola).	Nāgpuri (Nagpur).	Hal*bi (Bastar).	English.
Bāy*kō	Nav*ri; bāy*kō; lakṣimī	Bāy*kō	Meh*rār	53. Wife.
Māl	Pōr; pōr*ga; lēk	Pōr*ga	Lēkā	54. Child.
Mul*gā	Pōr*ga	Pōryā	Lēkā	55. Son.
Mul*gi	Pōr*gi	Mul*gi	Lēki, or lēk	56. Daughter.
Dās	Gulām	Gulām	Kabaḍi	57. Slave.
Śēt*karī	Vavar*vālā; kun*bi	Kir*sān	Nang*riyā	58. Cultivator.
Dhan*gar	Dhan*gar	Dhan*gar	Chhēlyā	59. Shepherd.
Dēv	Dēv; Īsvar	Dēv	Bhg*avān	60. God.
Bhūt	Bhūt	Bhūt	Bhūt	61. Devil.
Sūrya	Suryā	Sūry	Bēr	62. Sun.
Chandra	Tsānd; Chandr*mā	Chandr	Jōn	63. Moon.
Tārā	Tsānni; tārā	Tsānd*ni	Tārā	64. Star.
Vistū	Istō	Istō	Āig	65. Fire.
Pāṇi	Pāṇi	Pāṇi	Pāṇi	66. Water.
Ghar	Ghar	Ghar	Ghar	67. House.
Ghōḍā	Ghōḍā	Ghōḍā	Ghōḍā	68. Horse.
Gāy	Gāy	Gāy	Gāy	69. Cow.
Kutrā	Kutra	Kutrā	Kukur	70. Dog.
Māṇḍzar	Māḍzar	Māṇḍzar	Bilāi	71. Cat.
Kōmb*ḍā	Kōm*ḍā	Kōmb*ḍā	Gāṇjā	72. Cock.
Badak	Badak	Badak	Hāsā	73. Duck.
Gāḍhav	Gadha; Gadh*ḍā	Gāḍhav	Gadhī, or gadhā	74. Ass.
Uṇṭ	Ūṭ	Ūṭ	Uṭ, or hūṭ	75. Camel.
Pakshī	Pāksh*ṛā	Pakshī	Chirai	76. Bird.
Dzā	Dzāy; Dzā	Dzā	Jā	77. Go.
Khā	Khāy; jēv	Khā	Khā	78. Eat.
Bais	Bas	Bas	Bas	79. Sit.

English.	Kōṅkaṇī (Kanara).	Kōṅkaṇī (Karwar).	Chitpāvanī (Ratnagiri).	Kōṇī (Thana).
80. Come . . .	Ye . . .	Yo . . .	Yē . . .	Yē . . .
81. Beat . . .	Mār . . .	Māri . . .	Mār . . .	Mār . . .
82. Stand . . .	Ube-rāv . . .	Ub-rā . . .	Ubhō-rēhē . . .	Ubā-rā . . .
83. Die . . .	Mor . . .	Mara . . .	Mar . . .	Mar . . .
84. Give . . .	Dī . . .	Dī . . .	Dē . . .	Dē, dēs . . .
85. Run . . .	Dhāv, or dāv . . .	Dhāvā . . .	Dhāv . . .	Dhāv . . .
86. Up . . .	Vair . . .	Vairi . . .	Var . . .	Var . . .
87. Near . . .	Lāḡī . . .	Lāggi . . .	Dzaval . . .	Najik . . .
88. Down . . .	Sakaḷ . . .	Taggu . . .	Khāl ^a tō; khāl ^a ti; khāl ^a tā . . .	Hētō . . .
89. Far . . .	Pōis . . .	Dūra . . .	Lāmb . . .	Lāmb . . .
90. Before . . .	Ādī . . .	Phuḍe, mukhāri . . .	Puḍhā . . .	Purā . . .
91. Behind . . .	Pāṭī . . .	Mākshi . . .	Māḡin . . .	Magāri . . .
92. Who? . . .	Koṇ . . .	Koṇū . . .	Koṇ . . .	Kōn . . .
93. What? . . .	Kitē . . .	Ittē . . .	Kitā . . .	Kāy . . .
94. Why? . . .	Kityāk . . .	Ittyā . . .	Kī . . .	Kalā, kanā-tō . . .
95. And . . .	Āni . . .	Ānī . . .	Aṇ ^a khi . . .	Āni, ān . . .
96. But . . .	Puṇi . . .	Dzālyāri . . .	Paṇ . . .	Pun . . .
97. If . . .	Tar . . .	Dzar . . .	Dzar . . .	Dzar . . .
98. Yes . . .	Voi . . .	Hōyi . . .	Hōy . . .	Hōy . . .
99. No . . .	Nā . . .	Nā, nhaī . . .	Nāhī . . .	Nāy . . .
100. Alas . . .	Kaṭā kaṭā . . .	Ayyō . . .	Arērē . . .	Arērō, rōy rōy . . .
101. A father . . .	Bāpūi . . .	Ēk bāppūsu . . .	Ēk bāpūs . . .	Bāpus, bāpā . . .
102. Of a father . . .	Bāpai-chē . . .	Ekā bāpsu-gelē . . .	Bāp ^a sā-tō, -chi, -tā . . .	Bāpās-tā . . .
103. To a father . . .	Bāpaik . . .	Ekā bāpsūka . . .	Bāp ^a sā-hāī, bāp ^a sā-lā . . .	Bāpās-lā . . .
104. From a father . . .	Bāpai-kaḍṇ . . .	Ekā bāpsu-kaḍe-thāvnū . . .	Bāp ^a sā-pāshṭī . . .	Bāpā-pāṣṇ . . .
105. Two fathers . . .	Dōn bāpūi . . .	Dog-dāṇa bāppūsa . . .	Dōn bāpūs . . .	Dōn bāp(us) . . .
106. Fathers . . .	Bāpūi . . .	Bāppūsa . . .	Bāpūs, or bāpūs . . .	Bāp(us) . . .

Marāṭhī (Poona).	Varhāḍī Kuṇ'bi (Akola).	Nāgpurī (Nagpur).	Hal'bi (Bastar).	English.
Yē	Yē	Yē	Āva, āhō	80. Come.
Mār	Mār	Mār	Mār	81. Beat.
Ubhā rāhā	Ubhā rāhē ; ubhā rāhy	Ubbē rāhā	Uṭh	82. Stand
Mar	Mar	Mar	Mar	83. Die.
Dē	Dē	Dē	Dēs	84. Give.
Paḷ	Dhāv ; pay	Dhāv	Parāva	85. Run.
Var	Vadhar ; var ; var'tē	Var	Ūp'rē	86. Up.
Dzavaḷ	Dzōḍ ; dzōy ; dzavaḍ	Dzavaḷ	Lagē	87. Near.
Khālī	Khāl'tē ; khālī	Khālī	Khālē	88. Down.
Dūr	Lām ; dūr	Dūr	Dūr	89. Far.
Pūrvī	Āndhī ; puḍha ; mōrē	Agōdar, pūrvī	Āgē	90. Before.
Māgē	Mānga	Pāṭhī-māgē	Pāṭ-kōti	91. Behind.
Kōṇ	Kōn	Kōn	Kōn	92. Who.
Kāy	Kāy	Kāy	Kāy	93. What.
Kā	Kamhūn ; kamūn	Kāhūn	Kāy-kājē	94. Why.
Āpi	Ākhin ; ānī ; an	Āni	Aur, aru	95. And.
Parantu	Pan	Parantu . . . .	.....	96. But.
Dzar	Dzar	Dzar . . . .	.....	97. If.
Hōy	Hō ; bara ; bēs	Hōy	Hōy, hā	98. Yes.
Nāhī	Nāhi	Nāhi	Nāi, nahī	99. No.
Arērē	Arē ; arē bāpā rē	Arērē	Āhā	100. Alas.
Ēk bāp	Bāvā ; bā	Bāp	Bābā	101. A father.
Ēk bāpā-tsā	Bāvā-tsā	Bāpā-tsā	Bābā-chō	102. Of a father.
Ēk bāpās	Bāvā-lē	Bāpās	Bābā-kē	103. To a father.
Ēk bāpā-pāsūn	Bāvā-dzōḍun	Bāpā-pāsūn	Bābā-lagē-lē	104. From a father.
Dōn bāp	Dōn bāp	Dōn bāp	Dui bābā	105. Two fathers.
Bāp	Bāp	Bāp	Bābā-man	106. Fathers.

English.	Kōōkaṇi (Kanara).	Kōōkaṇi (Karwar).	Chitpāvanī (Ratnagiri).	Kōḥi (Thana).
107. Of fathers . . .	Bāpāi-chē . . .	Bāpsū-gelē . . .	Bāp*sān-tsō, -chī, -tsā . . .	Bāp*sān-tsā, bāpās-tsā . . .
108. To fathers . . .	Bāpāik . . .	Bāpsūka . . .	Bāp*sān-lā, bāp*sānā . . .	Bāpās-nā . . .
109. From fathers . . .	Bāpāi-kaḍūn . . .	Bāpsū-kaḍe-thāvnū . . .	Bāp*sā-pāshṭī . . .	Bāpās-pāsūn, -pun . . .
110. A daughter . . .	Yēk dhūv . . .	Ēki dhūva . . .	Chēḍ . . .	Sok*ri . . .
111. Of a daughter . . .	Dhuve-chē . . .	Ekā dhuve-chē . . .	Mul*gi-tsō, -chī, -tsā . . .	Sok*ri-tsā . . .
112. To a daughter . . .	Dhuvēk . . .	Ekā dhuvēka . . .	Mul*gis ; chēḍis . . .	Sok*ri-lā, sok*ris . . .
113. From a daughter . . .	Dhuve-kaḍūn . . .	Ekā dhuve-kaḍe-thāvnū . . .	Mul*gi-pāshṭī ; chēḍi-pāshṭī . . .	Sok*ri-pāsūn . . .
114. Two daughters . . .	Dōn dhuvō . . .	Dog-dzāpa dhuvō . . .	Dōghī mul*gyō ; dōghī-chēḍi . . .	Dōn sok*ryā . . .
115. Daughters . . .	Dhuvō . . .	Dhuvō . . .	Mul*gyō ; chēḍi . . .	Sok*ryā . . .
116. Of daughters . . .	Dhuvā-chē . . .	Dhuvā-gelē . . .	Mul*gyān-tsō, -chī, -tsā . . .	Sok*ryān-tsā . . .
117. To daughters . . .	Dhuvāk . . .	Dhuvāka . . .	Mul*gyān-lā . . .	Sok*ryān-nā . . .
118. From daughters . . .	Dhuvā-kaḍūn . . .	Dhuvā-kaḍe-thāvnū . . .	Mul*gyān-pāshṭī . . .	Sok*ryā-pāsūn . . .
119. A good man . . .	Yēk boro munis . . .	Ēku baro manushyu . . .	Tsāng*lē māpūs . . .	Barā mānus . . .
120. Of a good man . . .	Yekā boryā mun*sā-chē . . .	Ekā baryā manushyā-gelē . . .	Tsāng*lē māp*sā-tsā . . .	Baryā mān*sā-tsā . . .
121. To a good man . . .	Yekā boryā mun*sāk . . .	Ekā baryā manushyāka . . .	Tsāng*lē māp*sā-lā . . .	Baryā mān*sā-lā . . .
122. From a good man . . .	Yekā boryā mun*sā-kaḍūn . . .	Ekā baryā manushyā-kaḍe-thāvnū . . .	Tsāng*lē māp*sā-pāshṭī . . .	Baryā mān*sā-pāsūn . . .
123. Two good men . . .	Dōn bore munis . . .	Dog-dzāpa bare manushya . . .	Dōghē tsāng*lē māpūs . . .	Dōn barē mānus . . .
124. Good men . . .	Bore munis . . .	Bare manushya . . .	Tsāng*lē māpūs . . .	Barē mānus . . .
125. Of good men . . .	Borē mun*sā-chē . . .	Baryā manushyā-gelē . . .	Tsāng*lē māp*sān-tsō, -chī, -tsā . . .	Barē mān*sān-tsā . . .
126. To good men . . .	Borē mun*sāk . . .	Baryā manushyāka . . .	Tsāng*lē māp*sān-lā . . .	Barē mān*sān-nā . . .
127. From good men . . .	Borē mun*sā-kaḍūn . . .	Baryā manushyā-kaḍe-thāvnū . . .	Tsāng*lē māp*sā-pāshṭī . . .	Barē mān*sā-pāsūn . . .
128. A good woman . . .	Yēk bori bāil munis . . .	Ēki bari bāil-manushya . . .	Tsokhōt bāyākō . . .	Barī bāy*kō . . .
129. A bad boy . . .	Yēk pād burgo . . .	Ēku vāitū chēḍko . . .	Vāit bōdyō . . .	Vāit pōryā . . .
130. Good women . . .	Borī bāil mun*sā . . .	Baryō bāil-manushyo . . .	Tsokhōt bāyākō . . .	Baryā bāy*kā . . .
131. A bad girl . . .	Yēk pād chēḍū . . .	Ēki vāitī tsalli . . .	Vāit chēḍ . . .	Vāit pōri . . .
132. Good . . .	Borē . . .	Baro, bari, barē . . .	Tsokhōt . . .	Barā, tsakōt . . .
133. Better . . .	Bōv borē . . .	Jāstī baro ; tsāḍ baro . . .	Pushkaḷ tsokhōt . . .	Tyā-sī barā . . .

Marāṭhī (Poona).	Varhāḍī Kuṇ'bi (Akola).	Nāgpurī (Nagpur).	Hal'bi (Bastar).	English.
Bāpā-tsā . . .	Bāpā-tsā, bāpāi-tsā . . .	Bāpān-tsā, bāpāhī-tsā . . .	Bābā-man-chō . . .	107. Of fathers.
Bāpās . . .	Bāpā-lē ; bāpāi-le . . .	Bāpās, bāpāhis . . .	Bābā-man-kē . . .	108. To fathers.
Bāpā-pāsūn . . .	Bāpā-dzōḍun . . .	Bāpā-pāsūn . . .	Bābā-man-lagē-lē . . .	109. From fathers.
Ēk mul'gī . . .	Pōr'gī . . .	Pōr'gī . . .	Lēki . . .	110. A daughter.
Ēk muli-tsā . . .	Pōr'gī-tsā . . .	Pōri-tsā . . .	Lēki-chō . . .	111. Of a daughter.
Ēk mullis . . .	Pōri-lē . . .	Pōris . . .	Lēki-kē . . .	112. To a daughter.
Ēk muli-pāsūn . . .	Pōri-dzōḍun . . .	Pōri-pāsūn . . .	Lēki-lagē-lē . . .	113. From a daughter.
Dōn muli . . .	Dōn pōri . . .	Dōn pōri . . .	Dui gōṭā lēki . . .	114. Two daughters.
Muli . . .	Pōri . . .	Pōri . . .	Lēki-man . . .	115. Daughters.
Mulī-tsā . . .	Pōri-tsā ; pōrihī-tsā . . .	Pōri-tsā . . .	Lēki-man-chō . . .	116. Of daughters.
Mulīs . . .	Pōri-lē ; pōrihī-lē . . .	Pōris . . .	Lēki-man-kē . . .	117. To daughters.
Mulī-pāsūn . . .	Pōri-dzōḍun ; pōrihī-dzōḍun . . .	Pōri-pāsūn . . .	Lēki-man-lagē-lē . . .	118. From daughters.
Ēk tsāṅg'ālā manushy . . .	Bhalā mānus . . .	Ēk tsāṅg'ālā mānus . . .	Naṅgad manukh . . .	119. A good man.
Ēk tsāṅg'alyā manushyā-tsā . . .	Bhalyā mān'sā-tsā . . .	Ēkā tsāṅg'alyā mān'sā-tsā . . .	Naṅgad manukh-chō . . .	120. Of a good man.
Ēk tsāṅg'alyā manushyās . . .	Bhalyā mān'sā-lē . . .	Ēkā tsāṅg'alyā mān'sās . . .	Naṅgad manukh-kē . . .	121. To a good man.
Ēk tsāṅg'alyā manushyā-pāsūn . . .	Bhalyā mān'sā-dzōḍun . . .	Ēkā tsāṅg'alyā mān'sā-pāsūn . . .	Naṅgad manukh-lagē-lē . . .	122. From a good man.
Dōn tsāṅg'ālī manushyē . . .	Dōn bhalē mān'sa . . .	Dōn tsāṅg'ālē mānus . . .	Dui gōṭā naṅgad manukh . . .	123. Two good men.
Tsāṅg'ālī manushyē . . .	Bhalē mān'sa . . .	Tsāṅg'ālē mānus . . .	Naṅgad manukh-man . . .	124. Good men.
Tsāṅg'alyā manushyā-tsā . . .	Bhalyā mān'sā(hi)-tsā . . .	Tsāṅg'alyā mān'sān-tsā . . .	Naṅgad manukh-man-chō . . .	125. Of good men.
Tsāṅg'alyā manushyās . . .	Bhalyā mān'sā(hi)-lē . . .	Tsāṅg'alyā mān'sās . . .	Naṅgad manukh-man-kē . . .	126. To good men.
Tsāṅg'alyā manushyā-pāsūn . . .	Bhalyā mān'sā(hi)-dzōḍun . . .	Tsāṅg'alyā mān'sā-pāsūn . . .	Naṅgad manukh-man-lagē-lē . . .	127. From good men.
Ēk tsāṅg'ālī strī . . .	Tsōkhōṭ lākṣmī . . .	Ēk tsāṅg'ālī bāy'kō . . .	Naṅgad bāilī . . .	128. A good woman.
Ēk vāit mul'gā . . .	Kharāb pōr'ga . . .	Ēk vāit mul'gā . . .	Bad'mās lēkā, phandī lēkā . . .	129. A bad boy.
Tsāṅg'alyā striyā . . .	Bhalyā lākṣmīyā . . .	Tsāṅg'alyā bāy'kā . . .	Naṅgad bāilī-man . . .	130. Good women.
Ēk vāit mul'gī . . .	Kharāb pōr'gī ; buri pōr'gī ; gāṇḍī pōr'gī . . .	Ēk vāit pōr'gī . . .	Bad'mās lēki . . .	131. A bad girl.
Tsāṅg'ālē . . .	Tsōkhōṭ ; śābut ; tsāṅg'ālā . . .	Tsāṅg'ālā . . .	Naṅgad . . .	132. Good.
Adhik tsāṅg'ālē . . .	Adhik tsōkhōṭ . . .	Tyāhūn tsāṅg'ālā . . .	Khubē naṅgad . . .	133. Better.

English.	Kōṅkaṇī (Kanara).	Kōṅkaṇī (Karwar).	Chitpāvanī (Ratnagiri).	Kōṭī (Thana).
134. Best	Bavu- <u>ts</u> borē	Uttam ; ati baro ; bhō baro .	Sag ^a lēt <u>tsōkhōṭ</u>	Sag ^a lyā- <u>śī</u> (or <u>dzak^alyān</u>) barā .
135. High	Vair	Un <u>tsa</u>	Un <u>tsa</u>	U <u>ts</u>
136. Higher	Tā-chē vair	Ts <u>aḍ</u> un <u>tsa</u>	Pushka <u>ḷ</u> un <u>tsa</u>	Tyā- <u>śī</u> u <u>ts</u>
137. Highest	Bavu- <u>ts</u> vair	Ati un <u>tsa</u>	Sag ^a lēt un <u>tsa</u>	Sag ^a lyā- <u>śī</u> u <u>ts</u>
138. A horse	Ghoḍo	Ēku ghoḍo	Ghoḍo	Ghōrā
139. A mare	Ghoḍi	Ēki ghoḍi	Sāṇḍ ^a ṇi	Ghōri
140. Horses	Ghoḍe	Ghoḍe	Ghoḍe	Ghōrē
141. Mares	Ghoḍiyō	Ghōḍyo	Ghōḍyō	Ghōryā
142. A bull	Yēk bōil	Ēku bōilu	Bail	Bail
143. A cow	Yēk gāi	Ēki gāyi	Gāy	Gāy
144. Bulls	Bōil	Baila	Bail	Bail
145. Cows	Gāyō	Gāyyo	Gāyī	Gāyā
146. A dog	Yēk supē	Ēk supē	Kutrō	Kut ^a rā
147. A bitch	Yēk kol ^a gē	Ēk bāil supē	Kutri	Kut ^a ri
148. Dogs	Supī	Supī	Kutrē	Kut ^a rē
149. Bitches	Kol ^a gī	Bāil supī	Kutryō	Kut ^a ryā
150. A he-goat	Yēk bok ^a qo	Ēku bokkōḍu	Bak ^a rō	Bak ^a rā
151. A female goat	Yēk bok ^a qī	Ēki bokḍi	Bak ^a ri ; sēḷi	Bak ^a ri
152. Goats	Bok ^a qo	Bokkaḍa	Bak ^a rē ; bokaḍ	Bak ^a rē
153. A male deer	Yēk dārlē chitāl	Ēka dārlē chittala	Har ^a pā	Haran
154. A female deer	Yēk bāilē chitāl	Ēka bāilē chittala	Harip	Har ^a nī
155. Deer	Chit ^a lā	Chitlā	Haripā	Haran
156. I am	Hāv āsā	Hāvā āsā	Mē sā	Mī hāv
157. Thou art	Tū āsāi	Tū āssa	Tū sas	Tū hāv ^a s, or hās
158. He is	To āsā	To āssa	To sē	To hāv
159. We are	Āmī āsāv	Āmmī āsati	Āmhī sō	Āmī hāv
160. You are	Tumī āsāt	Tummī āsati	Tumhī sā	Tumī hā

Marāṭhī (Poona).	Varhāḍī Kun'bi (Akola).	Nāgpurī (Nagpur).	Hal'bi (Bastar).	English.
Uttam	Sam'dyāt tsōkhōṭ	Sag'lyā-hūn tsāng'la	Jugē naṅgad	134. Best.
Unta	Utata	Unta	Ḍēng	135. High.
Adhik unta	Adhik utata	Tyā-chyā-hūn unta	Khubē ḍēng	136. Higher.
Atisay unta	Sam'dyāt utata	Sag'lyā-hūn unta	Jugē ḍēng	137. Highest.
Ēk ghōḍā	Ghōḍā ; ghōḍ'ma	Ēk ghōḍā	Ghōḍā	138. A horse.
Ēk ghōḍī	Ghōḍī	Ēk ghōḍī	Ghōḍī	139. A mare.
Ghōḍē	Ghōḍē	Ghōḍē	Khubē ghōḍā	140. Horses.
Ghōḍyā	Ghōḍyā	Ghōḍyā	Khubē ghōḍī	141. Mares.
Ēk bail	Bail ; gōrā	Ēk bail	Builā, or bailā	142. A bull.
Ēk gāy	Gāy	Ēk gāy	Gāy	143. A cow.
Bail	Bail	Bail	Khubē builā	144. Bulls.
Gāyā	Gāyī	Gāyī	Khubē gāy	145. Cows.
Ēk kutrā	Kutra ; kutralā	Ēk kutrā	Kukur	146. A dog.
Ēk kutrī	Kutrī	Ēk kutrī	Kutrī	147. A bitch.
Kutrē	Kut'rē	Kutrē	Khubē kukur	148. Dogs.
Kutryā	Kut'ryā	Kutryā	Khubē kutrī	149. Bitches.
Ēk bak'rā	Bak'rā ; bōk'dyā	Bak'rā	Bōk'rā	150. A he-goat.
Ēk mōṇḍhī	Śēḍī ; bak'ri	Bak'ri	Chhēri	151. A female goat.
Bak'rē	Bak'rē ; bōk'dē	Bak'rē	Khubē bōk'rā	152. Goats.
Ēk harīṇ	Kayīṭ	Haran	Hir'nā	153. A male deer.
Ēk kāḷ'vīṭ	Har'ni	Har'ni	Mrugī, or har'ni	154. A female deer.
Harīṇ	Haran	Har'nē	Khubē hir'nā	155. Deer.
Mī āhē	Mī āhō, hāyē, or vhay	Mī āhē, or āhō	Mui āsē	156. I am.
Tū āhēs	Tū āhē(s), or hāyē	Tū āhē(s)	Tui āsis	157. Thou art.
Tō āhē	Tō āhē, or hāy	Tō āhē	Hun āsē	158. He is.
Āmhi āhē	Āmī āhō, or hāō	Āmhi āhō	Hami āstī	159. We are.
Tumhi āhē	Tumī āhā, or hā	Tumhī āhā	Tumi āsās	160. You are.

English.	Kōṅkaṇi (Kanara).	Kōṅkaṇi (Karwar).	Chitpāvanī (Ratnagiri).	Kōṇi (Thana).
161. They are . . .	Te āsāt . . .	Te āssati . . .	Tē sat . . .	Tē hān, or hāt . . .
162. I was . . .	Hāv āsullō . . .	Hāvā āsillō . . .	Mē salō . . .	Mi hōtū . . .
163. Thou wast . . .	Tū āsullōi . . .	Tū āsillo . . .	Tū salōs . . .	Tū hotās, or vhatās . . .
164. He was . . .	To āsullo . . .	To āsillo . . .	Tō salō . . .	Tō hotā, or vhatā . . .
165. We were . . .	Āmī āsulle . . .	Āmmī āsille . . .	Āmhi salō . . .	Āmi hōtū, or vhatū . . .
166. You were . . .	Tumī āsulle . . .	Tummī āsille . . .	Tumhi salēt . . .	Tumi hotāv, hotēs, or vhatā . . .
167. They were . . .	Te āsulle . . .	Te āsille . . .	Tē salē . . .	Tē hotē . . .
168. Be . . .	Āsū . . .	Rāba, rava . . .	Rēhē, hō . . .	Hō, as . . .
169. To be . . .	Ās-chē, āsōk . . .	Ās-chē . . .	Sapā . . .	Ās-nā, hō-nā . . .
170. Being . . .	Āsat . . .	Āstanā . . .	Satā . . .	Hōt, āsat . . .
171. Having been . . .	Āsūn, āson . . .	Āssūnū . . .	Salō-satā, sōv-nī . . .	Hōūn-sī . . .
172. I may be . . .	Hāvē urye . . .	Hāvē āsyeda . . .	Mē sēn . . .	Mi āsan . . .
173. I shall be . . .	Hāv urtolō . . .	Hāvā āssanā . . .	Mē sēn . . .	Mi āsan . . .
174. I should be . . .	Hāvē uru-dzāi . . .	Hāvē ās-kāḍa . . .	As-pār salō, mē saivā . . .	Mi asāvā-tsā . . .
175. Beat . . .	Mār . . .	Māri . . .	Mār . . .	Mār . . .
176. To beat . . .	Mār-chē . . .	Mār-chē . . .	Mār-pā . . .	Mār-nā . . .
177. Beating . . .	Mārīt . . .	Mārīta . . .	Mārīt . . .	Mārīt . . .
178. Having beaten . . .	Mārūn . . .	Mārū . . .	Mār-nī . . .	Mārūn-sī . . .
179. I beat . . .	Hāv mārā . . .	Hāvā mārā . . .	Mē mār-tsā . . .	Mi mār-tāy . . .
180. Thou beatest . . .	Tū mārāi . . .	Tū mārā . . .	Tū mār-tsas . . .	Tu mār-tēs . . .
181. He beats . . .	To mārā . . .	To mārā . . .	Tō mār-tsā . . .	Tō mār-tē . . .
182. We beat . . .	Āmī mārātū . . .	Āmmī mārāti . . .	Āmhi mār-tsā . . .	Āmi mār-tāy . . .
183. You beat . . .	Tumī mārāt . . .	Tummī mārāti . . .	Tumhi mār-tsā . . .	Tumi mār-tā . . .
184. They beat . . .	Te mārāt . . .	Te mārāti . . .	Tē mār-tsāt . . .	Tē mār-tān, or mār-tāt . . .
185. I beat (<i>Past Tense</i>) . . .	Hāvē mārlē . . .	Hāvē mārlē . . .	Mē mār-lā or mār-rā . . .	Mini mār-lā . . .
186. Thou beatest (<i>Past Tense</i>). . .	Tuvē mārlē, or -lēy . . .	Tuvē mārlē . . .	Tū mār-lās or mār-rās . . .	Tuni mār-lās . . .
187. He beat (<i>Past Tense</i>) . . .	Tāpē mārlē . . .	Tānnē mārlē . . .	Tēpīn mār-lān or mār-rā . . .	Tyā-nī mār-lā . . .

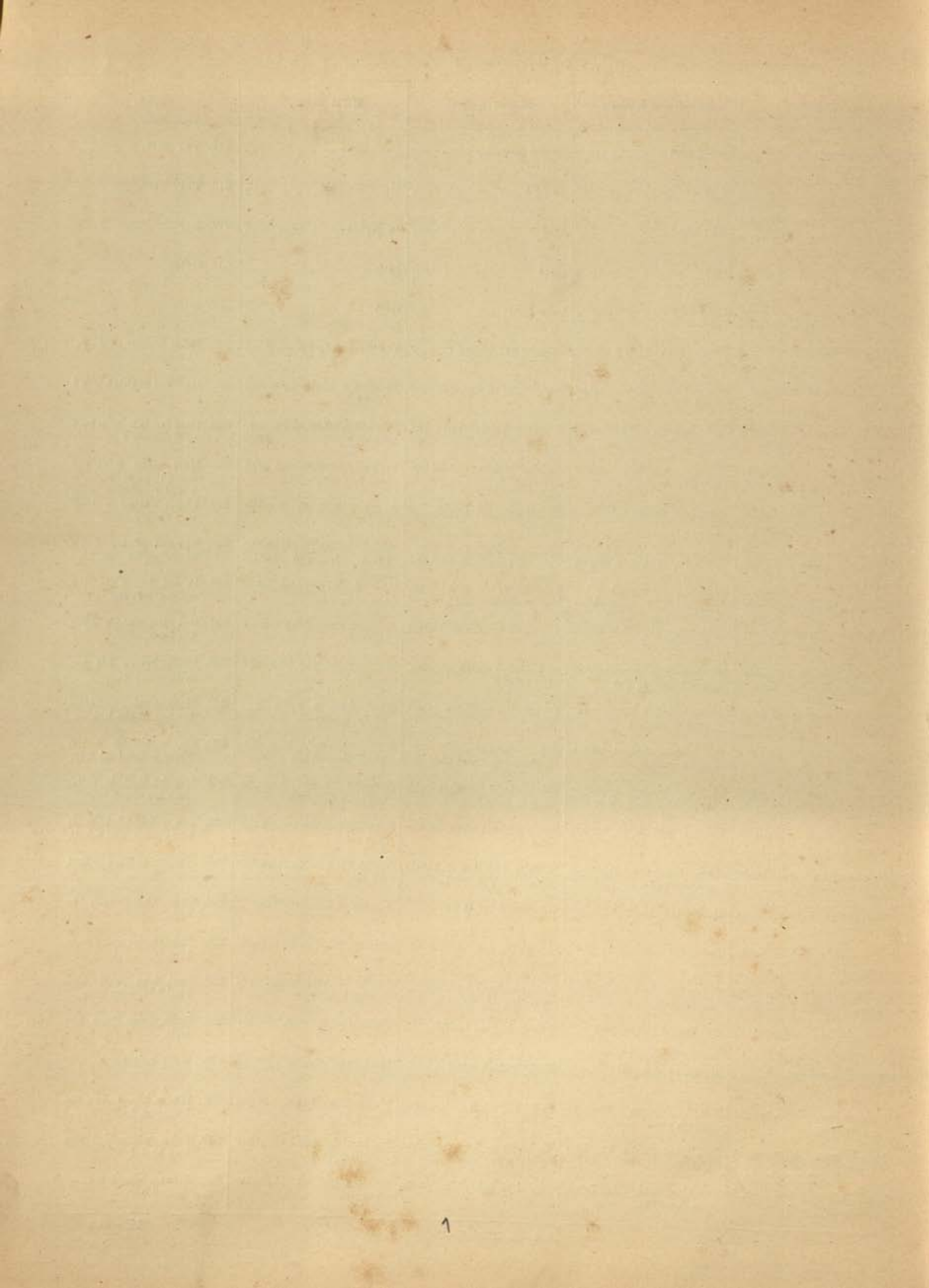
Marāṭhī (Poona).	Varhāḍī Kuṇḍī (Akola).	Nāgpurī (Nagpur).	Hal'bi (Bastar).	English.
Tē āhēt	Tē āhē(t) or hāyēt . . .	Tē āhēt	Hunī āsat, or āsē . . .	161. They are.
Mī hōtō	Mī hōtō, or vhatō . . .	Mī hōtō	Mui ralē	162. I was.
Tū hōtās	Tū hōtā, or vhatā . . .	Tū hōtā	Tui ralā, or ralē . . .	163. Thou wast.
Tō hōtā	Tō hōtā, or vhatā . . .	Tō hōtā	Hun ralā, ralē, or ralō . .	164. He was.
Āmhi hōtō	Āmī hōtō, or vhatō . . .	Āmhi hōtō	Hami ralē	165. We were.
Tumhi hōtā	Tumī hōtē, or vhatē . . .	Tumhi hōtē	Tumī ralē, or ralās . . .	166. You were.
Tē hōtē	Tē hōtē, or vhatē . . .	Tē hōtē	Hun-man ralē	167. They were.
Hō	Hō; hōy; vhay . . .	Hōna	Hōun (?)	168. Be.
Hōṇē	As ^a na; hōna; vhana . . .	Hōna		169. To be.
Hōt	Hōt	Hōt		170. Being.
Hōun	Hōun	Hōun	Hōun	171. Having been.
Mī vhaṇḍē	Mī asēl; mī vhañl . . .	Mī asal	Mui hōēndē, or hōindē . . .	172. I may be.
Mī hōin	Mī asil; mī vhañl . . .	Mī asin	Mui hōēndē	173. I shall be.
Mī vhaṇḍē	Mī asāva; mī vhaṇva . . .	Mī as ^a la pāhijē . . .	Mui hōēndē	174. I should be.
Mār	Mār; mārā	Mār	Mār	175. Beat.
Mār ^a ṇē	Mār ^a na	Mār ^a na	Mār ^a nā	176. To beat.
Mārit	Mārat	Mārat	Mār ^a tōr	177. Beating.
Mārūn	Mārūn; mār ^a lyā-var . . .	Mārūn	Mārūn-bhāti	178. Having beaten.
Mī mār ^a tō	Mī mār ^a tō	Mī mār ^a tō	Mui mārē-sē	179. I beat.
Tū mār ^a tōs	Tū mār ^a tā, or mār ^a tō . . .	Tū mār ^a tō	Tui mār ^a sis	180. Thou beatest.
Tō mār ^a tō	Tō mār ^a tē	Tō mār ^a tō	Hun mārē-sē	181. He beats.
Āmhi mār ^a tō	Āmī mār ^a tō	Āmhi mār ^a tō	Hami mārē-sē	182. We beat.
Tumhi mār ^a tā	Tumī mār ^a tā	Tumhi mār ^a tā	Tumī mār ^a sās	183. You beat.
Tē mār ^a tāt	Tē mār ^a tāt, or mār ^a tāt . . .	Tē mār ^a tēt	Hunī mārē-sē, or mār ^a sat . .	184. They beat.
Mī mār ^a lē	Myā mār ^a la	Myā mār ^a la	Mai mār ^a lē	185. I beat (Past Tense).
Tū mār ^a lē	Tyā mār ^a la	Tyā mār ^a la	Tui mār ^a lis	186. Thou beatest (Past Tense).
Tyā-nē mār ^a lē	Tyā-na mār ^a la	Tyā-na mār ^a la	Hun mār ^a lā	187. He beat (Past Tense).

English.	Kōñkaṇī (Kanara).	Kōñkaṇī (Karwar).	Chitpāvanī (Batuagiri).	Kōṇī (Thana).
188. We beat (<i>Past Tense</i>).	Āmī mārīlē . . .	Āmmī mārīlē . . .	Āmhi mār ^a lā or mār ^a rā . . .	Āmī mār ^a lā . . .
189. You beat (<i>Past Tense</i>)	Tumī mārīlē . . .	Tummī mārīlē . . .	Tumhi mār ^a lāt or mār ^a rāt . . .	Tumī mār ^a lā . . .
190. They beat (<i>Past Tense</i>)	Tāpī mārīlē . . .	Tānnī mārīlē . . .	Tyāpī mār ^a lā or mār ^a rā . . .	Tyāṇḍgun mār ^a lā . . .
191. I am beating . . .	Hāṣ mārīt āsā . . .	Hāvā mārīta āsā . . .	Mē mār ^a tsā-sā . . .	Mī mārīt hāy . . .
192. I was beating . . .	Hāv mārīt āsullō . . .	Hāvā mārīta āssillō . . .	Mē mārīt salō . . .	Mī mār ^a tōtō, or mārīt hōtū . . .
193. I had beaten . . .	Hāvē mārulē . . .	Hāvē mārīlē . . .	Mē mār ^a lā salā . . .	Mī-na mār ^a lā hōtā, or mārīt ^a tā . . .
194. I may beat . . .	Hāvē māriyē . . .	Hāvē māryēda . . .	Mē kēḍ ^a lātari mārīn . . .	Mī mārīn . . .
195. I shall beat . . .	Hāv mārīn . . .	Hāvā mārīnā . . .	Mē mārīn . . .	Mī mārīn . . .
196. Thou wilt beat . . .	Tū mārītalōi . . .	Tū mārītalo . . .	Tū mār ^a sīl . . .	Tā mār ^a sīl . . .
197. He will beat . . .	To mārītalo . . .	To mārītalo . . .	To mārīl . . .	Tō mārīl . . .
198. We shall beat . . .	Āmī mārītale . . .	Āmmī mārītale . . .	Āmhi mārū . . .	Āmī mārū . . .
199. You will beat . . .	Tumī mārītale . . .	Tummī mārītale . . .	Tumhi mārāl . . .	Tumī mārāl . . .
200. They will beat . . .	Te mārītale . . .	Te mārītale . . .	Tē mār ^a til . . .	Tē mār ^a til . . .
201. I should beat . . .	Hāvē māri-dzāi . . .	Hāvē mār-kāḍza . . .	Mē mār ^a vā . . .	Mīna mārāvā . . .
202. I am beaten . . .	Mākā mārīlē . . .	Mākkā mārlo . . .	Mā-lā mār ^a tsat . . .	Ma-lā mār ^a tān . . .
203. I was beaten . . .	Mākā mārīlē . . .	Mākkā mārīlē . . .	Mā-lā mār ^a lā, mā-lā mār ^a rā . . .	Ma-lā mār ^a lā . . .
204. I shall be beaten . . .	Mākā mārītale . . .	Mākkā mārītāda . . .	Mā-lā mār ^a til . . .	Ma-lā mār ^a til . . .
205. I go . . .	Hāv vetā . . .	Hāvā vattā . . .	Mē dzātsā . . .	Mī dzātāy . . .
206. Thou goest . . .	Tū vetāi . . .	Tū vattā . . .	Tū dzātsas . . .	Tā dzātās . . .
207. He goes . . .	To vetā . . .	To vattā . . .	Tō dzātsā . . .	Tō dzātā . . .
208. We go . . .	Āmī vetāv . . .	Āmmī vattāti . . .	Āmhi dzātsā . . .	Āmī dzātāv . . .
209. You go . . .	Tumī vetāt . . .	Tummī vattāti . . .	Tumhi dzātsā . . .	Tumī dzātā . . .
210. They go . . .	Te vetāt . . .	Te vattāti . . .	Tē dzātsat . . .	Tē dzātān, or dzātāt . . .
211. I went . . .	Hāv gelō . . .	Hāvā vatsugelō . . .	Mē gelō . . .	Mī gelū, or jēlū, etc. . .
212. Thou wentest . . .	Tū gelōi . . .	Tū vatsugelo . . .	Tū gelōs . . .	Tā gelās . . .
213. He went . . .	To gelo . . .	To vatsugelo . . .	Tō gelō . . .	Tō gelā . . .
214. We went . . .	Āmī gele . . .	Āmmī vatsugele . . .	Āmhi gelō . . .	Āmī gelū . . .

Marāṭhī (Poona).	Varhāḍī Kuṇṇī (Akola).	Nāgpuri (Nagpur).	Hal'bi (Bastar).	English.
Āmbhī mār ^a lē . . .	Āmbhī mār ^a la . . .	Āmbhī mār ^a la . . .	Hamī mār ^a lā . . .	188. We beat (<i>Past Tense</i>).
Tumhī mār ^a lē . . .	Tumhī mār ^a la . . .	Tumhī mār ^a la . . .	Tumī mār ^a lās . . .	189. You beat (<i>Past Tense</i>).
Tyā-nī mār ^a lē . . .	Tyābi-na mār ^a la . . .	Tyāhā-na mār ^a la . . .	Hun-man mār ^a lā . . .	190. They beat (<i>Past Tense</i>).
Mī mārīt āhē . . .	Mī mārāt āhē . . .	Mī mārāt āhō . . .	Mui mār ^a tē (āsō), or mārūn ralē.	191. I am beating.
Mī mārīt hōtō . . .	Mī mārāt hōtō . . .	Mī mārāt hōtō . . .	Mui mār ^a tē ralē . . .	192. I was beating.
Mī mār ^a lē hōtē . . .	Mī mār ^a la hōta . . .	Mī mār ^a la āhē . . .	Mui mār ^a lī . . .	193. I had beaten.
Mī mārāvē . . .	Mī mārīl . . .	Myā mārāva . . .	Mui mārēndē . . .	194. I may beat.
Mī mārīn . . .	Mī mārīl . . .	Mī mārīn . . .	Mui mārēndē . . .	195. I shall beat.
Tū mār ^a sil . . .	Tū mār ^a sin . . .	Tū mār ^a sil . . .	Tui mār ^a si, or mār ^a dis . . .	196. Thou wilt beat.
Tō mārīl . . .	Tō mārīn, or mārāl . . .	Tō mārāl . . .	Hun mārēdē . . .	197. He will beat.
Āmbhī mārū . . .	Āmbhī mārū . . .	Āmbhī mārū . . .	Hamī mār ^a vā, or mārūndē . . .	198. We shall beat.
Tumhī mārāl . . .	Tumhī mār ^a sān, or mārāl . . .	Tumhī mārāl . . .	Tumī mārāsē, or mārēndē . . .	199. You will beat.
Tē mār ^a til . . .	Tē mār ^a tin . . .	Tē mār ^a til . . .	Hun-man mār ^a dē, or mārēndē.	200. They will beat.
Mī mārāvē . . .	Mī mārāva . . .	Myā mārāva . . .	Mui mārēndē . . .	201. I should beat.
Malā mār ^a lē āhē . . .	Ma-lē mār ^a tō . . .	Maḍz mār ^a la āhē . . .	Mō-kē mār ^a bā āsat . . .	202. I am beaten.
Malā mār ^a lē hōtē . . .	Ma-lē mār ^a la . . .	Maḍz mār ^a la hōtā . . .	Mō-kē mār ^a lāē . . .	203. I was beaten.
Mī mār ^a lā-dzāin . . .	Ma-lē mār ^a til . . .	Maḍz mārāl . . .	Mō-kē mār ^a bā āē . . .	204. I shall be beaten.
Mī dzātō . . .	Mī dzātō . . .	Mī dzātō . . .	Mui jāyasē . . .	205. I go.
Tū dzātōs . . .	Tū dzātā . . .	Tū dzātō(s) . . .	Tui jāsis . . .	206. Thou goest.
Tō dzātō . . .	Tō dzātē . . .	Tō dzātō . . .	Hun jāyasē . . .	207. He goes.
Āmbhī dzātō . . .	Āmbhī dzātō . . .	Āmbhī dzātō . . .	Hamī jāūsē . . .	208. We go.
Tumhī dzātā . . .	Tumhī dzātā . . .	Tumhī dzā(-tā) . . .	Tumī jāvāsās . . .	209. You go.
Tē dzātāt . . .	Tē dzātāt . . .	Tē dzātēt . . .	Hun-man jāsat . . .	210. They go.
Mī gēlō . . .	Mī gēl ^a tō ; mī gēlō . . .	Mī gēlō . . .	Mui gēlō . . .	211. I went.
Tū gēlās . . .	Tū gēlā . . .	Tū gēlā(s) . . .	Tui gēlis . . .	212. Thou wentest.
Tō gēlā . . .	Tō gēlā . . .	Tō gēlā . . .	Hun gēlō . . .	213. He went.
Āmbhī gēlō . . .	Āmbhī gēlō . . .	Āmbhī gēlō . . .	Hamī gēlū . . .	214. We went.

English.	Kōōkaṇī (Kanara).	Kōōkaṇī (Karwar).	Chitpāvanī (Ratnagiri).	Kōlī (Thana).
215. You went . . .	Tumī gele . . .	Tummī vatugele . . .	Tumhī gēlā, or gēlēt . . .	Tumi gēlā . . .
216. They went . . .	Te gele . . .	Te vatugele . . .	Tē gēlē . . .	Tē gēlē . . .
217. Go . . .	Vots . . .	Vatsa . . .	Dzā . . .	Dzā . . .
218. Going . . .	Vechē . . .	Vatgata . . .	Dzāt . . .	Dzāt . . .
219. Gone . . .	Gello . . .	Gello . . .	Gēlēlo . . .	Gēlēlā . . .
220. What is your name ? .	Tujē nāv kitē r . . .	Tu-gelē nāv ittē ? . . .	Tudzhā nāv kitā ? . . .	Tudzā nāv kāy ? . . .
221. How old is this horse ?	Hyā ghodyāk kitlī varsā ? .	Ho ghodo kitlyā prāye-tso ?	Hē ghodē-lā kiti varsā sat ?	Ō ghōrā kav ^{rē} um ^{rī} -tsā hāy ?
222. How far is it from here to Kashmir ?	Hāngāthāvn Kāsmirāk kitlē pōis ?	Hāg-thāvnū Kāsmirāka kitlē dhūr āssa ?	Ēthāthī Kāsmir kiti lāmb sē ?	An-sī Kāsmir kav ^{rā} lāmb hōy ^l ?
223. How many sons are there in your father's house ?	Tujyā bāpāi-chyā gharāt kitle pūt āsāt ?	Tugelyā bāpugelyā ghārā kitle dzāpā pūta āssati ?	Tujhē bāp ^{sā} -chē gharāt kiti bōdyē sat ?	Tudzē bāpās-tsē gharān kav ^{rē} sōk ^{rē} hān ?
224. I have walked a long way to-day.	Ādz hāv lāmb vāt tsallā .	Āji hāvā sobāri vāta tsamkalā.	Mē ādz pushkal lāmb tsāl ^{lō}	Adz mi bōv ^{sā} dūr jēl ^{tū} .
225. The son of my uncle is married to his sister.	Mojyā māv ^{lyā} -tso pūt tā-chyā boi ^l -lāgī kājār dzālā.	Magelyā bapolyāgelo pātu tāgelyā bhai ^{pika} lagnā dzālā.	Tē-chyā bēh ^{qī} sī mājhyā tsul ^{tē} -chyā bōdyā-tsā varhād dzhālā sē.	Mādzē kākā-tsē sōk ^{ryā} -tsē lāgin tyā-tsē bainī-sī dzhailā.
226. In the house is the saddle of the white horse.	Gharāt dhovyā ghodyā-chē jin āsā.	Gharāntū tyā dhāvya ghodyāgelē jinā āssa.	Tē pāndh ^{rē} ghodē-tsā jin tē gharāt sē.	Pāndē ghōryā-tsā jin gharān hāy.
227. Put the saddle upon his back.	Tā-chyā pāthir jin ghāl .	Tājyā phāttiri jinā ghālī .	Techyā pāthī-var tū jin ghālā (or tsadhay).	Tyā-tsē pāthī-var jin ghāl .
228. I have beaten his son with many stripes.	Hāvē tā-chyā putāk dzāy ^{te} mār mār ^{le} .	Hāvē tāgelyā puttāka sobāri korde mārle.	Mē tē-chē mul ^{gē} -lā pushkal tsābuk māy ^{rē} .	Mi-na tyā-tsē sōk ^{ryā} -lā murād phat ^{kē} dilē.
229. He is grazing cattle on the top of the hill.	To guḍyā-chyā tak ^{lēr} gorvāk tsaraitā.	To tyā guḍyā-chyā turyēri gorvāka tsarait āssa.	Tyā tēk ^{dyā} -chē mātthē-var tō gurā tsar ^{vichē} sē.	Tō dōng ^{rā} -tsē mātthā-var dhōrā tsarītē.
230. He is sitting on a horse under that tree.	Tō tyā rukā-chyā saklā yekā ghodyār bas ^{lā} .	To tyā rukkā-mulāntū ēk ghodyāri baisat āssa.	Tē dzhādā-khālī tō ghodē-var bēs ^{chē} sē.	Tō tyā dzhārā-burā ghōryā-var bas ^{tē} .
231. His brother is taller than his sister.	Tā-tso bhāv tā-chyā bai ^{pī} -vōrn ubār āsā.	Tāgelo bhāvn tāgelyā bhai ^{pī} -pēkshyā lāmb āssa.	Tētso bhāūs tēchyā bēh ^{qī} -pēkshā untā sē.	Tyā-tsā bhāūs tyā-tsē bainī sīvāy untā hāy.
232. The price of that is two rupees and a half.	Tā-chē mōl adīdz rupōi āsā	Tājyē mola adḍētsa rupayo .	Tē-chī kimmat adītsa rupayē sē.	Tyā-chī kimmat arītsa rupayē hāy.
233. My father lives in that small house.	Modzo bāpni tyā dhāk ^{tyā} gharāt āsā.	Magelo bāppūsu tyā sālā gharāntū rābtā.	Mādzhō bāpūs tē dhāk ^{tyē} gharāt reh ^{chā} .	Mādzā bāpus tyā dhāk ^{lyā} gharān rētē.
234. Give this rupee to him	O rupōi tā-kā di . . .	Hi rupayī tākkā di . . .	Hō rupayō tē-lā dēs . . .	Yō rupayā tyā-lā dēs . . .
235. Take those rupees from him.	Tājē kaḍ ^{che} te rupōi kār-gē.	Tājyē-lāggi-thāvnū rupayo ghye. tyo	Tē rupayē tē-chē-pāshṭī ghē	Tyā-tsē mēr-sī tav ^{rē} rupayē ghēs.
236. Beat him well and bind him with ropes.	Tā-kā borē mār āni tā-kā doryēn bānd.	Tākkā barō mārī āni rūdzvānē tākkā bāndūnū ghālī.	Tē-lā tsāng ^{lō} mār nī dōryān bāndh.	Tyā-lā bōv ^{sā} tsōp dēs na dōrā-sī bānd.
237. Draw water from the well.	Bāyit ^{lē} udāk kaḍ . . .	Bāichē uddāka kaḍi . . .	Bāvinṭhī pāpī kaḍh . . .	Bāvin-sī pānī kār . . .
238. Walk before me .	Mojyā-mukār tsal . . .	Majyē idūra tsamka . . .	Mājhō-puḍhā tsal . . .	Madzē purē tsal . . .
239. Whose boy comes behind you ?	Tujyā pātlyān kopā-tso cheḍo yetā ?	Kopāgelo cheḍko tujyā mākshe yettā ?	Tujhē pāthī-māginṭhī kopā-tsō bōdyō yē-chē sē ?	Tudzē magārī kōnā-tsā sōk ^{rā} yētē ?
240. From whom did you buy that ?	Tē kopā kaḍ-chē tuvē molāk get ^{lē} ?	Kopā-lāggi-thāvnū tē tuvē kār-ghettilē ?	Kopā-pāshṭī tū tā vikat ghēt ^{lās} ?	Kōnā-tsē mēr-sī tudzūn tē vik ^{tā} ghēt ^{lās} ?
241. From a shopkeeper of the village.	Halje-chyā yekā āngad ^{kārā} -kaḍ-chē.	Tyā haljiyē-chyā ekkā āngdī-kārā-kaḍe.	Gāvāt ^{lē} ēkā dukān ^{dārā} -pāshṭī.	Gāvā-tsē dukān ^{dārā} -mēr-sī

Marāṭhī (Poona).	Varhādī Kuṇḍī (Akola).	Nāgpurī (Nagpur).	Hal'bi (Bastar).	English.
Tumhī gēlā	Tumhī gēlē	Tumhī gēlē	Tumī gēlās	215. You went.
Tē gēlē	Tē gēlē	Tē gēlē	Hun-man gēlē	216. They went.
Dzā	Dzā ; dzāy	Dzā	Jā, jāy'nā	217. Go.
Dzāt	Dzāt	Dzāt	Jātor	218. Going.
Gēlēlā	Gēlā ; gēlēlā	Gēlā	Gēlē	219. Gone.
Tujhē nāv kāy ? . . .	Tuha nāv kāy hāyē ? . . .	Tudgha nāv kā āhē ? . . .	Tuchō nāv kāy āyē-nā ? . . .	220. What is your name ?
Hyā ghōdyā-chē vay kāy ?	Yā ghōd'myā-chī umbar kiti hāyē ?	Hā ghōdā kitī vayā-tsā āhē ?	Yē ghōdā kit'rō umar-mē āsē-nā ?	221. How old is this horse ?
Yēthūn Kāsmīr kitī lām āhē ?	Atbūn Kāsmīr kitī lām āhē ?	Kāsmīr yēthūn kitī dūr āhē ?	Yahā-lē Kāsmīr kit'rō dūr āsē-nā ?	222. How far is it from here to Kashmir ?
Tujhyā bāpā-chyā gharāt kitī mulē āhēt ?	Tujhyā bāpā-chyā gharāt kitī pōra āhēt.	Tujhyā bāpā-chyā gharī kitī pōr āhēt ?	Tuchō bāp-chō kit'rō lēkā āsāt ?	223. How many sons are there in your father's house ?
Mi ādz lām rastā tsāl'lē āhē.	Mi ādz lay tsālūn ālō āhē .	Mi ādz phār dūr tsāl'lo .	Āj mui khubē dūr hīḍlē- nā (or hīḍlēv).	224. I have walked a long way to-day.
Mājhyā tsul'tyā-chyā mulā- chē lagna tyā-chyā bahīpī- sī dzhālē.	Māhyā kākā-chyā pōrā-tsā tyā-chyā bahīnī-sī lagan dzhālā āhē.	Mājhyā tsul'tyā-chyā pōrā- sīn tyā-chyā bahīnī-sīn lagn dzhālā.	Mōchō kākā-chō lēkā-chō bihāv hun-chō bahīn- saṅgē hōlī.	225. The son of my uncle is married to his sister.
Tyā gharāt tyā pāṇḍh'ryā ghōdyā-chē tē khōgīr āhē.	Tyā gharā-mandi tyā pāṇḍh'ryā ghōdyā-tsā khōgīr hāyē.	Pāṇḍh'ryā ghōdyā-tsā khōgīr gharāt āhē.	Ghar bhīt'rē pāṇḍ'rā ghōdā- chō khōgīr āsē.	226. In the house is the saddle of the white horse.
Tē khōgīr tyā-chyā pāthī- var ghāl.	Tyā-chyā pāthī-var tē khōgīr thīv.	Tyā-chyā pāthī-var khōgīr ṭāk.	Khōgīr-kē ghōdā-kē pāt-nē lathā.	227. Put the saddle upon his back.
Tyā-chyā mulā-lā mī push- kaḷ phat'kē mārīlē āhēt.	Mī tyā-chyā pōrā-lē lay phat'kē mār'lē āhē.	Mī tyā-chyā pōrās pushkaḷ bēt mār'lē.	Mui hun-chō lēkā-kē khubē mār'lā.	228. I have beaten his son with many stripes.
Tyā tēk'ādi-chyā tyā sikh'rā- var tō gurē tsārit āhē.	Tō tēk'ādi-chyā māthyā-var ḍhōra tsārat āhē.	Tō tēk'ādi-var ḍhōra tsārat āhē.	Hunī ḍōṅg'rī ūp'rē gāy gōh'pī charāy-sē.	229. He is grazing cattle on the top of the hill.
Tyā dzhādā-khālī tō ēkā ghōdyā-var basat āhē.	Tyā dzhādā-khālī tō ghōdyā- var basat āhē.	Tyā dzhādā-khālē tō ghōdyā-var basat āhē.	Hunī ghōdā ūp'rē hunī rūkh khālē chag'lō āsē.	230. He is sitting on a horse under that tree.
Tyā-tsā bhāū tyā-chyā bahīpī-pēkshā adhik untā āhē.	Tyā-tsā bhāū tyā-chyā bahīnī-hūn uttsā āhē.	Tyā-tsā bhāū tyā-chyā bahī- nī-hūn untā āhē.	Hun-chō bhāi hun-chō bahīn-lō ḍēṅg āsē.	231. His brother is taller than his sister.
Tyā-chī kimmat adīts rupayē āhē.	Tyā-tsā mōl adīts rupayē āhē.	Tyā-chī kimat adīts rupayā āhē.	Hun-chō mōl dui rup'yā āth ānā āsē.	232. The price of that is two rupees and a half.
Mādzhā bāp tyā lahān gharāt rāh'tō.	Māhā bāp tyā lāhyanyā gharāt rāh'tē.	Mādzhā bāp tyā lahān-sā gharāt rāh'tē.	Mōchō bāp hunī nānī kuriyā- nē āsē.	233. My father lives in that small house.
Hā rupayā tyā-lā dē . . .	Hā rupayā tyā-lē dē . . .	Hā rupayā tyā-lā dē	Yē rup'yā hun-kē diyās .	234. Give this rupee to him.
Tē rupayē tyā-chyā pāsūn ghē.	Tē rupayē tyā-dzōḍūn ghē .	Tyā-chyā dzav'jūn tē ru- payē ghyā.	Hun rup'yā hun-kē māṅgūn ānās.	235. Take those rupees from him.
Tyā-lā tsāṅg'lē mār āpī dōrā-nē bāndh.	Tyā-lē lay mārā ānī dōryāhī- nā bāndhā.	Tyās khub mārā an dōrā-nā bāndhā.	Hun-kē jugē mārās aru dōrī- saṅgē bāndhā.	236. Beat him well and bind him with ropes.
Tyā vihirītūn pānī kāḍh .	Tyā ihirītūn pānī kāḍh .	Vih'ritūn pānī kāḍhā .	Chūā-lē pānī ḍumā.	237. Draw water from the well.
Mājhyā puḍhē tsāl . . .	Māhyā sām'nē tsāl . . .	Mājhyā sām'nē tsāl .	Mōchō pur jāō-nā.	238. Walk before me.
Tujhyā māgē kōṇā-tsā mul'gā yētō ?	Tujhyā māṅga kōnā-tsā pōr'ga yētā ?	Tujhyā māga kōnā-tsā pōr'ga yētē ?	Kā-chō lēkā tuchō pāt-pāt ēy-sē ?	239. Whose boy comes be- hind you ?
Tē tū kōṇā pāsūn vikāt ghēt'lē ?	Tyā kōnā-pāsūn tē ikāt ghēt'la ?	Tu hē kōnā-dzav'jūn vikāt ghēt'la ?	Yē kā-chō thān-lē dhar'lis ?	240. From whom did you buy that ?
Tyā khēdyā-chyā ēkā dukān'dārā-pāsūn.	Tyā khēdyā-chyā dukān'vā- lyā-dzav'jūn.	Gāv-chyā dukān'dārā pāsūn.	Gāv-chō gōṭōk sābhākār- thān-lē.	241. From a shopkeeper of the village.



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